XXXII SERMONS

PREACHED

At the Pariſh-CHURCH of

St. *Mary Magdalene Milk-ſtreet*,

LONDON.

To which is Annexed,

A SERMON

PREACHED

At the Funeral of Sir *GEORGE WHITMORE*,

Knight, ſometime Lord Mayor of the City.

The Firſt Volume.

By the late Eminent and Learned Divine

ANTHONY FARINDON, B. D.

Divinity Reader of his MAJESTIES

Chappel-Royal of *Windſor*.

Aug. l. 3. *de Trin. in Proœmio.*

Nolo Lectorem meum mihi eſſe deditum, & Correctorem nolo ſibi.

PHILIP. 1. 15, 18.

15. *Some preach Chriſt, even of envy and ſtrife, and ſome alſo of good will.*

18. —— *Notwithſtanding every way, whether in pretenſe, or in truth,* Chriſt is preached, *and I therein do rejoyce, and will rejoyce.*

The Second Edition.

LONDON,

Printed by *Tho. Roycroft* for *Richard Marriott*.

CIↃ DC LXXII.

TO

The Right Worſhipful and Much Honoured

JOHN ROBINSON, Eſq;

Alderman of the City of

LONDON.

SIR,

WHen I had yeilded up my Modeſty, or rather my Conſciouſneſs of my too many and too great defects, as a ſpoil to the wills and importunity of others, and had hearkened to them ſo far as to venture and expoſe theſe Sermons and my ſelf to cenſure, I did then without any deliberation or ſtudy tell my ſelf to whom they were due: Nor did any thought interpoſe it ſelf, but this one, That they were not worth your eye or owning. I had once reſolved to have ſent them naked into the world without any name before them but my own; and could have been well content to have left that out alſo; for I am not over-proud of them. But then I conceived that, though they could ſpeak but little for themſelves, yet they might for me, (who dare not do ſo much for them,) and at leaſt be a witneſs or Manifeſto *of my deep apprehenſion of your many noble favours, and great charity to me and mine, when the ſharpneſs of the weather and the roughneſs of the times had blown all from us, and well-near left us naked. And to this end with all heartineſs and height of thankfulneſs I here preſent them, and humbly put them into your hands, that when you turn them over, you may read ſomething beſides my Imperfections, even that Truth which will make you happy, and with it*

my Gratitude. I would not be the Grave of that Charity which can never die, but when we are dead will follow us. And, I thank God, I underſtand a Benefit, and can behold it in all its circumſtances: and to me it appeareth freſher and fairer every day, putting me in mind from whence it came, and by what hands it was conveyed; and it filleth me with Prayers and Praiſes and Gratulations: and I bleſs God, and cry, Grace, Grace, *unto the hand and inſtrument. Worthy Sir, this is the faireſt and beſt return that my Poverty can make, and I nothing doubt but you will look upon it as the faireſt and beſt; for this I can make, and by the bleſſing of God you want no other. I ſee my ſelf deeply obliged to you, and by your favour to many other Noble and Religious Gentlemen: and I have but the ſame payment for all, which I will ever pay (for a thankful man is alwayes in debt) even to my laſt payment, when I ſhall render up my ſoul to God that gave it. The ſame God who put it into your hearts, fill your hearts with that Joy which is the purchaſe of Charity. I cannot end but with my hearty prayer to the God of Bleſſings for a bleſſing on you and your whole family, which is the daily prayer of,*

SIR,

April 21. 1657.

Yours obliged to ſerve and honour you,

ANT. FARINDON.

THE PREFACE.

THat *the way of man is not in himself*, that *it is not in him to direct his steps* in that way which he chalketh out, I have found true in my self, and am made an inſtance of it in the trueſt and moſt natural ſenſe of the words; That our purpoſes ſink and fail almoſt as ſoon as they are up, that in matters of indifferency (and would it were not ſo in thoſe of the greateſt concernment) we think we reſolve when we do but think. And what ſtrength hath ſuch a thought againſt a Friend and Importunity. Jer. 10. 23.

I ſaw well enough the hazard before me which I was to run. I knew there was too much of this kind of work abroad in the world already; and, if there were none, yet there would be too much by mine.. I ſaw the roughneſs of the times, and the uncertainty of the weather, and what a weak and thin bottom I put out in, and could not hope for that ſecurity abroad which my cell and ſilence will ſcarcely afford me. I could not be ignorant how many ſeveral winds, and out of ſeveral coaſts, might meet and ſpend themſelves againſt me. I conceived in my ſelf that it was in vain to hope to charm the Reader, and to as little purpoſe to court him into a favourable opinion, as it was for Xerxes to fetter the Helleſpont, or to write letters to mount Athos. For after all pretenſes, all apologies, all inſinuations, he will be the ſame, and think and judge as he pleaſe, when we have ſaid what we can. All this I foreſaw, or thought I did, and that Apologies were like complaints in this, were never welcome, no not then when they were neceſſary: Which was enough, one would think, to have ſtrengthened and reinforced my firſt thoughts, and ſo fixed them againſt all other temptations, all forein aſſaults whatſoever.

But ſo it is; I ſee them now ſhaken and turned another way, even to that which I was moſt afraid of, and muſt now prepare and arm my ſelf againſt. I that ſuffered my ſelf to be perſwaded into the danger, have now but one task to undergo, and that is to perſwade and work my ſelf into an unmoveable patience if it overtake me, and to ſit in ſilence when the noiſe is loudeſt, when thoſe hailſtones of cenſures fly about me. Yet thus much I have to ſay for my ſelf, that had I not placed a higher eſteem on other mens judgements then mine own, had I not been adviſed ſo to do by ſome in whoſe judgement I was ever willing to reſt (and yet ſometimes Affection getteth over it even in the wiſeſt) and had I not been by nature of an eaſie and ductil diſpoſition, too apt to be drawn out at length to any purpoſe, which hath no evil upon it, by the hand and direction of thoſe whoſe worth and goodneſs have wrought themſelves an intereſt in me; had not the very name of *friend* been more powerful with me then my own thoughts; I, who could never yet ſhoulder it in a throng, but had rather quit my place then ſtruggle for it, who am more addicted to the forreſt and retirement then to the City and noiſe, I, who have no other buſineſs now to do but to agree and ſit down quietly with my Poverty, and to draw down my mind within that narrow compaſs in which the iniquity of the times hath left me, ſhould not have thus taken my ſelf from my ſelf, nor took ſo much pains to draw on more; which though it may begin and end but in words, yet words ſometimes are troubleſome, as the barking of a dog may be to a bird, though on the wing and out of reach: I ſhould not certainly have thus put my ſelf upon my Countrey, nor ventured my tryal there where the Judges may be of ſeveral minds and diverſely biaſſed, and yet meet at the ſame mark, and joyn in the ſame ſentence of condemnation, which I will not ſay Envy (for what matter can my low fortunes or theſe ſorry papers yield for that humour to gnaw on?) but the Diſeſteem of my perſon, the low Conceit of my abilities in ſome, the Diſlike of the matter in others, and of the method and manner of handling it in many, and Ignorance in not a few, will ſoon make up and pronounce againſt me.

But I have paſt over my *Rubicon*, and left it behind me, and muſt now ſtand cenſure the ſhock of all that oppoſition which

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can be but breath and words, but darts made up of air, pointed peradventure with Wit, and envenomed with ſome droppings of Malice, againſt which there need no other buckler then this thought, That whatſoever I ſhall appear, yet I am ſtill the ſame, not higher, not lower, in all the demonſtrations and fulneſs either of Praiſe or Detraction: or this, That Cenſure for the moſt part is but Pride in its wantonneſs, ſelf-pleaſing, and not much diſpleaſing any that are wiſe, who may be ſtrong enough to hear without diſguſt what others are ready to vent with ſo much delight, what Wit ſuggeſteth to their Paſſion, and what Paſſion uttereth by the Tongue.

And ſuch Readers I may have, and too many ſuch; ſome of the ſame faith and opinion, who yet will miſlike ſomething; others not alike principled, who will condemn all. To the firſt I have nothing to ſay; and to theſe but this, That I cannot be of their opinion, nor move as they do, till more weight of reaſon be hung on. Yet, I nothing doubt but to find many more candid and charitable, and who will give fairer welcome and entertainment to theſe Sermons then peradventure they do deſerve, and peruſe them with an eye no more ſevere and averſe then their ear was when they firſt heard them from my mouth. And for ſatisfaction to theſe I ſhall give up this account for my ſelf, That they are now publiſht to the eye with the ſame mind and intention which firſt breathed them forth unto the ear; and that was firſt, to work men off from thoſe errours which are ſo common in the world, and have gained honour and kindneſs and reception becauſe they are ſo; ſecondly, to draw up their love and induſtry to neceſſary truths, that they may not ſpend and waſt them there where they may perhaps ſatisfie their humour but not fill their ſouls, but fix and tye them to that which is moſt eſſential, which hath the favour of God and happineſs evermore annext unto it, and ready to crown it; thirdly, to draw up the Means to the End, the Duty to the Reward, by that neceſſary relation which is betwixt them; this being the way, and there being no other unto it; and this with plainneſs and evidence, laying it open as near unto the eye as the matter being ſpiritual would permit, and my weak abilities and diligence could bring it. In which if I have failed, or come ſhort (as I muſt needs do) of thoſe who have a

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more quick and ſearching eye and a greater art and felicity in clothing and uttering their conceptions, I muſt make uſe of the apology of an Apocriphal writer, *CONCEDENDUM EST MIHI, If I have done ſlenderly and meanly, it is that which I could attain to*, and I have no other argument but my good will and endeavour to ſpeak for me. 2 Mach. 15. 38.

And firſt, how weakly ſoever I have carried it on, yet I made it my aim and principal intendment to lay all level before me, and to remove thoſe practical errours which are moſt common and regnant, which men walk in as in the ways of righteouſneſs, and glory in as in the Truth it ſelf, which grow up in the world like thoſe weeds which run and ſpread themſelves over the ſurface of the water, but have no root; even thoſe errours which are the proper iſſues of Luſt and Idleneſs, with which men infect and in which they applaud one another, and ſo move together with content and danger; which are improved by cuſtome, and at laſt raiſed up to the power and dignity of a Law. It was well obſerved by Seneca, *Cùm error ſingulorum fecerit publicum, errorem ſingulorum facit publicus*; The beginning of Errours is from private perſons, but the continuance and life of them is from the multitude, who are firſt dazled with the authority and practice of ſome few, and then take it from one another, and hold it up as a ball from hand to hand, and the publickneſs of it gaineth authority, and interchangeably prevaileth with private men to receive and embrace it. It firſt ſtealeth or beggeth an entrance, and when it is common and publick it reigneth. From hence are thoſe noxious yet beloved errours, of which men are ſo tender and jealous that if you do but breathe againſt them, or but look towards them with an eye which betrayeth but the leaſt diſlike, they preſently ſwell and rage as againſt an enemy, and is never at eaſe but in his ſnare who is ſo. *Proficit ſemper contradictio ſtultorum ad ſtultitiæ demonſtrationem*, ſaith Hilary; The perverſeneſs and contradiction of weak and wilful men is violent and impetuous to gain ground, and outrun that truth which ſhould ſtay and moderate it. But the greateſt progreſs it maketh in theſe its eaſie and pleaſant journeys, is to make it ſelf more open and manifeſt, like *Candaules* wife, who was ſeen naked of all but her ſelf. From hence have thoſe errours

crept

crept into the Church which have leſſened her number, and filled her up not with members but with names. From hence it is that *God is made more cruel than Man, and yet more merciful than he is*; that *Men are Saints, and yet the Law impoſſible*; that *the beginnings of Obedience are ſet down for perfection*; that *Men are made perfect, and yet ſin oftner then they obey*; that *Our Endeavours are performances, and our weakeſt and moſt feeble thoughts are endeavours*; that *Hearing is Faith, and Faith phanſie*; that *Imputed righteouſneſs is all, when we have none of our own*; that *VVe may be reputed good when we are notoriouſly evil*; that *Our Election may be ſure though we do not make it ſo*, and that *we muſt aſſure our ſelves when we have more reaſon to deſpair*; that *Aſſurance is a duty, and to work it out is none*. From hence it is that *Chriſtian Liberty is let looſe againſt Chriſt himſelf, and the Spirit brought in to contradict it ſelf; and God, to do himſelf what he doth command*; that *Grace is miraculous and irreſiſtable, and the VVill is but a word which ſignifieth nothing, or if it do, it is that which cannot will.* All theſe we find in the books and writings of ſome who have gained a name and repute in the world, preſented indeed in a veil, but ſo thin, and with ſo little art of concealment, that they are underſtood by too many in that ſenſe which the Fleſh will ſoon admit and make uſe of to all its purpoſes. And though when they are urged with the danger of ſuch poſitions, and the horrour of ſuch conſequences which naturally iſſue from them, they ſeem to diſown and reject them as none of theirs, and do many times in their Poſtills confute their Doctrine with their Uſe, and their Premiſes with their Inferences, yet it is with that art which Tiberius uſed in the refuſal of the Empire, with doubtful and perplext Words, and, as he, naming but one part when they mind the whole; they will not and yet would ſay all, as he would not and yet would be Emperour. And after all ſhifts and evaſions, after ſo many affirmations and negations, after ſo many limitations and diſtinctions and riddles, *Sol Apollo, & Apollo Sol*, as it is in the proverb, we have but ſeveral expreſſions for the ſame thing: and what they would have and what they would not have, what they do ſay and what they will not ſay; *to be perfect, yet moſt deficient*; *to think, and to endeavour*; *to begin in the Spirit, and to end in the Spirit*; *to be forced, and to be led*; *to be willing, and not to will*;

Suſpenſa ſemper & obſcura verba, &c. Tac. 1. Annal.

will; *to be irregular, and to be free*; *to be certain without assurance, and assured without diligence*; *to be Saints, and yet unholy*; *to be Adulterers and to be members of Christ*, differ no more in their sense than *the Sun* and *Apollo* do in the Poets, which are but several names of one and the same Planet.

I thought it therefore and took it upon me as a work not unworthy of my place and calling, and which might bring some advantage to my Auditours, to endeavour at last the removal of those errours which to me seemed to come so near as to take part with mens lusts and affections and worser part, and to flatter and feed our corruption, which is wanton of it self, and ever ready to break forth without such incitements; and which did give it so much power and line in many, though through Gods preventing grace it wrought not the same so pernicious and killing effect in all. And I considered, not what did alwayes, but what, if we respect the errours themselves and the inclinations of the flesh, was most likely, and would most naturally flow from them. To which if I have not brought so much strength as some may look for (who stand as much at distance, and are as much afraid of them as my self) or as the work it self may require, if I have left them something to say who will never want something to say though they can say nothing, yet I lookt upon it as my duty: and though I do not rise so high as to the satisfaction of others, yet some satisfaction it will bring to my self that I did endeavour it.

And I was the more forward in this work, because I saw men not only entertein these doctrines, but love them, and prejudge all others which look from them another way, as those which lead them from that truth which is saving into danger, and so to labour almost irrecoverably under Prejudice, whose tyranny keepeth men in more aw and obeysance then the sway of those affections which are sudden and mutable could do. For we see the Affections are blind, and when they carry us along with violence they do not judge but choose. *Unicuiq; sua cupiditas tempestas est*, Every mans inordinate affection is not only as a wind to drive him forward, but a tempest to whirl him about from errour to errour, which commonly is like that affection that raiseth it. But the Philosopher will tell us *no tempest is long*, but

Nulla tempestas diu durat. Sen. N. Q.

but ſoon breatheth it ſelf forth; and when the cloud is removed the eye is clear. In his wrath Eſau will kill his brother; but when time had worn that out, he is a brother again, and he meeteth and kiſſeth him. David's Luſt brought him to the forbidden bed, but the voice of a Prophet maketh him waſh it with his tears. It is open to our obſervation, that what men do out of paſſion they do they know not how, and the greateſt reaſon they have, is, that they do it: and if in paſſion we paſs any judgement, it is not long lived, but waſteth, and decayeth and dyeth with it. But Prejudice is a rooted and a laſting evil, an evil we are jealous of becauſe we think it good, and we build upon it as upon a ſure foundation; ſo that he that looketh but towards it, that doth but breathe againſt it, appeareth as an enemy that cometh to dig and caſt it down. Sometimes we ſee it is raiſed by the Affections, ſometimes the Affections intermingle and weave themſelves with it, but moſt commonly they come in the rear of Prejudice, and follow as the effects of it, and help to ſtrengthen and continue it. And thus we love him who is of our opinion, becauſe it is ours; and we hate him who oppoſeth it, upon the ſame reaſon; we are afraid of every profer and angry with every word that is ſpoken againſt it. And this gathereth every Conventicle, this moldeth evey Sect, coyneth every Hereſie. This is that *Sword* which our Saviour ſpeaketh of, which maketh *diviſion of a man from his father, and a daughter from her mother*, and maketh *enemies of thoſe who are of a mans own houſhold*. It is that *Eaſt-wind* which *bringeth in the Locuſts* which *cover the face* of the Church, and *make it dark*, and *eat up thoſe fruits* of Peace and Holineſs which otherwiſe we might gather. And indeed it worketh moſt trouble in the Houſe of Peace, in the Church, in Controverſies concerning Religion. For in Philoſophical Treaties new diſcoveries are very welcome; and if there riſe any debate, it goeth no farther then to curſt words; and ſeldome breaketh out to perſonal hazard: But theſe of more Divine ſpeculation, which ſhould be managed with peace and charity, are commonly held up with great heat and pride of Wit, which ſome call Shame, which men have to ſeem to have erred. Which may be the reaſon why we have ſo few inſtances of Retractation, but [a] one among the Antients, and of

Gen. 27. 41. & 33. 4.

Matth. 10. 34, 35, 36.

Exod. 10. 13, 15.

Odium Theologorum a Proverb in Luther's time.

[a] *Auguſtine.*

b *Bellarm.* later dayes [b] one more, but ſuch a one as did but like ſome Plumbers, make his buſineſs worſe by mending it. So harſh a thing it is to the nature of Men to ſeem to have miſtaken, and ſo powerful is Prejudice: For to confeſs an Errour is to ſay we wanted Wit.

And therefore we ſhould flye from Prejudice as from a Ser-
Gen. 3. pent. For it deceiveth us as the Serpent did Eve, giveth a *No* to Gods *Yea*; maketh Men true, and God a lyar, and nulleth the ſentence of death. *You ſhall dye the death*, when this is the Interpreter, is, *your Eyes ſhall be opened*; and to deceive our ſelves, is *to be as Gods knowing good and evil.* And it may well be called a Serpent; for the biting of it is like that of the *Tarantula*; the working of its venome maketh us dance and laugh our ſelves to death: For a ſetled prejudicate, though falſe, opinion may build up as ſtrong reſolutions as a true. Saul was as zealous for the Law as Paul was for the Goſpel. A Heretick will be as loud for a fiction as the Orthodox for the Truth; the Turk as violent for his Mahomet as a Chriſtian for his Saviour. *Habet diabolus ſuos Martyres:* For the Devil hath his Martyrs as well as God. And it is Prejudice which is that evil ſpirit that caſteth them into the fire and the water, that conſumeth or drowneth
1 Sam. 15. 32. them, that leadeth them forth like *Agag*, *delicately* to their death.

And this is moſt viſible in thoſe of the Church of Rome; We may ſee even the marks upon them, Obſtinacy, Inſolency, Scorn and contempt, a proud and high Diſdain of any thing that appeareth like reaſon, or of any man that ſhall ſpeak it to teach and recover them: Which are certainly the ſignes of the biting of this Serpent Prejudice, or as ſome will call it, *the marks of the Beaſt. Quàm gravis incubat?* How heavy doth Prejudice lye upon them who are taught to renounce their very Senſe, and to miſtruſt, nay to deny, their Reaſon? who ſee with other mens
Apul. De mundo. eyes, and hear with other mens ears? *qui non animo ſed auribus cogitant*, who do not judge with their mind but with their ears? The firſt prejudice is, *That theirs is the Catholick Church, and cannot err*; and then all other ſearch and enquiry is vain, as a learned writeth obſerveth. For what need they go further to find the truth than to the high Prieſts chair, to which it is bound? And

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this they back and ſtrengthen with many others; of Antiquity, making that moſt true which is moſt antient. And yet *omnia vetera nova fuere*, that which is now old was at firſt new. And by this Argument Truth was not Truth when it firſt began, nor the Light Light when it firſt ſprung from on high and viſited us. And beſides, Truth, though it had found profeſſours but in this latter age, yet was firſt born, becauſe Errour is nothing elſe but a deviation from the Truth, and cometh forth laſt, and layeth hold on the heel of Truth to ſupplant it. Beſides theſe, Councils; Which may err, and the Truth many times is voted down when it is put to moſt voices. Nazianzene was bold to cenſure them, as having ſeen no good effect of any of them. And we our ſelves have ſeen, and our eyes have dropped for it; what a meer Name, what Prejudice, can do with the Many, and what it can countenance. And many others they have: of Miracles; which were but lies of Glory, which is but vanity: of Univerſality; which is bounded and confined to a certain place. With theſe and the like that firſt prejudice, That *the Church cannot err*, is underpropt and upheld. And yet again theſe depend upon that: Such a mutual complication there is of Errours, as in a bed of Snakes. If the firſt be not true, then theſe were nothing: and if theſe pillars be once ſhaken (and they are but mud) that Church will ſoon ſink in its reputation, and not ſit ſo high as magiſterially to dictate to all the Churches of the world.

Quintil.

Nunquam tam benè cum rebus humanis agebatur ut plures eſſent meliores, Sen. de Clement. 1.

And as we have ſet up this Queen of Churches as an enſample of the effects of Prejudice, ſo may we hold it up as a glaſs to ſee our own. She ſaith we are a Schiſmatical: We pleaſe and aſſure our ſelves that we are a Reformed Church: And ſo we are, and yet Prejudice may find a place even in the Reformation it ſelf. Rome is not only guilty of this, but even ſome members of the Reformation, who think themſelves neareſt to Chriſt when they run fartheſt from that Church, though it be from the Truth it ſelf. And this is nothing elſe but Prejudice, to judge our ſelves pure becauſe our Church is purged, to be leſs reformed becauſe that is Reformed, or to think that Heaven and Happineſs will be raiſed and reſt upon a Word or Name, and that we are Saints as ſoon as we are Proteſtants. Almoſt every Sect and

every Faction laboureth under this Prejudice, and feeleth it not, but runneth away with its burden. And too many there be who predeſtinate themſelves to Heaven when they have made a ſurrendry of themſelves to ſuch a Church, to ſuch a company or collection, nay ſometimes but to ſuch a man. I accuſe not Luther or Calvine of errour, but honour them rather, though I know they were but men, and I know they have erred, or elſe our Church doth in many things, and it were eaſie to name them. But ſuppoſe they had broacht as many lyes as the Father of them could ſuggeſt, yet they who have raiſed them in their eſteem to ſuch an height muſt needs have too open a breaſt to have received them as oracles, and to have lickt up poyſon it ſelf if it had fallen from their pens, ſince they have the ſame motive and inducement to believe them when they err which they have to believe them when they ſpeak the truth, and that is no more then their Name. *Tolle Catonem de Cauſa*, ſaid Tully; Cato was a name of virtue, and carried authority with it; and therefore he thought him not a fit witneſs in that cauſe againſt *Muræna*, for his very name might overbear and ſink it. *Tolle Auguſtinum de cauſa*, Take away the name of Auguſtine, of Luther, and Calvine, and Arminius; for they are but names not arguments. *There is but one Name by which we may be ſaved*: And his Name alone muſt have authority, and prevail with us who is *the authour and finiſher of our faith*. VVe may honour others, and give unto them that which is theirs; but we muſt not deifie them, nor pull Chriſt out of his throne to place them in his room. Of this we may be ſure, There is not, there cannot be, any influence in a Name to make a concluſion true or falſe: And if we fix it in our mind as in its firmament, it will ſooner dazle then enlighten us. Nor is it of ſo great uſe as men may imagin. For they who read or hear can either judge or are weak of underſtanding. To them who are able to judge and to diſcern Errour from Truth a name is but a name and no more, and is no more eſteemed: For they look upon the Truth as it is, and receive it for it ſelf. But for thoſe who are of a narrow capacity, and fail in their intellectuals, a Name will ſooner lead them into Errour then into Truth; or, if into Truth, it is but by chance; for it ſhould have found the ſame welcome and enter-

Orat. pro Murena.

Acts 4. 12.

Hebr. 12. 2.

teinment,

teinment, had it been an errour, for the Names ſake; for a Name is their rule, and not the Thing. All they now gain is, that having ſuch a leader they ſhall fall with more honour into the ditch.

It will be good then to be wary and watchful againſt our ſelves, and ſo to deprehend our ſelves, and not to love our ſelves ſo as to be the greateſt enemies we have; not to take that upon truſt to which we entruſt our ſouls, and on which we depend as our ſureſt guide to that happineſs which now our hope and expectation looketh on; but to try and examine even the Truth it ſelf, and to know what ground we ſtand on; whether our foundation be firm and ſure, whether that which we have been taught be not now to be unlearned, whether we have not took up that which we ſhould have run from, delighted in that which we ſhould hate, loved that which we ſhould have feared, been too long familiar with that which will undo us; whether our natural temper and complexion, education and cuſtome have not carried us ſo far from our ſelves with that ſwift but inſenſible motion, that we had no leiſure to look back and conſult with our Reaſon, which was given us for our beſt help and guide; whether Delight, or Profit, or Honour, or Security did not make up our Creed for us; whether in our purſuit of the Truth they were not the only lure which we did ſtrike upon, and now adhere to as to the Truth it ſelf. It will be good thus to try and examin every concluſion which we have made our rule, to let one day teach another, Maturity overſee and judge our greener years, and the wiſdome of Age correct the eaſineſs of our Youth, Reaſon recognize our Education, Conſideration controll Cuſtome, Judgement cenſure our Delight, and the New man crucifie the Old; In a word, to think that we may have erred, and not to be ſo wiſe as, becauſe we are deceived, to be ſo for ever.

Of this we may be ſure, for it is obvious to our eye, that our Education can be no forcible motive to bind us everlaſtingly to any concluſion. For our pupillage doth too often moſt unfortunately fall under ſuch tutours as inſtill not any principles into us but their own, which are not alwayes true, but more often falſe, being ſuch which they alſo took up upon truſt from

their inſtructours. And then Cuſtome prevaileth more in evil then in good, and in thoſe wayes in which the Fleſh is carried on with a ſwinge and violence then in thoſe in which we uſe to move but heavily. And there be a thouſand falſe fires at which we kindle our Delight, and there can be but one true one. And therefore in theſe concluſions which we our ſelves deduce and draw out of known principles (in which all agree, and in which our firſt judgement is our laſt) we muſt be free and diſengaged, not in ſubjection to any man or any thing, not under the aw of our firſt Inſtructours, or of Cuſtome, or of any Name under the Sun, or of our Satisfaction and Delight, which we ſo often miſplace, or of Profit and Advantage, which name we commonly give to that which undoeth us. Nor muſt we be ſo poſitive, ſo wedded to our own decrees, as to be averſe and ſtrange when a fair overture is made of better; becauſe having no ſurer conduct then theſe, it is more probable we ſhould err then judge aright: and from hence Errour hath multiplied it ſelf, and is that monſter with ſo many heads, even from this preſumption in men, That they cannot err; and we ſee many moſt concluſive and confident in that which they have but lightly lookt upon, and never came ſo near as to ſurvey it, and ſo diſcover what it is. For if men were either impartial to themſelves, or ſo prudently humble as to hearken to the judgement of others, and to try and examin all, the Prince of this world and the Father of lies would not have ſo much in us, nor ſhould we be in danger of ſo froward a generation. If men were not ſo ſoon good, they would not be ſo often evil; if they were not ſure they would not err; and if they were not ſo wiſe, they would not be ſo much deceived.

Nor doth this ſubmiſſion and willingneſs to hear Reaſon blaſt or endanger that Truth which Reaſon or Revelation hath planted in us, but improveth it rather to a fairer growth and beauty, as we ſee Gold hath more luſtre by its trial. And this readineſs to hear what may be ſaid either for or againſt it is a fair evidence that we fell not upon it by chance, nor received it, as we do the Devils temptations, at the firſt ſhew and appearance, but have maturely and carefully deliberated, and faſtened it to our ſouls by frequent meditation, and are rooted and eſtabliſht in it.

Neither

Neither doth it argue any fluctuation or wavering of the mind, or unfixedneſs of judgement. For *mutatio ſententiæ non eſt inconſtantia*, ſaith Tully, to diſannul a former judgement upon better evidence is not inconſtancy, nor doth he ſtagger in his way who followeth a clearer light. And had not Tully forgot himſelf and what he here ſaid, which may well go for a rule, he would not have made it a part of that elogy and commendations which he giveth to another Oratour, that *he never ſpake word which he would recal*; *which*, in S. Auguſtines judgement, *is truer of a fool then a wiſe man*: for who more poſitive and peremptory then fools, who being what they are, will be ever ſo? No, to be willing to hear, to learn, to *prove every thing*, is the ſtability rather and continued act of reaſon: It is its natural and certain courſe to judge for that which is moſt reaſonable. And the Mind in this doth no more wander then the Planets do, who are ſaid to do ſo, becauſe they appear now in this now in that part of the heavens, but yet keep their conſtant and natural motion. Thus it entertaineth Truth for it ſelf; nor ſuffereth Errour to enter but in that name and reſemblance; And when Truth appeareth in its rayes and glory, and that light which doth moſt throughly and beſt diſcover it, it runneth from Errour as from a monſter, and boweth to the Sceptre and command of Truth. It is never ſo wedded to any concluſion, though never ſo ſpecious, as not to be ready to put it by and forſake it when another preſenteth it ſelf which hath better evidence to ſpeak for it, and commend it to its choice and practice. Thus S. Paul was a champion of the Law, and after that a Martyr of the Goſpel. Thus he perſecuted Chriſtians, and thus he dyed one. Thus S. Peter would not converſe and eat with the heathen, as polluted and unclean; yet when *the ſheet was let down*, and in it the will of Chriſt, he preached unto them and baptized them. This is the mother of all Repentance: For what is Repentance but the changing of our mind upon better information? This, if it were well practiſed would fill the world, which is now full of Errour, with Recognitions and Recantations, which are not only confeſſions, but triumphs over a conquered Errour, as the rejoycings and Jubilees of men who did ſit in darkneſs, but have now found the light. This

— *Nullum verbum emiſit quod revocare vellet* — *Quæ laus credibilior eſt de nimio futuo quam de ſapiente perfecto*, Auguſt. Epiſt. 2.

1 Theſſ. 5. 21.

Acts 10.

would be an amulet and ſure preſervative againſt Prejudice, and, thoſe common and prevailing errours to which it giveth life and ſtrength, and which ſpread themſelves as the Plague, and infect whole families, cities and nations. In brief, this would make our errours more venial, and men more peaceable. For he that ſeeketh the Truth with this impartial diligence is rather unfortunate then faulty if he miſs it; and men would never advance their opinion with that heat and malice againſt diſſenters, if they could once entertein this thought, That it is poſſible that they themſelves may erre, and that that opinion in which they now ſay they will dye may be falſe; if they did not reſt in the firſt evidence as beſt, and ſo ſuffer it to paſs unque-
* 2 Pet. 1. 19. ſtioned, and never ſeek for *a ſure word of propheſie*, or a well grounded aſſurance that this is one. For if this were done, as it ſhould, either Errour would not overtake, or, if it did, it could not hurt us. But this is an argument of a large compaſs, a ſubject full and yielding much matter, and I was but to declare my mind and intention, which may better thrive and be more ſeen under the manage of more nimble and ready wits and the activity of a better penne.

Secondly, as I thought it worth my pains and endeavour to ſtrike at thoſe common errours at which ſo many ſtumble, and into which they willingly fall and with great complacency, ſo did I ſet up in the courſe of my office and miniſtery this deſire (and I could not bring much more then deſire) to preſent in as fair an appearance as I could thoſe more neceſſary and eſſential truths, by the embracing of which we lay hold on happineſs, and come neareſt to it; and to ſet them up as a mark at which all mens actions ſhould eſpecially aim. For if this be once obtained, the other will follow of it ſelf, becauſe theſe truths are not ſo obnoxious and open to prejudice, and men would not run into ſo many obliquities, if they did principally and earneſtly intend that to which they are everlaſtingly and indiſpenſably bound, nor could they ſo often erre if they were willing to be good. It was as wiſe counſel as could have been given to thoſe who ſat to ſolve knotty doubts and to determin controverſies in Religion in the Council at Dort, and it was given by a King, and it would have made good his Motto, and

ſtyled

ſtyled him *a Peacemaker*, though there had been nothing elſe to contribute to that title; *Pauciſſima definienda, quia pauciſſima neceſſaria*, That they ſhould not be too buſie and earneſt in defining and determining many things, becauſe ſo few were neceſſary. Which counſel, if men had thought it worth their ear and favour, and willingly bowed to it, had made the Church as *Jeruſalem*, *a City compact* within it ſelf, and there would have been *abundance of peace ſo long as the Moon endureth*. For Queſtions in Divinity are like Meats in this. The more delicate and ſubtile they are the ſooner they putrifie, and by too much agitation and ſifting annoy and corrupt the rule; whileſt men are more ſwift and eager in the purſuit and advance of that humour that raiſed them then in following thoſe truths which are but few and eaſie, and with which they might *build themſelves up in their holy faith*. *Lex nos innocentes eſſe jubet non curioſos*; Innocency and not Curioſity, is the fulfilling of the Law: as it is not Luxury which raiſeth an healthful conſtitution, but Temperance, and thoſe meats which are as wholeſome as common.

BEATI PACIFICI, King James his Motto or Dicton.

Pſal. 122. 3. Pſal. 72. 7.

Jude 19.

Senec. Controv.

The ſum of all Chriſtianity is made up in this, To level and place all our hope where it ſhould be, on God through Jeſus Chriſt our Lord, to love him, and keep his commandments, which are both open and eaſie when we are willing. In other more nice then uſeful diſquiſitions I am well pleaſed to be puzzled and to be at loſs, and yet am not at loſs, becauſe I cannot loſe that which I would not, which I cannot have; and reſolve for God, and not my ſelf, or indeed for my ſelf becauſe for God: And my anſwer is moſt ſatisfactory, That I believe the thing, and God only knoweth the manner how it is, and doth not therefore reveal it becauſe it is not fit for me to know.

When I am to appear before God in his Houſe and at his Table, I recollect my thoughts, and turn them upon my ſelf; I ſeverely enquire in what terms I ſtand with God and my Neighbour; whether there be nothing in me, no imagination, which ſtandeth in oppoſition with Chriſt, and ſo is not ſuitable with the feaſt, nor with him that maketh it. And when this is done, my buſineſs is at an end; for to attempt more is to do

nothing, or rather that which I ſhould not do: But I do not ask, with the Schools, How the ten Predicaments are in the Euchariſt, How the Bread is con-or tranſubſtantiated, or How the body of Chriſt is there. For they who ſpeak at diſtance moſt modeſtly, and tell us it is not corporally but yet really there, do not ſo define as to aſcertain the manner, but leave it
Job. 19.25. in a cloud and out of ſight. *I know that my Redeemer liveth*, and that he will raiſe me up at the laſt day: for he hath promiſed
1 Cor. 15. 19. who raiſed himſelf, *and is the firſt fruits of them that ſlept*: But I do not enquire What manner of Trumpet it ſhall be that ſhall then ſound, nor of the Solemnity and manner of the proceeding at that day, or How the body which ſhall riſe can be the ſame numerical body with that which did walk upon the earth.
1 Cor. 15. 43. It is enough for me to know that *it is ſown in diſhonour*, and *ſhall be raiſed in glory*: and my buſineſs is to *riſe with Chriſt* here, and make good my part in this firſt Reſurrection; for then I am ſecure, and need not to extend my thoughts to the end of the world to ſurvey and comprehend the ſecond.

To add one inſtance more, in the point of Juſtification of a ſinner, in which after ſixteen hundred years preaching of the Goſpel and more we do not well agree, and yet might well agree if we would take it as the Scripture hath reacht it forth, and not burthen it with our own phanſies and ſpeculations, with new concluſions forced out of the light to obſcure and darken it: For when this burden is upon it, it muſt needs weigh according as the hand is that poiſeth it. And what neceſſity is there to ask Whether it conſiſt in one or more acts, ſo I do aſſure my ſelf that it is the greateſt bleſſing that God ever let fall upon the children of men? or Whether it be perfected in the pardoning of our ſins, or the imputation of univerſal obedience, or by the active and paſſive obedience of Chriſt, when it is plain that the act of Juſtification is the act of the Judge, and this cannot ſo much concern us as the benefit it ſelf, which is the greateſt that can be given; I am ſure, not ſo much as the duty, which muſt fit us for the act. It were to be wiſht that men would ſpeak of the acts of God in his own language, and not ſeek out divers inventions, which do not edifie, but many times ſhake and rend the Church in pieces, and lay the

Truth

Truth it ſelf open to reproch; which had triumphed glorioufly over Errour, had men *contended* not for their own inferences and deductions, but *for* that *common faith which was once delivered to the Saints.* Jude 3. And as in Juſtification, ſo in the point of Faith by which we are juſtified, what Profit is it buſily to enquire Whether the nature of Faith conſiſteth in an obſequious aſſent, or in appropriating to our ſelves the grace and mercy of God, or in the mere fiducial apprehenſion and application of the merits of Chriſt; Whether it be an inſtrument or a condition; Whether a living Faith juſtifieth, or whether it juſtifieth as a living Faith? What will this add to me, what hair to my ſtature, when I may ſettle and reſt upon this, which every eye muſt needs ſee, That the Faith by which I am juſtified muſt not be a dead faith, but *a Faith working by Charity*, which is the language of Faith, and demonſtrateth her to be alive? *My ſheep hear my voice*, ſaith Chriſt; Ἀκόει, εἶπεν· ὃ, συζητεῖ, ſaith Baſil; *They hear and obey, and never diſpute or ask queſtions*: they taſte, and not trouble and mud, that clear water of life. Gal. 5. 6. Joh. 10. 27. It is enough for us to be juſtified, it is enough for us to be ſaved; which we may be by preſſing forward in the way which is ſmooth and plain, and not running out into the mazes and labyrinths of diſputes, where we too oft loſe our ſelves in our ſearch, and diſpute away our Faith; talk of Faith and the power of it, and be worſe then infidels; of Juſtification, and pleaſe our ſelves in unrighteouſneſs; of Chriſts active Obedience, and be *to every good Work reprobate*; of his paſſive Obedience, and deny him when we ſhould ſuffer for him; of the inconſiſtency of Faith and Good works in our Juſtification, and ſet them at as great a diſtance in our lives and converſations, and becauſe they do not help to juſtifie us, think they have no concurrence at all in the work of our ſalvation. Tit. 1. 16. For we are well aſſured of the one and contend for it, and too many are too confident of the other. There is indeed a kind of intemperance in moſt of us, a wild and irregular deſire to make things more or leſs then they are, and remove them well near out of ſight by our additions and defalcations; and few there are who can be content with the Truth, and ſettle and reſt in it as it appeareth in that nakedneſs and ſimplicity in which it was firſt brought

forth, but men are ever drawing out concluſions of their own, ſpinning out and weaving ſpeculations, thin, unſuitable, unfit to be worn, which yet they glory in and defend with more heat and animoſity then they do that Truth which is neceſſary and by it ſelf ſufficient without this additional art. For theſe are creatures of our own, ſhaped out in our phanſie, and ſo dreſt up by us with all accurateneſs and curioſity of diligence that we fall at laſt in love with them, and apply our ſelves to them with that cloſeneſs and adherency which dulleth and taketh off the edge of our affection to that which is moſt neceſſary, and ſo leaveth that neglected and laſt in our thoughts which is the main: As we read of Euphranor the painter, who having ſtretcht his phanſie and ſpent the force of his imagination in drawing Neptune to the life, could not raiſe his after and wearied thoughts to the ſetting forth the majeſty of Jupiter; So when we are ſo lively and overactive in that which is either impertinent or not ſo conſiderable, not much material to that which is indeed moſt material, we commonly dream or are rather dead to thoſe performances which the wiſdome of God hath bound us to as the fitteſt and moſt proportioned to that end for which we were made.

Val. Max. 8. 11.

And theſe I conceive are moſt neceſſary which are neceſſary to the work we have to do, and will infallibly bring us to the end of our faith and hopes. Others which our wits have hammered and wrought out of them may be peradventure of ſome uſe to thoſe who are watchful over them to keep them in a pliableneſs and ſubſerviency to that which is plain and received of all, but may prove dangerous and fatal to others who have not that skill to manage them, but favour them ſo much as to give them line and ſufferance to carry them beyond their limit, and then ſhut them up in themſelves, where they are loſt to that truth which ſhould ſave them, which they leave behind them out of their eye and remembrance, whileſt they are buſie in the purſuit of that which they overtake with danger, and without which the Apoſtles of Chriſt, and many thouſands before them, have attained their end, and are now in bliſs. Certainly it would be more ſafe for us, and more worthy our calling,

calling, to be diligent and ſincere in that which is plainly revealed, to believe, and in the ſtrength and power of that Faith to *crucifie our fleſh with the affections and luſts (Hoc opus, hic labor eſt)* Gal. 5. 24. then to be drawing out of Schemes, and meaſuring out the actions and operations of God; ſafer far to make our ſelves fit to be juſtified then too curiouſly to ſtudy how Juſtification is wrought, in which ſtudy we are many times more ſubtle then wiſe; in a word, ſafer to make our ſelves capable of favour and mercy. For then the work is done, and the application made. For *all Gods promiſes are Yea and Amen*, and fall cloſe with the 2 Cor. 1. 20. performance of the duty. And as to apply them to our ſelves is our comfort and joy, our heaven upon earth, ſo to be able and fit to apply them is the work and labour of our Faith and Love whileſt we abide in the fleſh.

But beſides theſe points of doctrine, which are but inferences and deductions made by them, whereof ſome are eaſie and natural, and hold correſpondence and affinity with the Truth as it was firſt delivered, and are upon that account *to be received as faithful ſayings of all men*; other are more forced, and therefore as ejactaneous and unprofitable, as begetting more heat then love, and raiſing more noiſe then devotion; beſides theſe there be concluſions in point of Diſcipline and Church-Politie, in the defence of which we ſee much duſt raiſed by men of divided minds and apprehenſions, and many times both parties well-near ſmothered in the buſtle. For though Diſcipline and Government be neceſſary, yet the beſt form that was ever drawn cannot be abſolutely neceſſary, becauſe it cannot alwayes find place wherein to ſhew it ſelf, and the holy Spirit of God never laid an abſolute neceſſity but on thoſe things which, as the Stoicks ſpeak, are ἐκ τῶν ἐφ' ἡμῖν, *within our reach and power*, or which we may do or have when we will. It is neceſſary *to bring* 2 Cor. 10. 5. *into captivity every thought to the obedience of Chriſt*, but it is not neceſſary to be under this or that Diſcipline, though the beſt, further then in affection and deſire: For in the midſt of the changes and chances of this world we cannot be what we would, nor be governed as we pleaſe.

We ſee well enough (for it is as viſible as any thing under the Sun) that the Sword, which hath no edg or point againſt

the eſſential parts of Religion (with which we may be certainly happy, and without which it is moſt certain we cannot) as it maketh its way, dictateth and appointeth what it pleaſe with a *non obſtante*, notwithſtanding all contrary conſtitutions, though never ſo antient; and Diſcipline is either quite cut off, or elſe drawn out with the ſame hand which did form and ſhape the Commonwealth. We have ſeen what a flow of troubles and diſpute in matters of this nature hath paſſed on and carried away with it our Peace and Religion it ſelf, and then left it as it were upon the ſands to ſhift for it ſelf, in the breſts of ſome few, who by Divine aſſiſtance are able to raiſe and cheriſh it up to ſome growth in themſelves without theſe helps and advantages, and to give it a place and power in them even in the fouleſt weather; being forced to be their own Biſhops and Prieſts, when the hand of Violence hath buried thoſe their *Seers* either in ſilence or in the grave. We have ſeen Religion made an art and craft, and that which was firſt ſet up to uphold and promote it ſtrook at and trod upon as the only worm which did eat it out. We have ſeen the ax laid to the very root of it by thoſe Sons of thunder and noiſe which is heard in every coaſt which theſe Clouds hang over. We cannot but obſerve what art and diligence hath been uſed, what fire and brimſtone hath been breathed forth, to caſt it down. We have needed no perſpective to look through the diſguiſe under which they walk, or to behold with what ſlight and artifice they wrought themſelves into the hearts of the people, who are never better pleaſed then when they are led as beaſts to the ſlaughter, and do flatter and pride themſelves moſt when they are under the yoke. We ſee it hath been the work of an age to ſhatter and then blow away that form of Polity in the Church which ſhewed it ſelf to the Profit and admiration of the beſt in ſo many, and was the faireſt bulwark the Church had to ſecure her from the incurſions of Schiſm, Hereſie and Profaneneſs; Of which, if we had no other argument, the phrenſie of this preſent age, the wild confuſion and medley of the Sects and Factions which we ſee, may be an unqueſtionable evidence: And now we have ſeen it laid level with the ground. All this we have ſeen, but yet we do not ſee that Diſcipline which did emulate and heave at it, and was placed

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in equipage with the Goſpel of Chriſt, we do not ſee that which was ſo much extolled, as yet ſet up in its room. Nay, we ſcarce ſee any thing left but the *Idea* of it, which they ſtill carry with them with expectation and great hopes, which propheſie to them the building up of this ſecond Temple of this new form, which, might it obtain, would, they ſay, be far more glorious then the firſt. All this art and endeavour hath been uſed to make them great and ſupreme on earth, the one half of which might have wrought out *a Crown* for them in a better place. For that may be had if we will, and if we *be faithful to the death* it will fall upon our heads. But in what ground our lines will fall, or how they will be drawn out, is a thing ſo far out of our reach and power that no humane providence can deſign and mark it out. Day unto day teacheth us, and the experience of all ages hath made it good, that they who like not what is, but only what they would have, and propoſe it to themſelves and others, do many times open and pave a fair way to it, and walk forward towards it as full of hope as deſire, and yet when they are come ſo near as even to touch and lay hold on it, may ſee it removed as far from them as before, and their hopes in their bloſſome and glory to fall off; may live to ſee themſelves in umbrage, under a more mild and friendly toleration, and behold that paſt by and ſunk lower which they ſo longed to ſee in that height which might amaze and aw all about them, and bring them in that harveſt which was already gathered in their expectation. I ſhould be unwilling to ſtir the bloud, or draw upon me the diſpleaſure of any who have caſt in their lot with thoſe who have been earneſt in ſuch a deſign; and I have no other end but this, to ſhew the vanity and deceitfulneſs of ſuch attempts, and how dangerous and vexatious a thing it is to drive ſo furiouſly after that which hath come towards us ſo often, and then turned the back, which we overtake and loſe at once. For it is ſo in the world, and will be ſo even till the end of it. That which is mutable in its own nature may and will be changed; nor is there any thing certain but Piety and Bliſs, the Way and the End. And therefore thoſe things which are not ſo eſſential to Religion as that ſhe

Rev. 2. 10.

cannot ſtand without them, and are eſſential only when they may be had, being exemplified and conveyed to us by the beſt hands, muſt not take up all that labour which we ow to the heat of the day, and thoſe duties of Chriſtianity which are the ſumme of all, and for which the others were ordained. When they may be had, we muſt bleſs God, and uſe them to that end for which they were given; and when a ſtronger then we cometh upon us, and removeth them, look after them with a longing eye and bleeding heart, follow them with our ſorrow and devotion, uſe all lawful and peaceable means, to bring them back, bewail our own ingratitude, which raiſed up that Power that took them from us, and was the greateſt ſtrength they had; and ſo preſs forward in that open and known way which no power can block up, in that obedience to the Goſpel which the Sword cannot reach, which no Violence can hinder. For this alone can reſtore us to the favour of God, and reſtore to us thoſe advantages which we firſt abuſed, then loſt, and now
Heb. 12.17. *ſeek carefully*, as Eſau did *the bleſſing, with tears.* In a word, theſe helps which we would have, and cannot alwayes have, we may yet alwayes have in our remembrance and affection: but we muſt not ſo ſeek after them as to drive down all before us, and the Goſpel it ſelf, in our motion and adventure towards them, but fix our eye and deſires upon that Heaven which is preſented to us in the way, and on thoſe divine rules of life from which no power on earth can abſolve and diſengage us, and for the neglect of which no neceſſity can be brought in as an apology: and thus bleſs God in all things, even in thoſe which are gone from us, and cleave faſt to that which is moſt eſſential and neceſſary to the end, vvhich is out of reach and danger, and vvhich the power of darkneſs it ſelf cannot take away.

Thirdly, Now I am come to the foot of my account, and to this all that I have to ſay is but vvhat I can but ſay (for this Preface is ſwoln beyond that compaſs vvhich my firſt thoughts drew out) and it is this, that as I was careful to preſs thoſe doctrines which I conceived to be moſt neceſſary, ſo I did it without any affectation, unleſs it vvere of plainneſs and perſpicuity,

cuity, of vvhich indeed I was moſt ambitious, as knowing that the Majeſty of Divine Truths is beſt ſeen in the ſtole and gravity of a matrone, and moſt times quite loſt in the ſtudied gayetry and light colours of a wanton. I could have wiſhed for the happineſs of Iſidore the Philoſopher, of vvhom it vvas ſaid that he ſpake not words but the very ſubſtance and eſſences of things, that I might have diſplayed the Glory and Happineſs vvhich is alwayes before true Piety, and pointed out to Piety as with a finger, ſhewing how it worketh towards it, till they both meet and are made one in eternity. And this I did endeavour (though I come ſhort of it) to draw out in ſo plain and lively a character that he that runneth might read it; that the ſight of it might raviſh the beholder, and force him to a love of that which ſo viſibly draweth towards that end which hath no end, even the viſion of that God which is bleſſed for evermore.

Εἶπεν ἄν τίς, οὐ λόγους, ἀλλὰ πραγμάτων οὐσίγγεδας οὐσίας, *Damaſc. in Excerptis Photii Cod.* CCXLII.

We ſpeak, ſaith S. Paul, *the wiſedome of God in a Myſtery*, *the hidden wiſdome*: and the Goſpel is *the revelation of that Myſtery*. And if it be *revealed*, it is no longer *hidden*; if it be known, as far as it is known, it is not *a Myſtery*: And if it were yet *a hidden Myſtery*, it could not concern us, becauſe that can have no influence upon our Will which yieldeth no light at all to our Underſtanding, which is as a counſellour to the Will, and ſhould convey the light unto it. The Light is no more light to me then Darkneſs it ſelf when it is put under a buſhel; and Myſteries when they are *hidden* are to us as nothing. I know now no Myſteries in Divinity: for it is agreed on all hands, that whatſoever is neceſſary to the end is perſpicuous and naked to the underſtanding. I may ſay, Myſtical Divinity is an art of teaching nothing, of moving and ſtanding ſtill, of ſtriving forward and winning no ground, an art of filling men with thin and empty ſpeculations, in which they are lifted up aloft to ſtrange ſights and apparitions, as they ſay Witches are, and as they themſelves think, when they do but dream. Sometimes it is made a veil to cover ſomething which we would not have ſeen, and we call that *the Myſtical ſenſe* of Scripture which is none at all. For men are too ready to draw a veil again over that which is now made manifeſt, to obſcure that which cannot

1 Cor. 2.7. Rom.16.25.

be too plain, nor made plainer then it is. *Quærunt quod nuſquam eſt, inveniunt tamen*; They ſeek for that which is no where to be found, and yet they find it out, but as he found, Juno who embraced a cloud. Whatſoever they ſee is a myſtery, and yet they ſee it as Iſidore found out a myſterie, *the Old and New Teſtament*, in the noſe and cleft of a penne.

Penna acumen dividitur in duo, in toto corpore ſervata unitate; credo propter myſterium, Iſid. Orig. l. 6. c. 14.

I know there be in Scripture, and frequently in the New Teſtament, many metaphorical expreſſions, from *Bread*, from *Fire* and *Water*, from *Sowing* and *Planting*, from *Generation*, *Adoption*, and the like; Which were uſed not to make myſteries, but to open them, *ſignandis rebus & ſub oculos ſubjiciendis*, to ſet a mark upon things, and to declare and unfold them to the very eye, that ſo they might enter with more light and eaſe into the mind, which (as the Jewiſh Rabbies were wont to ſay) was *to find out the loſt pearl with a candle of an half-peny*, and with theſe common and familiar reſemblances to dive into the ciſtern of Truth, and draw it out. Chriſt, who came down to teach us, was *the light of the World*; and what he taught, was as open as the Day to all but to thoſe who *loved darkneſs more then light*, and it will ſhine in its full ſtrength to all that will look up upon it to the end of the World. Nor could it be his will, who came to ſave us, that his ſaving Truth ſhould be ſhewn by half and dark lights, or that Divines, who call themſelves his *Miniſters*, ſhould be like thoſe Philoſophers who did *Philoſophiam ad ſyllabas vocare*, as Seneca complaineth, draw Philoſophy down to words and ſyllables, ſo that at laſt it was ſhut up and loſt in phraſes and ſecond notions and terms of art, which brought little improvement to the better part, and made men rather talkative then wiſe. For we may obſerve that the ſame noyſome and peſtilent wind which ſo withered Philoſophy till it was ſhrunk up into a name, being nothing but a body of words, hath blown alſo upon Divinity, and blaſted that which was ordained to be the very life of our ſouls; Which was more pure and plain when mens lives were ſo, but is now ſullied with much handling, and made much unlike it ſelf, daubed over with gloſſes as with untempered morter, wrought out into Queſtions, beat out into Diſtinctions, and is made an Art, which is

Quint. l. 8. Inſtit. c. 6.

Epiſt. 72.

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the Wiſdome of God to Salvation. The Schoolmen did toze and draw it out, and then made it up in knots. The Poſtillers played with it, and made it well-neer ridiculous: And we have ſeen ſome ſuch unſeemly Jigs in our dayes. And there have been too many Theorical Divines, who have ſtretched beyond their line, beyond the underſtanding of their hearers, and beyond their own; wrought darkneſs out of light, made that obſcure which was plain, that perplexed which was eaſie, have handled Metaphors as Chymiſts do metals, and extracted that out of them, which Chriſt never put into them; made them leſs intelligible by preſſing them ſo far, and by beating them out have made them nothing; made them more obſcure then the thing which they ſhould ſhew; yield us ῥημάτων ἀτέχνων πόλαμον, a ſea of words, but not a word of ſenſe. *To be regenerate* is ſomething more then to be made good who were evil; *To be a new creature* is ſomething more (if we could tell what it were) then to be a juſt and righteous man; and *we are born and made what we are againſt our will.* And what hath followed this bold obtruding of our own thin and forced conceits upon the Church under the high commanding form of neceſſary truths? Even that which hath been obſerved of Philoſophy. When men made Wiſdom the only aim and end of their ſtudies, then Philoſophy was it ſelf, in its prime and natural glory, being drawn up unto its proper end: But when they applied themſelves to it only to fill up their time, or ſatisfie their ambition, or delight their wits, then ſhe loſt her native complexion or ſtrength, and degenerated into folly; then Epicurus raiſed a ſwarm of Atomes, Diogenes made him a Tub, and the Stoicks brought in their Decrees and Paradoxes; then were there *Mille familiarum nomina*, ſo many ſects that it is not eaſie to draw them into a catalogue: ſome there were who declared their different opinions and diſputed one againſt the other by outward ſignes alone, as by Weeping and Laughing. So we find it alſo in the Church of Chriſt, that Divinity never ſuffered ſo much as when it was made matter of wit and ambition, and Policy and Faction became moderatours and ſtaters of queſtions. Then every man became an interpreter of Scripture, and every interpreter had need of another to

interpret him. Then men taught the Law as Moſes receivcd it, out of a thick cloud, and Darkneſs was drawn over the face of Life it ſelf, and men received it as it was taught, and did underſtand them who did not underſtand themſelves, received it as newes out of a far country, and conceived of it either more or leſs then it vvas, received it in parcels and fragments, which hung like meteors in their phanſie, or as indigeſted lumps in their minds, which ſoon broke out into ſores and ulcers, and one was a *Libertine*, another an *Anabaptiſt*, another a *Leveller*; and ſome there were vvho did diſtinguiſh themſelves by the motion and geſture, and ſome (vvhich is ſtrange) by the nakedneſs of their bodies. And thus miſchief grew up and multiplied through the blindneſs or deceitfulneſs of teachers and the folly and madneſs of the people. Which evil had not certainly ſo far overrun the Church, if men vvould have kept themſelves vvithin their own limits, and not took upon them to be vviſer then God; if the Truth had been as plainly taught as it vvas firſt delivered, and not held out by mens ignorance or ambition, and ſet forth vvith vvords and phraſes and affected notions of our own; if all men would have *contended for* and reſted in that *Faith* alone *which*
Jude 3. *was once delivered to the Saints.*

And this I markt and avoided, and in the courſe of my Miniſtery run from as far as a good will with my weakneſs could carry me. And as I ſtrook at thoſe errours which are moſt common, and did ſtrive to ſet up in their place thoſe truths which are moſt neceſſary, ſo I did indeavour to do it to the very eye with all plainneſs and evidence, and as near as I could in the language of him who for us men and for our ſalvation did firſt publiſh them to the world; To which end, and to which alone, next to the glory of God, theſe my rude and ill-poliſhed papers are conſecrate. And if they attein this in many, or few, or but one, I have a moſt ample recompenſe for my labour, and Praiſe and Diſpraiſe ſhall be to me both alike; for the one cannot make theſe Sermons better, nor the other worſe. I know others before me have raiſed themſelves up to a higher pitch, and ſtrook at Errour with more art, and brought more ſtrength to the building up of the Truth; and I have ſeen Truth exalted and Falſhood

hood led in triumph gloriouſly by thoſe whom God and their induſtry hath more fitted to the work; I have therefore offered my ſelf up to it but as ſome Succours, which come when the day and heat is over, who, though they do not help, yet ſhew their good will; And we know that even they who bring on the baggage do ſome ſervice.

Πλὴν καὶ Θεῷ φίλον τὸ χεῖρ διώαμιν. *Naz. Orat.* 20.

The God of patience and conſolation grant that we may be like-minded one towards another according to Chriſt Jeſus, that we may with one mind and one mouth glorifie God, even the Father of our Lord Jeſus Chriſt, Rom. 15.5,6.

A Table directing to

the Texts of Scripture handled in the following Sermons.

Four Feſtival Sermons.

ON Chriſtmaſs-day. Hebr. 2. 17. *Wherefore in all things it behoved him to be like unto his brethren.*

On Good Friday. Rom. 8. 32. *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?*

On Eaſter-day. Rev. 1.18. *I am he that liveth, and was dead: and behold I am alive for evermore, Amen, and have the keyes of Hell and of Death.*

On Whitſunday. Joh. 16. 13. *Howbeit, when He, the Spirit of truth, is come, he will guide you into all truth.*

Twenty eight Sermons more.

Micah 6. 6, 8. *WHerewith ſhall I come before the Lord, and bow my ſelf before the high God? Shall I come before him with burnt offerings?* &c.

v. 8. *He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, to love mercy, and to walk humbly with thy God?*

Micah 6. 8. *He hath ſhewed thee, O man, what is good,* &c.

Micah 6. 8. *What doth the Lord require of thee,* &c.

Micah 6. 8. *But to do juſtly,* &c.

Micah 6. 8. *To love Mercy,* &c.

Micah 6. 8. *And to walk humbly with thy God.*

Gal. 4. 29. *But as then he that was born after the fleſh perſecuted him that was born after the Spirit, even ſo is it now.*

1 Theſ. 4. 11. *And that yee ſtudy to be quiet, and to do your own buſineſs, and to work with your own hands, as we commanded you.*

1 Theſ. 4 11. -- *And to do your own buſineſs, and to work with your own hands, as we commanded you.*

Matth. 24. 42. *Watch therefore; for yee know not what hour your Lord doth come.*

Matth. 24. 42. *Yee know not what hour your Lord doth come.*

Matth. 24. 42. *Watch therefore,* &c.

Jam. 1. 27. *Pure Religion, and undefiled before God and the Father, is this, To viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the World.*

1 Sam. 3. 18. *And Samuel told him every whit, and hid nothing from him. And he ſaid, It is the Lord; let him do what ſeemeth him good.*

John 6. 56. *He that eateth my fleſh, and drinketh my bloud, dwelleth in me, and I in him.*

Ezek. 33. 11. *As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, -- Turn yee, turn ye from your evil wayes: For why will ye dye, O houſe of Iſrael?*

Ezek. 33. 11. *Turn ye, turn ye,* &c.

Ezek. 33. 11. -- *From your evil wayes,* &c.

Ezek. 33. 11. -- *From your evil wayes,* &c.

Ezek. 33. 11. -- *Why will ye dye,* &c.

Ezek. 33. 11. -- *Why will ye dye, O houſe of Iſrael?*

Ezek. 33. 11. -- *Why will ye dye, O houſe of Iſrael?*

Ezek. 33. 11. -- *Why will ye dye,* &c.

A Preparation to the holy Communion. 1 Cor. 11. 25. *This do ye, as oft as ye drink it, in remembrance of me.*

1 Cor. 11. 26. *For as often as ye eat this bread, and drink this cup, ye do ſhew,* (or, *ſhew ye*) *the Lord's death, till he come.*

1 Cor. 11. 28. *But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.*

Gal. 1. 10. the laſt part of the ver. *For do I now perſwade men or God? or do I ſeek to pleaſe men? For if I yet pleaſed men, I ſhould not be the ſervant of Chriſt.*

Coloſſ. 2. 6. *As ye have therefore received Chriſt Jeſus the Lord, ſo walk ye in him.*

A Sermon preached at the Funeral of Sir George Whitmore, Knight, Pſal. 119. 19. *I am a ſtranger in the earth: hide not thy commandments from me.*

A

SERMON

Preached on

Chriſtmas-Day.

HEBR. II. 17.

Wherefore in all things, it behoved him to be made like unto his brethren——

THis high Feaſt of the Nativity of our bleſſed Saviour is called by S. Chyſoſtome πασῶν τ ἑορτ μητρόπολις, *the great Metropolitane Feaſt.* For as to the chief City the whole Countrey reſorts; *Thither the Tribes go up,* ſaith David, *even the tribes of the Lord,* Pſal. 122. ſo all the Feaſt-dayes of the whole year, all the paſſages and periods of the bleſſed œconomy of that great work of our Redemption, all the ſolemn commemorations of the Saints and Martyrs, meet and are concentred in the joy of this Feaſt. If we will draw them into a perfect circle, we muſt ſet the foot of the compaſs upon this, *Deus homini ſimilis factus,* God was made like unto Man: But if we remove the compaſs, and deny this Aſſimilation, the Incarnation of Chriſt, there will be no room then for *the glorious company of the Apoſtles,* for *the goodly fellowſhip of the Prophets,* for *the noble army of Martyrs*; the Circumciſion is cut off, the Epiphany diſappears, our Eaſter is buried, and the Feaſt of the holy Ghoſts Advent is paſt and gone from us, as that mighty wind which brought it in. Blot out theſe two words, *PUER NATUS, A Child is born,* The Son of God is made like unto us, and you have wip'd the Saints all out of the Kalendar at once.

We will not now urge the ſolemn celebration of the Day. That hath been done already by many, who have thought it a duty not only of the cloſet, but the Church, and a fit ſubject for publick devotion. And upon this account Antiquity lookt upon it with joy and gratitude,

as upon a *day which the Lord had made* : And S. Auguſtine commends this anniverſary Solemnity as either delivered to after-ages by the Apoſtles themſelves, or decreed by Councels, and devoutly retained in all the Churches of the world. But we do not now urge it. For when Power ſpeaks, every mouth muſt be ſtopped, Logick hath no ſinews, an Argument no ſtrength, Antiquity no authority, Councels may erre, the Fathers were but children, all Churches muſt yeild to one, and the firſt age be taught by the laſt; *Speech is taken away from the truſty, and underſtanding from the aged.* But yeſterday that monſtre was diſcovered, which the Churches for ſo many centuries of years heard not of, and ſo made much of it, and embraced it; but they muſt have run from it, or aboliſht it, if their eye had been as clear and quick as theirs of after-times. I do not ſtand up againſt Power, I ſay, I ſhould then forget him whoſe memory we ſo much deſire to celebrate, who was the beſt teacher and greateſt example of obedience. What cannot be done, cannot oblige; And where the Church is ſhut up, every mans chamber, every mans breaſt may be a Temple, and every day a Holy-day, and we may offer up in it the ſacrifice of Praiſe and Thankſgiving to the bleſſed Son of God, who came and dwelt amongſt us, and was made like unto us; which is the only end of the celebration of this Feaſt, *Chriſt is made like unto us*, is as true when every man tells himſelf ſo, and makes melody in his heart, as when it is preached in the great congregation : But it is heard further, and ſoundeth better and is the ſweeter Muſick, when all the people ſay *Amen*; when with one heart and ſoul and in one place they give glory to their Saviour; who that he might be ſo, *factus eſt ſimilis*, was made like unto them.

Vel ab ipſis Apoſtolis, vel plenariis Conciliis inſtituta, &c. Aug. p. 118.

Job 12. 20.

My Text is πρῶτον ἀξίωμα, a principle in Divinity; and is laid down unto us in the form of a *Modell propoſition* : Which, as we are taught in Logick, conſiſts of two parts, the *Dictum*, and the *Modus*. Here is 1. the Propoſition, *CHRISTUS FACTUS SIMILIS*, *Chriſt is made like us*; 2. the Modification or Qualification of it with an *OPORTUIT* or *DEBUIT*, *It behoved him* ſo to be. In the Propoſition our meditations are directed to *Chriſt*, and to his *Brethren*. And we conſider, *Quid Chriſtus*, *Quid nos*, What Chriſt is, and What we were. God he was from all eternity, but in the fulneſs of time *made like* unto us. But we *viles pulli, nati infelicibus ovis*, were miſerable naked ſinners, enemies to God, at ſuch a diſtance from him, and ſo far from the leaſt participation of the Divine nature, that we were fallen from our own integrity and firſt honor, and *facti ſimiles*, made like indeed, but if a Prophet and a King, if David, draw our picture. *ſimiles jumentis quæ pereunt*; Let our ſorrow and ſhame interpret it, *like to the beaſt that periſh.* But now by Chriſts aſſimilation to us we are made like unto God; we are exalted by his humiliation, raiſed by his deſcent, magnified by his minoration : we are become *candidati Angelorum*, lifted up on high to a ſacred emulation of the Angelical eſtate : Yea, with ſongs of triumph we remember it, and it is the joy of this Feaſt, we are *fratres Domini*, the brethren of Chriſt. With a mutual aſpect Chriſts Humility looks upon the Exaltation of our nature, and our Exaltation looks back again upon Chriſt; and as a well-made picture looks upon him that looks upon it, ſo Chriſt drawn forth in the ſimilitude of our fleſh looks upon us, whilſt we with joy and gratitude have our eyes ſet upon him. Each anſwereth other ἐν παραλλήλοις, they are parallels : Chriſt *made like* unto *Men*; and again, Men *made like* unto him, ſo like that they are *his Brethren* Chriſt *made like* κατὰ πάντα, *in all things*, which fill up the office of a Redeemer; and Men made like unto God κατὰ πάντα, *in all things*, which may be required at the hands of thoſe who are redeemed. His obedience lifted him up to the croſs; and ours

Pſal. 49. 20.

muſt

muſt liſt us after him, and be carried on by his to the end of the world. And, as we find that Relatives are ἀντίστροφα, there is a kind of convertency in theſe terms, *Chriſt* and *his Brethren*; Chriſt like unto his Brethren, and theſe *Brethren* like unto Chriſt. *Chriſt is ours, and we are Chriſts*, 1 Cor. 3. 23. ſaith the Apoſtle, *and Chriſt is God's.*

In the next place the Modification, *It behoved him*, carries our thoughts to thoſe two common heads or places, the τὸ πρέπον, the *Convenience*, and the τὸ ἀναγκαῖον, the *Neceſſity* of it. And theſe two in civil acts are one. For what becomes us to do, we muſt do, and it is neceſſary we ſhould do it: What ſhould be done, is done, and it is *impoſſible* it ſhould be otherwiſe, ſay the Civilians; becauſe the Law ſuppoſeth obedience, which is the complement and perfection of the law. Now this *Debuit* again looks equally on both, on Chriſt, and on his Brethren. If *in all things it behoved Chriſt to be like unto his brethren*, which is the Benefit, Heaven and Earth will conclude, Men and Angels will infer, That it behoveth us to be made like unto Chriſt, which is the Duty. *Impoſſibilitas juris.*

My Text, ye ſee, is divided equally between theſe two terms, *Chriſt*, and *his Brethren*. That which our devotion muſt contemplate in Chriſt is, 1. his *Divine*; 2. his Humane nature; 3. the Union of them both. Firſt, his Divine nature: For we cannot but make a ſtand, and enquire Who he was who ought to do this. Secondly, his Humane nature: For we find him here *fleſh of our fleſh, and bone of our bones*, made like unto us in our fleſh, in our ſouls. *Da ſiquid ultrà eſt*; What can we ſay more? Our Apoſtle tells us, κατὰ πάντα, *in all things*. And then thirdly, will follow *the Union*, expreſt in the paſſive *fieri*, in his aſſimilation; and the aſſumption of our nature. All theſe fill us with admiration; but the laſt raiſeth it yet higher (and ſhould raiſe our love to follow him in his obedience) that *it behoved him*; that the diſpenſation of ſo wonderful and catholick a benefit muſt be thus tranſacted *tanquam ex officio*, as a matter of duty. The end of all is the end of all, our Salvation, the end of our Creation, of our Redemption, of this Aſſimilation; and the laſt end of all, the Glory of God. This ſets an *oportet* upon Man as well as upon *Chriſt*; and then *his Brethren* and He will *dwell together in unity*. Only here is the difference; Our obligation is the eaſier; It is but this, to be bound and obliged with Chriſt, to ſet our hands to that bond, which he hath ſealed with his blood, it is no heavy *Debet* to be like unto him, and for his condeſcenſion ſo low to us to raiſe our ſelves neerer to him by a holy and diligent imitation of his obedience. This will make up our laſt part, and ſerve for application.

In the firſt place, in an holy extaſie we cry out with the Prophet, *Quis ille qui venit?* Who is he that cometh? *Quis ille qui ſimilis?* Who is he that muſt be made like unto us? *Quis fecit?* is but a reſultance from *Quid factum eſt? What is done?* and *Who did it?* are of ſo neer relation that we can hardly abſtract one from the other. If one eye be leveld on the fact, the other commonly is fixed on the hand that did it. *Magnis negotiis, ut magnis Comœdiis, edecumati apponuntur actores*, ſaith the Orator, Great burthens require great ſtrength to bear them. Matters of moment are not for men of weak abilities and ſlight performance, nor every Actor for all parts. To *lead captivity captive*, to bring priſoners to glory, to deſtroy Death, to ſhut up the gates and mouth of Hell, theſe are *Magnalia*, wonderful things, not within the ſphere of common activity. We ſee here, *many ſons* there were to be *brought unto Glory*, v. 10. but in the way there ſtood Sin to intercept us, the fear of Death to enthral us, and the Devil ready to devour us. And we, what were we? Rottenneſs our mother, and worms our brethren: *lay* us *in the* Iſa. 63. 1.

Pſal. 62. 9. *balance, lighter then vanity:* ἄνδρες ὐκ ἄνδρες, Men fallen below the condition of Men, lame and impotent, not able to move one ſtep in theſe wayes of glory, living dead men. *Quis novus Hercules?* Who will now ſtand up for us? who will be our Captain? We may well demand, *Quis ille?* who he is. Some Angel, we may think, ſent from heaven, or ſome great Prophet. No. Inqueſt is made in this Epiſtle, and neither the Angels, nor Moſes returned. The Angels ὐ πάντα, *in no wiſe.* Glorious creatures indeed they are, celeſtial ſpirits, but yet πνεύματα λειτουργικὰ, *miniſtring ſpirits; in all purity ſerving the God of purity,* ſaith Nazianzene; not fit to intercede, but ready at his beck: with wings indeed, but not with *healing* under them; πύτερα φῶτα, but *ſecond lights*, too weak to enlighten ſo great a darkneſs. Their light is their obedience; and their faireſt *elogium, Te Angels, that do his will.* They are but finite agents, and ſo not able to make good an infinite loſs. They are in their own nature mutable, and ſo not fit to ſettle them who were more mutable, more ſubject to change then themſelves; not able to change our vile bodies, much leſs to change our ſouls, which are as immortal as they, yet lodged in tabernacles of fleſh, which will fall of themſelves, and cannot be raiſed again but by his power whom the Angels worſhip. In priſon we were, and *CUI ANGELORUM?* written on the door; miſerable captives, ſo deplorably loſt that the whole Hierarchie of Angels could not help us. And if not the Angels, not Moſes ſure; though he were πρὸς Θεῷ πρώτῳ, *neareſt to God,* and ſaw as much of his Majeſty as Mortality was able to bear. The Apoſtle tells us he *was faithful in all his houſe,* ὡς θεράπων, *as a ſervant; but Chriſt,* ὡς υἱὸς, *as a Son.* Smite he did the Ægyptians, and led the people like ſheep through the wilderneſs. But he who was ἀρχηγὸς τῆς σωτηρίας, *the Captain of our ſalvation,* as he is ſtiled, v. 10. was to cope with one more terrible then Pharaoh and all his hoſt, to put a hook into the noſtrils of that great Leviathan, to lead not the people alone, but Moſes alſo, through darkneſs and death it ſelf; able to uphold and ſettle an Angel in his glorious eſtate, and to rayſe Moſes from the dead. Not Moſes then; but one greater then Moſes: Not the Angels; but one whom the Angels worſhip, who could command a whole Legion of them: Not a Prophet, Or if a Prophet, *the great Prophet which was to come;* If an Angel, *the Angel of the Covenant. Certè hic Deus eſt,* even God himſelf. Now Athanaſius's Creed will teach us that there is but one God, yet three Perſons, the Father, the Son, and the Holy Ghoſt. We muſt then find out to which of the Perſons this œconomie belongeth. Not to the Father: That great εἰσαγωγὴ is his: *He bringeth his firſt-begotten into the world,* ch. 1. 6. that he may *declare his name unto his brethren,* ch. 2. Not the Holy Ghoſt: We hear him, ch. 3. as an Herald, calling to us, *To day if yee will hear his voyce.* And he is *Vicarius Chriſti,* Chriſts Vicar on earth, ſupplyeth his place in his abſence, and comforteth his children. It muſt needs then be *media Perſona,* the ſecond and *middle Perſon,* the Son of God. The office will beſt fit him, to be a Mediatour. Ask the Divels themſelves; when he lived, they roared it out. Ask the Centurion and them that watched him at his death; they ſpeak it with fear and trembling, *Truly this was the Son of God.*

Nazianz. Orat 43 μεταξὺ τῆς ἀκραιφνοῦς καθαρότητος καὶ ἀμυδρότητος.

Pſal. 103. 21.

Heb. 3. 5, 6.

Matth. 8. 29. Luke 4. 41.

Matth. 27. 54.

Chriſt then our Captain is the Son of God. But God hath divers Sons: ſome by Adoption, and they are made ſo; ſome by Nuncupation, and they are but called ſo; and ſome by Creation, and they are created ſo. They who rob and deveſt Chriſt of his Eſſence, yet yeild him his Title; and though they deny him to be God, yet call him God's Son. We muſt follow then the Philoſophers method in his deſcription of moral Happineſs, proceed ἀποφατικῶς, by way of negation, and to eſtabliſh Chriſt in his

right

right of Filiation, tell you, 1. he is not a Son, not *adoptivus filius*, God's adopted Son, who by ſome great merit of his could ſo dignifie himſelf, as to deſerve that title. This was the dream, or rather invention, of *Photinus*. A very dream indeed. For then this Similation were not of God to Man, but of Man to God; the Text inverted quite. No:

——Imitatur adoptio prolem.

Adoption is but a ſupply, a grafting of a ſtrange branch into another ſtock. But he whoſe name is *The Branch* grows up of himſelf, of the ſame ſtock and root, *God of God, very God of very God, made manifeſt in the fleſh.* 1 Tim. 3. 16. 2. not *Filius nuncupativus*, God's Son by nuncupation, his nominal Son: Such a one Sabellius and the *Patro-paſſiani* phanſied, as if the Father had been aſſimilated, and ſo called *the Son*, impiouſly making the Father, the Son and the Holy Ghoſt not three Perſons, but three Names. 3. Laſtly, not *Filius creatus*, God's created Son, κτίσμα, καὶ ἐπεράτου, *a mere Creature, and of a diſtinct eſſence* from his Father, as the more rigid Arians, nor the moſt excellent Creature, ὁμοιούσιον, *in ſubſtance like* unto the Father, but not conſubſtantial with him, as the more moderate (whom the Fathers called ἡμιαρείους, *half-Arians*) conceived. To theſe Hereticks we reply, *Non eſt Filius Dei*, He is not thus the Son of God. And as Ariſtotle tells us, that his Moral Happineſs is the chief Good, but not that Good which the Voluptuary phanſieth, the Epicures Good; nor that which Ambition flyes to, the Politicians Good; nor that which the Contemplative man abſtracteth, an univerſal notion and *Idea* of Good: So may the Chriſtian by the ſame method conſider his Saviour his chief bliſs and happineſs, and by way of negation draw him out of thoſe foggs and miſts where the wanton and unſanctified wits of men have placed him, and bring him into the boſome of his Father, and fall down and worſhip God and man Chriſt Jeſus. Behold, a voyce from heaven ſpake it, *This is my beloved Son*: We may ſuſpect that voice when Photinus is the Echo. An Angel from heaven ſaid, *He ſhall be called the Son of the moſt High:* Our Faith ſtarts back, and will not receive it, if Sabellius make the Gloſſe. Our Saviour himſelf ſpeaks it, *I and my Father are one:* The Truth it ſelf will be corrupted if Arius be the Commentator. To theſe we ſay, He is not thus the Son of God. To contract the Perſonality with Sabellius, or to divide the Deity with Arius, are blaſphemies in themſelves diametrally oppoſed, but equally to the truth. The Captain of our ſalvation is the true Son of God, begotten, not made; the Brightneſs of his Father, ſtreaming from him as Light from Light; his Image, not according to his humane Nature, as Oſiander, but according to his Divine; χαρακτὴρ τῆς ὑποστάσεως, *the Image* and *Character*, not of any qualities in God, but of his *Perſon*, the true ſtamp of his ſubſtance, begotten as Brightneſs from the Light, as the Character from the Type, as the Word from the Mind: Which yet do not fully declare him. *Quis enarrabit?* ſaith the Prophet, *Who ſhall declare his generation?* Μέγα σοι τὸ μαθεῖν ὅτι γεγέννηται. Thy faith is thy honour: a great favour it is that thou art taught to believe that he is the eternal begotten Son of God. The manner is known only to the Father, who begat, and to the Son, who is begotten. If thy buſy curioſity lead thee further, νέφος κρύπτει, there is a cloud caſt, and a veil drawn. And who more fit to teach us then he who came out of the boſome of God? Who more fit to give us laws then God himſelf? What tongue of men or Angels can ſo well expreſs his will as the *Word* which *was made fleſh, and pitcht his tent, and dwelt amongſt us*, and opened a ſchool as it were to teach all that would learn the way unto happineſs? Or what expedient could Wiſdome have found out ſo apt and powerful to draw our Love out of thoſe labyrinths and mazes wherein it wandreth

Matth. 3. 17. & 17. 5. Luke 1. 32. John 10. 30. Naz. Orat. 39. Ἀπίστω ἡμῖν ἐξ ἴσου, καὶ ἡ Σαβελλίου συναίρεσις, καὶ ἡ Ἀρείου διαίρεσις, τὸ μὲν διαιροῦσα κατὰ, καὶ ὁμότιμα ἀθεότητα. Isa. 53. 8.

dreth and divideth it ſelf, to take it from theſe painted and falſe glories, and bring it back, and fix it on that which is eternal, as this, to *bow the heavens, and come down*, and in our fleſh, as Man, to inſtruct men, to gain them in their own likeneſs, to tell them he was not that only which they ſaw, but of the ſame eſſence with his Father, which they could not ſee? So that here is Majeſty and Humility joyned and united in one to draw us out of darkneſs into that great light which ſhall diſcover and lay open unto us the deformity and deceitfulneſs of thoſe flattering objects in which our thoughts, deſires and endeavours met as in their centre. And if this infinite and unconceivable love of God in manifeſting himſelf in our fleſh do not draw and oblige us, if theſe bonds of love will not hold and fetter us to a regular obedience, which muſt begin and perfect our peace, then we are paſt the reach of any argument which men or Angels can bring, and no chains will hold us but thoſe of everlaſting darkneſs. And indeed his eternal Generation by it ſelf would but little avail us. For Majeſty is no medicine for our malady. We, who are children of Time, have need of a Captain which muſt be born in time. We were ſick of an *Eritis ſicut Dii*, a bold and fooliſh ambition and affection to be Gods: And this diſeaſe became epidemical; we all would be independent, our own Law-givers, our own God. Pride threw us down; and nothing but Humility, the exinanition of the Son of God, could raiſe us: And we may obſerve how *Iſa. 7.* God bids Ahaz *aſk a ſigne* not only *in the height above*, from Heaven, but *in the depth*, from the earth beneath, *quia utrumque copulavit* (it is S. Baſil's note upon that place) becauſe at the union of the Godhead with our Nature, there was a neer conjunction of Heaven and Earth. A ſigne from Heaven is a great grace; but we would have a ſigne from Earth too: And here we have it; *He was made like unto his Brethren.* Θεὸς ἐπὶ γῆς, Θεὸς ἐν ἀνθρώποις, *God amongſt men, God on the Earth*, is a ſigne indeed.

Therefore in the next place, as Chriſt is *Deus de Patre*, God of his Father, ſo he is *Homo de matre*, Man of his Mother; the Son of God, and the Son of Mary. Will you have a ſigne? here it is; a ſigne to be adored and wondered at, and *a ſigne to be ſpoken againſt*, ſaith old *Simeon*; a ſigne *è profundis*, we may ſay, from the deep abyſs of God's mercy. *Ecce exſpectat naſci ſua membra quæ fecit.* Behold, *the heavens* are *the work of his fingers*; yet he ſuffered himſelf to be faſhioned in the womb of a Virgin, digeſted into members, knit together with ſinews, built up with bones, covered with fleſh, inveloped with skin, raiſed up to the perfect ſimilitude, nay drawn down to the low condition, of his Creature. He would be any thing but Sin, to redeem man from ſin, and ſave him. He would deſcend as low as the Grave, yea as Hell it ſelf, to raiſe him to a capability and hope of Heaven and Immortality. *Mira συγκατάβασις, a wonderful condeſcenſion!* a wonderful fall; from his Throne, to the Womb; from his dwelling-place on high, to dwell in the fleſh; from the Angels, *Gloria in excelſis*, Glory be to God on high, to the Shepherds, *Vidimus in præſepi*, We have ſeen him in the Cratch; from the Seraphins τρισάγιον, *Holy, Holy, Holy*, to the Jewes bitter Sarcaſme, *Come down from the Croſs*; from riding on the Cherubim, to hanging on the Teat! This was a wonderful deſcent! Nor could we think God could do it, but that we know he can do more than we can think. Where was that hand that made and faſhioned us, that *meated the heavens*, that *meaſured out the waters*, that *weighed the mountains in ſcales?* Where was that voyce which thundred from heaven, that mighty voyce which *brake the Cedars of Libanus?* Where was that God that was from everlaſting? Do we not ſtand at gaze, and put on wonder? Do we not tremble to ſay it? and

Luke 2. 34.

yet

yet to ſay, it as we ſhould, is Salvation. *Latuit in Humilitate Majeſtas*; That Majeſty lay hid in Humility, that Power was in Frailty, that Hand in the Cratch and in the Clouts, that Voyce in an Infant not able to ſpeak. Ἄσαρκος σαρκοῦται, ἀόρατος ὁρᾶται, ſaith Nazianzene; The God of Spirits *was incarnate*; *he that was inviſible was ſeen*; he that could not be touched, handled. *We have ſeen with our eyes, we have heard him, our hands have handled him*, ſaith S. John; He that was from everlaſting, had a beginning: He that was the Son of God, was made the Son of Man, *like unto his Brethren.* Orat. 38. 1 Joh. 1. 1.

We cannot put on too much caution and reverence when we ſpeak of God. *De Deo vel ſeriò loqui periculoſum, ne fortè Deo indigna loquamur.* Our Tongue will be *as the pen of a ready writer*, and run too faſt, if Fear do not hold it. That Majeſty is at ſuch an infinite diſtance from us that it is far ſafer for us to adore than diſcourſe of it. The Chriſtian world hath been too daring and bold with him, to ſpeak of him what they pleaſe, and then to teach him to ſpeak; to make a language of their own, and ſay it is his, although the words be ſuch as were never heard from heaven, nor can be found in *the Book of the Generation of Jeſus Chriſt.* If we be his Diſciples, when we ſpeak to him, or of him, let us uſe his own words: For then he will better underſtand us, and we ſhall better underſtand one another. For when we ſet up a Mint of our own, and take to our ſelves the Royalty of coynage, whatſoever we work out, we ſend abroad as current, though the character and ſtamp preſent more of our own Image than his. When we will be over-witty, commonly we are over-ſeen. *God is made like unto Men*; If the words were not his, we ſhould not dare to ſpeak them. But this is κένωσις καὶ ἐλάττωσις τοῦ Χριστοῦ, *the ſubmiſſion and minoration of Chriſt.* And if he will deſcend ſo low as to take our likeneſs, καὶ πιστὸν φέρεται λόγον, he alſo takes this language in good part, and is well pleaſed to learn theſe words from us, becauſe they are his own; *Like a man*; *a man of ſorrows*; *a worm, and no man*; *a deſpiſed, rejected man*: He will have us call him ſo, he hath put it into our Creed, and counts it no diſparagement. He ſet a time for it, and when *the appointed time* came, he was *made like unto us*; and all generations may ſpeak it to his glory to the end of the world. Before he appeared darkly, wrapped up in Types, veiled in Dreams, beheld in Viſions: That hee appeareth in the likeneſs of our fleſh, that he appeareth and ſpeaketh and ſuffereth in our fleſh, is the high prerogative of the Goſpel. And here he publiſheth himſelf in every way of repreſentation. 1. ἐν εἰκόνι, *in* our *Image* or *likeneſs*, in *the form of a ſervant*, our very picture, a living picture, a picture drawn out to life indeed, ſuch a picture as one man is of another. 2. ἐν παραβολῇ, *by way of Compariſon.* For how hath he ſpread and dilated himſelf by a world of compariſons? He is a *Shepherd*, to guide and feed us; a *Captain*, to lead us; a *Prophet*, to teach us: He is a *Prieſt*, and he is the *Sacrifice* for us: He is *Bread*, to ſtrengthen us: a *Vine*, to refreſh us; a *Lamb*, that we may be meek; a *Lion*, that we may be valiant; a *Worm*, that we may be patient; a *Door*, to let us in; and *the Way*, through which we paſs into life: He is *any thing* that will make us like him. Sin and Error and the Devil have not appeared in more ſhapes to deceive and deſtroy us then Chriſt hath to ſave us. 3. Laſtly, ἐν παραδείγματι, by his *exemplary* Virtues, and thoſe raiſed to ſuch a high pitch of perfection, that neither the curſed Hereticks, nor the miſcreant Turk, nor the Devil himſelf could reach and blemiſh it. Never was Righteouſneſs in its vertical point but in him, where it caſt not the leaſt ſhadow for Envy or Detraction to walk in. Amongſt all the Hereſies the Church was to cope withal, we read of none that called his piety into queſtion.

queſtion. And all this for our ſakes; that in his Meekneſs we may ſhut up our Anger, in his Humility abate our Pride, in his Patience ſtill and charm our Frowardneſs, in his Bounty ſpend our ſelves, in his Compaſſion and Bowels melt our ſtony hearts, and in his perfect Obedience beat down our Rebellion. He appeared not in the Cloud or the fiery Pillar, not in Darkneſs and Tempeſt, not in thoſe wayes of his which are as hard to finde out as the paſſage of an arrow in the air or a ſhip in the ſea, but *in tegmine carnis*, as *Arnobius* ſpeaks, under no other covert than that of our fleſh, ſo like us that we may take a pattern by him.

This indeed may ſeem an indignity to God: And in all ages there have been found ſome who have thought ſo: Not onely οἱ ἔξωθεν, the Heathen, who in Tatianus in plain terms tell the Chriſtians they did μωραίνειν, *betray too great a folly*, in believing it; but even οἱ ἐκκλησίας, as Juſtine Martyr ſpeaketh, Chriſtians themſelves and *children of the Church*, κακῶς φιλόχριστοι, as Nazianzene calls them, *ill lovers of Chriſt*, who did rob him with a complement, and to uphold his honour did deveſt him of his Deity. Marcian and Valentinus could not endure to hear that Chriſt took the ſame nature and ſubſtance with Man, but will have him to have brought a body from heaven. The Manichees would not yield ſo much, but ran into the phanſie of an aereous imaginary body. Arius circumſcribed him within the nature of Man, and brought him within the circle and circumgyration of Time: Ἦν ὅτε οὐκ ἦν, *There was a time when he was not*, was an article of his Creed. Neſtorius did not *in terminis* divide Chriſt into two Perſons, but, denying the Communication of Idiomes, did in effect bring in what he ſeemed to deny, a Duality of Sons. *Homo Chriſtus naſcitur, non Deus*; The Man Chriſt was born, not God; ſaith he. And it was his common proverb, *Noli gloriari, Judæe*; The Jew had no cauſe to boaſt, who had crucified, not the Lord of life, but a man. *Bimeſtrem & trimeſtrem Deum nunquam confitebor*, was his reply to Cyril at Epheſus; and ſo he flung out of the Councel. Whileſt with great ſhew of piety and reverence they ſtood up to remove from God the Nature, they unadviſedly put upon him the Weakneſs of Man, drew him out to our diſtempers and ſick conſtitution, as if God were like unto us in our worſt complexion, who are commonly very tender and dainty what likeneſs we take, and affect that ſimilitude alone which preſents us greater and fairer than we are. Our pictures preſent not us, but a better face and a more exact proportion, and with it the beſt part of our wardrobe. We are but graſhoppers, but would come forth and be ſeen taller than we are by the head and ſhoulders, in the largeneſs and height of the Anakim. This opinion we have of our ſelves, and therefore are too ready to perſwade our ſelves that God is of our mind; and that God will deſcend ſo low as to take the likeneſs of a mortal, though he tell us ſo himſelf, yet we will not believe it: Which is to meaſure out the immenſe Goodneſs and Wiſdome of God by our digit and ſcantling, by the imaginary line of a wanton and ſick phanſie; to bound and limit his determinate will by a piece of ſophiſtry and ſubtle wit; to teach God, to put our own ſhapes upon him, to confine him to a thought: And then Chriſt hath *two Perſons*, or but *one Nature*; a *Body*, and *not a Body*; is a *God alone*, or a *Man alone*: The whole body of Religion and our Chriſtian Faith muſt ſhiver and flie into pieces. But *we have not ſo learned Chriſt*; not learned to abuſe and violate his great love, and to call it good manners; not to make ſhipwrack of our faith, and then to urge our fears and unpreſcribed and groundleſs jealouſies. Τί φοβώμεθα; *Why ſhould we fear, where no fear is?* Διὰ τοῦτο μικρὸς, ὅτι διὰ σὲ πτωχός? ſaith Nazianzene. Shall his honour be the leſs, becauſe he hath laid it down for our

Τὸν πλάσμα τῶν ἰδίων γνωμῶν τυπῶν. Phot.

our ſakes? Shall he loſe in his eſteem, becauſe he fell ſo low for our advancement? Or can we be afraid of that Humility which purchaſed us glory, and returned in triumph with the keyes of Hell and of death? He made himſelf a Shepherd, and *laid down his life for his Sheep*; and ſhall we make that an argument that he is not a King? He clothed himſelf with our fleſh, lights a candle, ſweeps the houſe, deſcends to low offices for our ſake, ſo far from being aſhamed of our nature that he made haſt to aſſume it, καὶ τοῦτο ἐγκαλεῖς τῷ Θεῷ; *and doſt thou impute this to God?* No: to us his Humility is as full of wonder as his Majeſty. *Non erubeſcimus de Chriſto ſuſtinente contumelias & faſtidia naturæ*; We are not aſhamed of the man Chriſt paſſing through and enduring the loathſome contumelies of our nature, exſpecting the leiſure of nine months in the womb, born in a ſtable, cradled in a cratch, wrapped up in clouts, poor and deſpiſed: *Non de crucifixo Chriſto*; not of our Lord hanging on the Croſs: But Wonder heighteneth our Joy, and Joy raiſeth our Wonder, and we cry out with S. Auguſtine, *O prodigia! ô miracula!* Oh prodigie, oh miracle of Mercy! Ὦ παραδόξου καινοτομίας! Oh the ſtrangeneſs of this new Birth! With the Wiſe-men, we *open* our *treaſuries*, and *preſent him gifts*, and worſhip him as a King, though we find him in a manger. Matth. 2. 11. And this is *a ſigne from the depth*, from the low condition of our Fleſh; *FACTUS SIMILIS*, ſaith the Apoſtle, *made like unto his brethren*; *CORPUS APTASTI MIHI*, ſaith he himſelf in the Pſalm, *A body haſt thou prepared me:* So like us, that the Divel himſelf (as quick-ſighted as Marcion or Manes) took him for no other then a Man, and was entrapped τῷ σαρκὸς περιβλήματι, *with the outward garment and vail of his fleſh:* Venturing upon him as Man he found him a God, and ſtriking at the Firſt Adam was overcome with the Second, beat down and conquerred with that blow which he levelled. But as Chriſt hath taken our Fleſh, muſt he take our Soul too? May not his Divinity, as *Apolinarius* phancied, ſupply the place of our better part? Shall we not free him from thoſe paſſions and affections which, when they move and are hot within us, our common apologie is, *Humanum eſt*, That we are but men? No: to S. Hilarie's *Corporatio* we muſt add the Greeks ἐνανθρώπησις. And if S. Hilarie's *Incorporating* will not reach home, their *Inhumanition* will draw together and unite both Body and Soul. Chriſt came to ſave both, therefore both he took, that he might free the body from corruption, and the Soul from ſin, refine our droſs into ſilver, and our ſilver into pure gold, raiſe our Bodies to the immortality of our Souls, and our Souls to the purity of the Angels. He is *perfect God, and perfect Man, of a reaſonable Soul and humane Fleſh ſubſiſting.* And now being made up of the ſame mould and temper, having taken from Man what maketh and conſtituteth Man, and being the ſame wax as it were, why may he not receive the ſame impreſſions, of Love and Joy, Grief and Fear, Anger and Compaſſion, *affectus ſenſualitatis*, even thoſe affections which are ſeated in the ſenſitive part? Behold him in the Temple with a ſcourge in his hand, and you will ſay he was Angry: Go with him to Lazarus his grave, and you ſhall ſee his ſorrow dropping from his eyes: Mark his eye upon Jeruſalem, and you ſhall ſee the very bowels of Compaſſion: Follow him to Gethſemane, and the Evangeliſt will tell you, ἤρξατο ἀδημονεῖν, *he began to be grievouſly troubled*, Matth. 26. 37. *Ecce tota hæc Trinitas in Domino*, ſaith Tertullian; *Behold, here is this whole Trinity in our Lord*; 1. *RATIONALE, the Rational part.* For he teacheth what he had learnt, diſputeth with the Phariſees, and inſtructeth the people in thoſe wayes which Reaſon commendeth as the beſt and readieſt to lead them to the end. 2. *INDIGNATIVUM, the Iraſcible power*; which breatheth Kar. Or 39. Lombard. De anima, c. 1.

it ſelf forth in *Woes* and bitter Invectives againſt the Scribes and Phariſes.

Luk. 22. 15. 3. CONCUPISCENTIUM, *the Concupiſcible Apetite.* He deſireth, he *earneſtly deſireth to eat the Paſſover with his diſciples.* We may be bold to ſay, and it is gratitude, not blaſphemy, to ſay it; Angry he was, and joy he did; he breathed forth his deſires, and grieved, and feared, and he that as God could have commanded *more than twelve legions of Angels*, Matth. 26. 53. as Man had need of one to comfort him, Luk. 22. 43. He was *ſimilis κατὰ πάντα, like in all things*, but with this huge difference: In all theſe there was no ataxie or diſorder, not the leaſt ſtoop or declination from reaſon. There was no *ſtorm* in his Anger, no *phrenſie* in his Joy: He was no *woman* in his Tears, no *wanton* in his Love, no *coward* in his Fear: He was like unto us in paſſions, but not bowed or miſled by paſſions like unto us. In us they are as ſo many ſeveral winds, driving us to ſeveral points, almoſt at the ſame time. Our fear hath a reliſh of Hope, and our Hope is allayed with ſome Fear: Our deſires contradict themſelves; we would, and we would not, and we know not what we would have; Our Sorrow ebbeth out into Anger; our Anger floweth uncertainly: ſometimes it ſwelleth into Joy, if it be not checkt; and if it be, and we miſs our end, it fretteth, and waſteth, and conſumeth it ſelf, and is near loſt in that flood of ſorrow which it brought in. *Nunquam ſumus ſinguli*; We are never long the ſame men, but one paſſion or other riſeth in us, and troubleth us a while, and ſo maketh way for another. Such a perplexed medley, ſuch a lump of contradictions in Man. Thus it is in us; But in our Saviour's Paſſions were like ſtraight and even lines drawn to the right centre. His Anger was placed on Sin; his Love, on Piety; his Joy, on the great Work he had to do. His Fear was his Jealouſie leſt we ſhould fall from him: When he grieved, it was becauſe others did not ſo: When he ſeemed moſt moved he was in better temper than we are when we pray. All our qualities he had, that were *indetractabiles*, as the School ſpeaks, which implyed no defect of grace, nor detracted from his all-ſufficient ſatisfactory righteouſneſs. He had *pœnam ſine culpa*, thoſe affections which might make him ſenſible of ſmart, but not obnoxious to ſin. And in him they were not properly paſſions, ſaith Euſebius Biſhop of Theſſalonica, but rather ἔργα τῆς φύσεως, *natural operations*, which did ſhew him to all the world, as it were with an *Ecce, Behold the man.* And thus *he condemned ſin in the fleſh*, Rom. 8. 3. that is, in thoſe puniſhments which his fleſh endured. The blow for ſin he latched in his own ſide, when Sin touched him not, ἀναμάρτητον φύσιν ἀναμαρτήτως λαβόμενος, ſaith Iſidore Peluſiota, *taking upon him our ſinful nature, yet without ſin.* He that tells us he was *like unto us in all things*, brings in this exception Heb. 4. 15. *yet without ſin.* His miraculous conception by the holy Ghoſt was a ſure and invincible antidot againſt the poyſon of the Serpent, and ſo preſented him an innocent and ſpotleſs Lamb fit for a ſacrifice.

Apud Phot. Biblioth. Cod. CLXII.

We have now filled up S. Pauls κατὰ πάντα, and found our Captain *Chriſt Jeſus like unto us in all things.* We have beheld him *in intimis naturæ*, in the very bowels as it were and entrails of our nature, nay *in ſordibus naturæ*, in the vileneſs of our nature, κύκλῳ περιφέρεται, ſearching and purging the whole circle and compaſs of it, and working out our corruption from the very root. We have conſidered him in that height which no mortal eye can reach, in his Divine nature; and we have lookt him where he might be ſeen and heard and felt, in his Humane nature: We muſt now with a reverent and fearful hand but touch at the paſſive *FIERI*, which pointeth out the union of both the Natures in one Perſon. The Apoſtle telleth us, *DEBUIT FIERI SIMILIS, That it behoved him to be made like unto his brethren.* And to the apprehenſion of this union (as to the knowledge

ledge of God) *manuducimur per ſenſibilia*, as Ambroſe ſaith, we are led by weak and faint repreſentations drawn from ſenſible things, and by negations. The πῶς, the *Quomodo*, is beſt anſwered by, *Non hoc modo*, Not after this manner. *He was made like unto us*; it is true: but not ſo as fleſh and blood may imagine, or a wanton and buſie wit conceive. Not μεταβάσει, not ἀλλοιώσει, ſaith Baſil; not by any *mutation* of his Divine eſſence: *ſine periculo ſtatûs ſui*, ſaith Tertulian, *without any danger of the leaſt alteration of his ſtate*. His glory did not take from him the form of a ſervant, nor did this Aſſimilation leſſen or alter him in that by which he was equal to his Father: *Nec ſacramentum pietatis ſit detrimentum Deitatis*; The myſtery of godlineſs brought no detriment to the Deity. Voluſian asketh the Queſtion, How the immenſe Godhead could be ſhut up in the narrow confines of the Virgins womb. To whom St. Auguſtine anſwereth, *Non corrupit immortalitatem, non conſumſit Divinitatem, ſed aſſumſit humanitatem.* And Leo, *Nec minorem abſumſit glorificatio, nec ſuperiorem imminuit aſſumſio. FACTUS EST*, He *was made*, but *non convertendo*, not by converting the Godhead into Fleſh, as Cerinthus; nor the Fleſh into the Godhead, as Valentinus: Not *per modum conciliationis*, by reconciling the two Natures, yet ſo that they remain two Perſons, and the Manhood be born while the Godhead ſtandeth by: Not *per modum compoſitionis*, by compounding the Natures, that after the union there ſhould remain one entire Nature of both, as Eutyches rendred himſelf in open Councel: But *per admirabilem mixturam*, as St. Auguſtine, by an admirable and ineffable mixture. Gregory Nyſſene calleth him Θεὸν τῷ ἀνθρώπῳ κεκραμένον, and Tertullian, *Deum carne mixtum*, in his Apology (and Auguſtine & Cyprian, and Irenæus uſe the ſame phraſe) *a God mixt with our nature*: But not ſo as a drop of water caſt into a veſſel of wine, and turned into that ſubſtance in which it is loſt, as Eutyches phanſied: but as the Soul and Body, though two diſtinct natures, grow into one Man, ſo did the Godhead aſſume the Manhood without confuſion of the Nature, or diſtinction of the Perſons. They are united as the Sun and Light, ſaith Juſtine Martyr; as a Graft to a Plant, ſay others; ὡς τὸ αὖς ἐν σιδήρῳ, ſaith Baſil: As in a fiery Sword there are two diſtinct natures, the Fire, and the Sword; two diſtinct acts, to cut, and to burn; and two diſtinct effects, cutting, and burning; from whence ariſeth one common effect, to cut burning, and to burn cutting. All this muſt be taſted *cum grano ſalis*, and ſeaſoned with a ſober application. For in all there is τὶ ὅμοιον, and τὶ ἀνόμοιον, ſome reſemblance, but great diſproportion. This is a great *myſtery*; and myſteries cannot be ſearched nor ſounded to the depth. It is well we can flote upon the ſurface of theſe waters, and with a trembling hand and fearful ſtroke ſtrive forward by degrees, till we come to the haven where we would be. The Fathers agree, that impoſſible it is not, but inexplicable it is, ὑπὲρ νοῦν, ὑπὲρ λόγον, ὑπὲρ καταλήψιν κτίσεως φύσεως, out of the ſpan of humane Reaſon, beyond the reach of the largeſt underſtanding, removed ſo far from any mortal eye that we ſee it but at a diſtance, a ſcintillation only, and no more. The Angels themſelves, thoſe δεύτερα φῶτα, *ſecond Lights*, as Nazianzene calleth them, wax dim with admiration; and their holy deſire is, παρακύψαι, *to ſtoop* and *bow down*, and look into this myſtery. All the repreſentations the wit of man can find out cannot expreſs it, but they leave us ſtill in our gaze and wonder, whileſt the manner of it is hid from our eyes, and removed further out of ſight then when we firſt lookt after it. Thoſe *Beaſts* which came too near to this *mountain*, this high myſtery, were *ſtrucken through with a dart*, and ſtaggered in the very attempt, and left to walk uncertainly in that miſt and darkneſs which their too daring curioſity

Hom. Chriſti Gen.

Concil. 4. generale.

Epiſt. 3.

Cath. or c. 23.

1 Tim. 3. 16.

1 Pet. 1. 12.

Heb. 12. 20.

Orat. 26. riosity had cast. φύσεις διεμαὶ καὶ μεγάλαι, &c. saith Nazianzene; *Hot and busie wits* they were: Arius was διαλεκτικώτατος, *a subtile Sophister*: Nestorius had γλῶσαν ἄστροφον, *a quick wit and voluble tongue*: Apolinarius was the stoutest Champion the Church had against Arius, in comparison of whom some thought the great Athanasius ὡς παῖδα κρείττω, *to be but a child* in understanding: Not to mention Cerinthus, Valentinus, and Eutyches; All these, pressing too forward upon this great mystery, were struck blind at the door; and running contrary wayes, met all in this, that they ran the hazard of their own souls, and of that which should have been as dear to them, the peace of the Church. It fareth with us in the pursuit of profound mysteries as with those who labor in rich mines: When we dig too deep, we meet with poysonous fogs and damps instead of treasure; when we labor above, we find less metal, but more safety. Humility and Purity of soul are the best convoyes in the wayes of knowledge. Be not then too inquisitive to find out the manner of this union. The holy Father Justine Martyr sealeth up thy lips, that thou mayst not once think of asking the question πῶς; *How it is*; and tells thee, ὡς ἔστιν ἀπόκρισις, that thou art not like to meet with an answer. And what greater folly can there be then to attempt to do that which cannot be done? or to search for that which is past finding out? or to be ever a beginning, and never make an end? *Search the Scriptures; for they are they that testifie of Christ.* They testifie that he was *God blessed for evermore*; that that Word *which was God*, was also *made flesh*; that he was *the Son of God*, and the *Son of Man*. The manner how the two Natures are united is ἀνεπινόητος καὶ ἄβατος, *unsearchable and unfordable*, as Basil speaketh. And the knowledge of it, if our narrow understandings could receive it, would not add one hair to our stature and growth in grace. That Christ is *God* and *Man*, that the two Natures are united in the Person of thy Saviour and Mediatour, is enough for thee to know, and to raise thy nature up to him. Take the words as they lye in their native purity and simplicity, and not as they are hammered and beat out and stampt by every hand, by those who will be Fathers, not Interpreters of Scripture, and beget what sense they please, and present it not as their own, but as a child of God. Then, *Lo, here is Christ*, and *there is Christ*; This is Christ, and that is Christ. Thou shalt see many images and characters of him, but not one that is like him; an imperfect Christ, a half-Christ, a created Christ, a phansied Christ, a Christ that is not the Son of God, and a Christ that is not the Son of Man; and thus be rowled up and down in uncertainties, and left to the poor and miserable comfort of conjecture, in that which so far as it concerneth us, is so plain & easie to be known. Do thoughts arise in thy heart? do doubts and difficulties beset thee? doth thy wit and thy reason forsake thee, and leave thee in thy search at a loss? ἡ πίστις, λύσις, saith Justine Martyr; *Thy Faith is the solution*, and will soon quit thee of all scruples, and cast them by; thy Faith, not assumed, or insinuated into thee or brought in, as thy vices may be, by thy education, but raised upon a holy hill, a sure foundation, the plain and expres word of God, and upheld and strengthned by the Spirit. Christian, dost thou believe? Thou hast then seen thy God in the flesh; from Eternity, yet born; Invisible, yet seen; immense, yet circumscribed; Immortal, yet dying; the Lord of life, yet crucified; God and man, Christ Jesus. Amaze not thy self with an inordinate fear of undervaluing thy Saviour; wrong not his Love, and call it thy Reverence. Why should thoughts arise in thy heart? His Power is not the less, because his Mercy is great; nor doth his infinite Love shadow or eclipse his Majesty. For see he counteth it no disparagement to be seen in our flesh; nor to be at any loss, by being thus *like* us. Our Apostle telleth us, ἄφθη, there was a

John 5. 39. Rom. 9. 5. Joh. 1. 1. 14.

Decorum

Decorum in it, and *it behoved him to be made like unto his brethren.*

That Chriſt was *made like* unto us, is the joy of this Feaſt; but that *he ought to be ſo*, is the wonder and extaſie of our joy. That he would deſcend, is mercy; but that he muſt deſcend, is our aſtoniſhment. *Oportet* and *Debet* are binding terms, words of duty. Had the Apoſtle ſaid, *It behoved us that he ſhould be made like unto us*, it had found an eaſy belief; the *Debuit* had been placed *in loco ſuo*, in its proper place, on a ſweating brow, on duſt and putrefaction, on the face of a captive. All will ſay it *behoved* as much. But to put a *Debet* upon the Son of God, and make it a beſeeming thing for him to *become fleſh, to be made like unto us*, is as if one ſhould ſet a Rubie in clay, a Diamond in braſs, a Chryſolith in baſer metall, and ſay they are placed well there; as if one ſhould worry the lambs for the woolf, or take the maſter by the throat for the debt of a Prodigal, and with an *Opertet* ſay it ſhould be ſo. To give a gift, and call it a *Debt*, is not our uſual language. On earth it is not, but in heaven it is the proper dialect, fixed in capital letters on the Mercy-ſeat. It is the joy of this Feaſt, the Angels Antheme, *SALVATOR NATUS*, A *Saviour is born:* And if he will be a Saviour, an Undertaker, a Surety, ſuch is the nature of Fidejuſſion and Suretiſhip, *DEBET, he muſt, it behoveth him*; he is as deeply engaged as the party whoſe Surety he is. And oh our numberleſs accounts, that engaged God! Oh our prodigality, that made him here come *ſub ratione debiti.* Adam had brought God in debt to death, to Satan, to his own Juſtice; and God in Juſtice did ow us all to the Grave and to Hell. Therefore, if he will have us, if he will bring his children unto glory, he muſt pay down a price for us; he muſt take us out of his hands *who hath the power of death*; if he will have his own inheritance, he muſt purchaſe it. Heb. 2. 14.

And let us look on the aptneſs of the means, and we ſhall ſoon find that this *Fooliſhneſs of God* (as the Apoſtle calls it) *is wiſer than men*, and this *weakneſs of God is ſtronger than men*; and that the *Debuit* is right ſet. For *medio exiſtente conjunguntur extrema*; If you will have extremes meet, you muſt have a middle line to draw them together: And behold, here they meet, and are made one! The proprieties of either Nature being entire, yet meet and concentre as it were in one Perſon. Majeſty putteth on Humility; Power, Infirmity; Eternity, Mortality. By the one our Saviour dyeth for us, by the other he riſeth again: By the one he ſuffereth as Man, by the other he conquereth as God; by both he perfecteth and conſummateth the great work of our Redemption. 1 Cor. 1. 25.

This *Debuit* reacheth home to each part of the Text: *Firſt*, to Chriſt as God. The ſame hand that made the veſſel, when it was broken, and ſo broken that there was not one ſherd left to fetch water at any pit, ought to repair and ſet it together again, that it may receive and contain the water of life. *Qui fecit nos debuit reficere*; Our Creation and Salvation muſt be wrought by the ſame hand, and turned about upon the ſame wheel. Next, we may ſet the *debuit* upon Chriſt's Perſon. He is *media Perſona*, a middle Perſon; the office therefore will beſt fit him, even the office of Mediatour. Further, as he is the Son of God, and the Image of his Father, moſt proper it may ſeem for him to repair that Image which was defaced and well near loſt in us. We had not onely blemiſhed God's Image, but ſet the Devil's face and ſuperſcription upon God's coyn. For righteouſneſs there was ſin; for purity, pollution; for beauty, deformity; for rectitude, perverſneſs; for the Man, a Beaſt; ſcarce any thing left by which God might know us. *Venit Filius, ut iterum*

terum ſignet; The Son cometh, and with his blood reviveth the firſt character, marketh us with his own ſignature, imprinteth the graces of God upon us, maketh us current money; and that his Father may know us, and not caſt us off for refuſe ſilver, ſheweth him his face. Indeed the Father and the holy Ghoſt dignified the Fleſh, but took it not; filled it with their Majeſty, but not with their Perſons: wrought in the Incarnation, but were not Incarnate: As three may weave a garment, and but one wear it, as Hugo. And as in Muſick, ſaith St. Auguſtine, though the Head phanſieth, the Finger toucheth, *ſonum ſola chorda excutit*, there muſt be a ſtring before there be muſick: So the Father and the holy Ghoſt did work in this myſtery; but *incarnationis terminus, Chriſtus*; the Incarnation reſted on the Son alone: The Son is the Inſtrument by which was conveyed that *melos ſalutare*, that heavenly Antheme, which the Types did ſet and prefigure, the Prophets deſcant upon, and the Angels chant forth in a full Quire, that Muſick which hath filled heaven and earth with its ſound. It behoved his Power to reſtore us, his Wiſdome to reform us, his Mercy to relieve us: *DEBUIT* taketh them all in; *It ought, it was convenient*, ſo to be. Laſtly, *DEBUIT* reacheth the *Aſſimilation* it ſelf, and layeth hold on that too. *Made like* he was, and *he ought to be* ſo, to ſatisfie in the ſame nature which had offended, *carnem geſtare propter meam carnem*, to take fleſh for my fleſh, and a ſoul for my ſoul, τῷ ὁμοίῳ ὅμοιον ἀναλαβεῖν, *to purge and refine* me in my own, to waſh and cleanſe the corruption of my fleſh, ἐν τῷ πλάτει τῆς ἰδίας θεότητος, *in the immenſe Ocean of his Divinity*, and κατὰ πάντα *in all things to be made like unto his brethren*. *Debuit* looks on all, on his Godhead, on his Perſon, on his Aſſimilation. God; no Man or Angel: The ſecond Perſon in Trinity; not the Father, or the holy Spirit: *Made like unto his Brethren*: γυμνὴ θεότης, his *naked Divinity*, though it might have ſaved us, yet it was not ſo fit, being at too great a diſtance from us. *Debuit* ſlumbreth every ſtorm, anſwereth every doubt, ſcattreth our fears, removeth our jealouſies, and buildeth us up in our moſt holy faith. Though he be God, the Wiſdome of God, the Son of God, yet *he ought to be made like unto us*, to reſtore his Creature, to exalt our Nature, and in our ſhape and likeneſs, in our fleſh, to pay down the price of our Redemption.

Gregor.

So then here is an Aptneſs and Conveniency: But the words, *it behoved him*, imply alſo a kind of Neceſſity. That God *could* be made like mortal man, is a ſtrange contemplation; that he *would*, is a riſe and exaltation of that; that he *ought*, ſuperexalteth, and ſets it at a higher pitch; but that he *muſt* be ſo, that Neceſſity in a manner ſhould bring him down, were not his Love infinite as well as his Power, would ſtagger and amaze the ſtrongeſt faith: Who would believe ſuch a report? But he ſpeaketh it himſelf, and it was *the fire* of his Love that *kindled* in him, and then he *ſpake* it *with his tongue*. He *muſt* die; and if die, be born. He not onely is, but would; not onely would, but ought; not onely ought, but of neceſſity muſt *be made like unto his brethren*. I ſay, a ſtrange contemplation it is. For there needed no ſuch forcible tye, no ſuch chain of neceſſity, to hold him: *Liberè egit*; what he did he did freely. Nothing more free and voluntary, more ſpontaneous, then this his Aſſimilation. For at his birth, as if he had ſlacked his pace, and delayed his Fathers expectation, and not come at the appointed period of time, he ſuddenly cryeth, *Lo, I come: in the volume of thy book it is written of me, that I ſhould do thy will, O God*, Pſal. 40. 7, 8. He calleth it his *deſire*; and he had it *written in his heart*. His Paſſion he calleth *a baptiſme*, as if he had been to be the better for it. And in this Chapter, as if there had been ſome defect, ſome thing wanting to him before, God is ſaid τὴν ἀρχιερωσύνην καὶ σω-

Matth. 26. 54. Mark 8. 31.

τηρίαν

τελειῶσαι διὰ παθημάτων τὸν ἀρχηγὸν, v. 10. *to make him perfect by ſufferings.* He was not whole and conſummate before, not what he ſhould be: Now he is. 'Tis true; This condeſcenſion of his, this aſſimilation, was free and voluntary, with more chearfulneſs and earneſtneſs undertaken by him then received now by us (It is our ſhame and ſin that we dare not compare them; that he ſhould be ſo willing to be like us, and we ſo unwilling to be like him) but if we look back upon the precontract which paſt between his Father and him, we ſhall then ſee a *Debuit*, a kind of Neceſſity laid upon him. Our Saviour himſelf ſpeaketh it to his bleſſed mother, ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με, *I muſt go about my Fathers buſineſs.* We may Luke 2. 49. meaſure his love by the decree; that is, we cannot meaſure it: for the decree is eternal. Before the foundation of the world was laid was this foundation laid, an everlaſting foundation, to lay gold and ſilver upon, all the rich and precious promiſes of the Goſpel; to lay our obedience and conformity to him upon; and upon them both, upon his love and our obedience, to raiſe our ſelves up to that eternity which he hath purchaſed and promiſed to all his Brethren that are made like unto him. Infinite love, eternal love! That which the eye of Fleſh may count a diſhonour, was his joy, his perfection. His Love put a *Debuit* upon him, a Neceſſity, and brought him after a manner under the ſtrict and peremptory terms of an Obligation, under a Neceſſity of being born, a Neceſſity of obedience, a Neceſſity of dying. *Debuit* taketh in all, & preſenteth them to our admiration, our joy, our love, our obedience, & gratitude. Κατὰ πάντα, *Every way*, and *in all things, it behoved him to be made like unto his brethren.*

I. We have run the full compaſs of the Text, and find our Saviour in every point of it *like in all things.* And now to apply it; If Chriſt be like unto us, then we alſo ought to be like unto him. and to have our Aſſimilation, our Nativity by analogy and rules of proportion anſwerable unto his. He was made like unto us, you will ſay, that he might ſave us: Yea, that he may preſent us to his Father by the virtue of his aſſimilation made like unto him: for without this he cannot ſave us. *Behold, here am I,* Hebr. 2. 13. *and the children which thou haſt given me*; holy, as I am holy; juſt, as I am juſt; humble, as I was humble. A man conformable to Chriſt is the glory of this Feaſt. *Father, I will that they whom thou haſt given me* (and he gives him none John 17. 24. but thoſe who are like him) *be where I am.* Heaven hath received him: And it will receive none but thoſe who are like him; Not thoſe that name him; Not thoſe who ſet his name to their fraud, to their malice, to their perjury, to their oppreſſion; Not thoſe many Antichriſts whoſe whole life is a contradiction to him. All that he requireth at our hands, all our gratitude, all our duty is drawn together and conſiſteth in this ὁμοιωθῆναι, *to be like unto him.* To be like unto him? Why? who would not be like unto him? who would not be drawn after his ſimilitude? Like him we all would be in his glory, in his transfiguration on mount Tabor: oh by all means build us hear a Tabernacle! But to be like him in the cratch, like him in the wilderneſs, like him in his daily converſe with men, like him in the High prieſts hall, like him in the garden, like him on the Croſs, this we like not; here we ſtart back, and are afraid of his countenance. In humility, in hunger, and ſweat, in colours of blood, few there be that would be drawn. But if we will be his Brethren, this is the copy we muſt take out, theſe be our poſtures, theſe our Colours: bathed in his blood, 'tis true; but withal, bathed in the waters of affliction, bathed in our tears, bathed in our own blood. We *walk honeſtly, as in the day,* in that day which he hath made: We have our agony in our contrition; and in our regeneration we hang upon the croſs: There our luſts and affections are faſtned as it were with nayls, and their ſtrength taken from them, that they cannot move in any oppoſition to Chriſt: but our Anger turneth

eth from our brother, who is like him; and is levell'd on ſin, which is moſt unlike him: Our Love ſhutteth it ſelf to the world, and openeth it ſelf to receive him. The hardſhip we undergo bringeth in our fellowſhip with him. Our ſuffering with him doth aſſimilate us, and in a manner deify us. Our following him in all his ways draweth us as near to him as Fleſh and Blood can approach. And our joy, our greateſt triumph, is in this our *Aſſimilation.* Thus we come forth like unto him.

2. In the next place, as he was *made* like unto us, ſo are we *made* like unto him. We are not born ſo, nor ſo by chance: We cannot think our ſelves, nor talk our ſelves into his likeneſs, nor will he imprint it in us whilſt we ſleep, or do worſe. This picture, this reſemblance is not drawn out with a thought or a word. How many be there who bear Chriſt's name, yet are not like unto him, becauſe they will not be *made* ſo? Chriſtians they are *ſine ſanguine & ſudore*, without blood or ſweat; drawn out not by an obedient will, but a flattering phanſie. They ſtruggle not with temptation; for they love it: They fight not againſt their fleſh, but nouriſh and cheriſh it, and make it their labour and ambition to pleaſe it: They have no fear, no trembling, no agony, no croſs. Nay, they beat their fellow-ſervants, and perſecute them, becauſe they are like Chriſt. They crucifie him in his members every day, and yet preſent themſelves to the world as his children, as the very pictures of our Saviour. Theſe are ſo ſoon like him, that they will never be made ſo. When we ſee men faſt and pray, not that they have done evil, but that they may do more; (the Phariſees did ſo;) when we ſee men bowing before Chriſt, even when they are ready to lift up their heel againſt him; when we hear them cry *Hoſanna* to day, and *Crucifie him* to morrow; (the Jews did ſo:) when we ſee men follow Chriſt as his Diſciples, and call him their Maſter, and then ſell him for ſome pieces of ſilver, deliver him to their Luſts, their Ambition, their Covetouſneſs; (Judas did ſo, the Son of perdition, and ſo nothing like unto a Saviour:) when we ſee men waſh their hands as if they were clear of all guilt, and yet in a tumult leave Religion to be torn in pieces and trod under feet, and ſo that they can make their peace, care not what becometh of Chriſt; (Pilate did ſo:) when we ſee men tempting Chriſt to turn ſtones into bread, to do that by miracle for which he hath fitted ordinary proper means; (the Devil did ſo:) when we ſee theſe men (and the world is full of ſuch) ſhall we ſay that they are like Chriſt? We may ſay as well that the Phariſees were like him, that the Jews were like him, that Judas was like him, that Pilate was like him, that the Devil himſelf was like him, as they. No: a Chriſtian is not ſo ſoon made up, doth not grow up a perfect man in Chriſt in a moment. For though our firſt converſion be in an inſtant, yet it is not ſo in an inſtant but that it is wrought in us by means; and a new making there is, whenſoever we are made Chriſtians. To be like unto Chriſt is a work of time, and we grow up to this ſimilitude by degrees. Our Faith meeteth with many rubs and difficulties to paſs over: For how often do we ask our ſelves the queſtion, *How ſhould this be?* And then when by prayer and meditation and continued exerciſe of piety we have got the victory, we build and *eſtabliſh our ſelves in our moſt holy Faith.* Our Hope, what is it but a concluſion gathered by much pains and experience, by curious and watchful obſervation, by a painful peregrination through all the powers of our ſouls and actions of our life? And when with great contention we have ſettled theſe, and ſee an evenneſs and regularity in them all, then we reſt in hope. And for our Charity, it is called the *labour and work of Charity*: We muſt force out the love of the World before

fore we bring in the love of our Brethren. We muſt deny our coveteouſneſs, before we can give a peny; deny our appetite, deny our ſelves, before we can *taſte of the powers of the world to come.* We muſt maintain a tedious war againſt the fleſh, and be unlike our ſelves, before we can be like unto Chriſt. As he was *made* like unto us, ſo muſt we be *made* like unto him. And this is our union with him: So we are made one, even as he and his Father are one.

To draw the Parallel yet nearer; As there was a *debuit* upon Chriſt, ſo there is upon us. As *it behoved* him to be made like unto us, ſo *it behoveth* us to be made like unto him. *In the volume of the book it is written of him,* and in the ſame volume we ſhall find it written of us, that we ſhould *do God's will,* and *have his law in our hearts.* And in this, as in other things, *Nihil priùs intuendum quàm quod decet*; our firſt thought ſhould be, What will become us. To ſee Nero an Emperour with his fiddle or harp, or in his buskins acting upon a ſtage, to ſee Domitian catching of flyes, or Hercules at the diſtaff, what an incongruous thing is it? An humble Chriſt, and a proud Chriſtian; a meek Chriſt, and a bloody Chriſtian; an obedient Chriſt, and a traiterous Chriſtian; Chriſt in an agony, and a Chriſtian in pleaſure; Chriſt faſting, and a Chriſtian rioting; Chriſt on the croſs, and a Chriſtian in a Mahometical paradiſe, *non bene conveniunt,* there is no *decorum* in it, nothing but ſoloœciſme and abſurdity, which even offendeth their eyes who commit the ſame ſo boldly as if it carried with it ſome elegancy. No; we muſt act our parts with art and a *decorum,* do that which *behoveth* us. It is a Debt, a Debt we muſt be paying to our lives end, to our laſt breath; elſe we ſhall not take our *Exit* with applauſe. 3.

Laſtly, to draw the Parallel to the full; This duty is not onely Becoming, but Neceſſary. For if a kind of Neceſſity lay upon Chriſt, by his contract with his Father, *to be made like unto us,* a great Neceſſity will lie upon us, by our covenant with him, to *be like unto him*; and wo unto us, if we be not. It is *unum neceſſarium,* that *one thing neceſſary:* there is nothing neceſſary for us but it. For run to and fro through the world, and in that great *Emporium* and Mart of toyes and vanities find out one thing that is neceſſary, if you can. But it will not be, though you ſearch it, as the Prophet ſpeaketh, *with Candles.* Is it neceſſary to be rich? Behold Dives in hell, and Lazarus in Abrahams boſome. Is it neceſſary to be noble? *Not many noble are choſen.* Is it neceſſary to be learned? *Where is the Scribe? where is the diſputer of this world?* Every thing hath its Neceſſity from us, not from it ſelf; for of it ſelf it cannot ſhew any thing that ſhould make it ſo. It is we that file theſe chains, and faſhion theſe nayls of Neceſſity, and make her hand of braſs. Riches are neceſſary, becauſe we are covetous: Honour is neceſſary, becauſe we are proud, and love to have the pre-eminence: Pleaſure is neceſſary, becauſe we love it more than God: Revenge is neceſſary, becauſe we delight in blood. Lord, how many Neceſſaries do we make, when there is but one? one, *ſine quo non debemus,* without which we ought not, and *ſine quo non poſſemus,* without which we cannot be happy; and that is our being made like unto Chriſt, in whom alone all the treaſuries of Wiſdome and Riches and Honour, all that is neceſſary for us, are to be found. 6 Zeph. 1. 12. Luke 16. 1 Cor. 1. 26. ——20.

And now, to conclude; We have two Nativities, *Chriſt's,* and ours; he made like unto us by a miraculous conception, and we again made like unto him by the Spirit of regeneration. *Ad illum pertinuit propter nos naſci; ad nos, propter illum renaſci,* ſaith S. Auguſtine. His love it was,

to be born for us; and our duty it is, to give him birth for birth, and to be born again in him. And then, as thou art merry at his Feaſt, he will rejoyce at thine, and even celebrate thy birth-day. *Come, let us rejoyce,* ſaith he: and, Εὐφρανθῶμεν καὶ χαρῶμεν ὅτι, *It was meet we ſhould make merry:* Luke 15. for *theſe my brethren were dead, but are alive; they were loſt, but are found.* Pſal. 49. 20. They were *like unto the Beaſts that periſh,* but they are now made like unto me. And as Chriſt had an antheme at his birth, a full quire of the heavenly Hoſt prayſing God, ſo ſhall we have at ours. There is joy and triumph among the Angels at the birth of a Chriſtian, at his aſſimilation to Chriſt. For every real reſemblance of Chriſt is an Angels feaſt. Angels and Archangels and Dominations and Powers triumph at our Γενέθλια, at the feaſt of our regeneration: They are glad ſpectatours of our growth in Chriſt, and rejoyce to ſee us every day become liker and liker to him: They would have us grow to ripeneſs and maturity, and be perfect men in Chriſt Jeſus; that being made like unto him here, we may at Luke 20. 36. laſt be ἰσάγγελοι, *equal to the Angels,* and *with Angels and Archangels and all the Company of Heaven* cry aloud, ſaying, *Salvation, Honour, Power, Thankſgiving be unto him that was made like unto us, and now ſitteth upon the throne, even to the Lamb, for evermore.* Amen.

A SERMON Preached on Good-Friday.

ROM. VIII. 32.

He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?

GOd's benefits come not alone; but one gift is the pledge of another. The grant of a mite is the aſſignment of a talent. A drop of dew from heaven is a prognoſtick of gracious ſhowre, of a floud, which nothing can draw dry but ingratitude. The Father might well ſay that *the love of God is as a conſtant and endleſs circle from good, to good, in good, without error or inconſtancy, rowling and carrying it ſelf about in an everlaſting gyre. He ſpared not his own Son*, ſaith the Text, *but delivered him up for us all.* But how many gifts did uſher in this? He gave him to us often in the Creation of the world. For *by him were all things made, and without him was made nothing that was made.* When God giveth, he giveth his Son: For as we ask in his name, ſo he giveth in his name whatſoever we ask. Every action of God is a gift, and every gift a tender of his Son, an art to make us capable of more. Thus the argument of Gods Love is drawn *à minori ad majus*, from that which ſeemeth little to that which is greater, from a grain to an harveſt, from one bleſſing to a myriad, from Heaven to the Soul, from our Creation to our Redemption, from Chriſts Actions to his Paſſion; Which is the true authentick inſtrument of his Love. With us the argument holdeth not; but with God it doth: By giving little he giveth hopes of more. He that is our Steward to provide for us and ſupply us out of his treaſury, who ripeneth the fruits on the trees, and the corn in the fields, who draweth us wine out of the vine, and ſpinneth us garments out of the bowels of the worm and fleece of the flock, will give us greater things then theſe. He that giveth us balm for our bodies, will give us phyſick for our ſouls. He that gave us our being by his Son, will deliver up his Son for the world. Here his Love is in its Zenith and vertical point, and in a direct line caſteth its rayes of comfort on his loſt Creature. Here the Argument is at the higheſt, and S. Paul draweth it down *à majori ad minus*; and the Concluſion is full, full of comfort to all. He that giveth a talent, will certainly give a mite: He that giveth

S. Dionyſ. de Divin. Nom. p. 200. ὡς ἐφ' τῆς ἀϊδίου κύκλου, &c.

Joh. 1. 3.

his Son, will alſo give ſalvation; and he that giveth ſalvation, will give *all things* which may work it out. *QUI TRADIDIT, He that delivered his Son*, is followed with a *QUOMODO NON? how ſhall he not with him alſo freely give us all things? QUOMODO NON?* It is impoſſible it ſhould be otherwiſe. Chriſt cometh not naked, but clothed with bleſſings: He cometh not empty, but with the riches of heaven, the treaſures of wiſedom and happineſs. Chriſt cometh not alone, but with troops of Angels, with glorious promiſes and bleſſings. Nay, to make good the *Quomodo non?* to make it unanſwerable, unqueſtionable; It is his Nakedneſs that cloatheth us, his Poverty that enricheth us, his No-Reputation that enobleth us, his Minoration that maketh us great, and his Exinanition and emptying of himſelf that filleth us: And the *Tradidit* is an inſtrument of conveyance; his *Being delivered for us* delivereth to us the poſſeſſion of *all things*.

In the Text there is a cloud, the cloud of Chriſts Paſſion. So moſt Interpreters in plain terms expound *tradere* by *ad mortem exponere*, making this *Delivery* to be nothing elſe but an expoſing of Chriſt to ſhame, miſery and death. We need not ſtand upon it: *TRADIDIT* were enough: for he is no ſooner out of Gods hands, but he becometh a *man of ſorrows*. *TRADIDIT*, I ſay, were enough: but here alſo is *NON PEPERCIT, he ſpared not his own Son*; ſo *ſpared* him *not*, that *he delivered him up*; and ſo *delivered him up*, that *he ſpared* him *not*: ὁ αὐτὸς λόγος, the ſame thing expreſſed by two ſeveral words, to make it ſure. A cloud then there is, a cloud of Blood: but it diſtelleth in a ſweat ſhowr of bleſſings; and we ſee a light in this cloud, by which we draw that ſaving concluſion, *How ſhall he not with him alſo freely give us all things.*

Here then is an Aſſignment made to Mankind: 1. *Chriſt given*; 2. *Given for us all*; and 3. a full ſtream of bleſſings iſſuing out with his blood; *With him we have all things.*

Or, becauſe it is a work of infinite love, we will call it *Scalam amoris*, the Scale or Ladder of Love. And then the ſteps, the parts conſiderable, will be theſe: 1. The Perſon delivered; *His own Son.* 2. The Delivery and Manner of it; *He delivered, and ſpared him not.* 3. The Perſons for whom; *for us all.* And theſe will *in the laſt place* bring in 4. the End of all, the end of Chriſt's Delivery and of all his ſufferings, and make us bold to challenge the Devil and all the World, and ask this queſtion, *How ſhall he not with him alſo freely give us all things?*

I. *HIS OWN SON*] This, though we make it the firſt Step, yet indeed is the top of the Ladder, the higheſt pitch of God's Love, from which the light of his countenance ſhineth upon us, and ſheweth that he loved us as his own Son; nay, more than his own Son. In this manifeſtation of his love he appeareth rather a Father to us than to him. *De ſuo periclitatur, ut nos lucretur*, ſaith the Father: To gain us, he is willing in a manner to be himſelf at a loſs; and to endanger his own, that he may free us from ſlavery. *Quaſi orbitatis haurit dolorem:* He will ſpoyl and rob himſelf, to enrich us; and, to make us his children, *deliver up his own Son.* A ſtrange contemplation it is, Nazianzen ſhutteth it up in admiration, and counſelleth us to ſit down and *reverence it with ſilence.* Can God delight to make his own Son a ſacrifice, who would not ſuffer Abraham to offer up his? Or might he not have taken an Angel for his Son, as he did a ram for Iſaac? Τίς ὁ λόγος; What reaſon can be given for this Delivery? Here the object is ſo radiant that it confoundeth the ſenſe, and we ſcarce can ſee it when we look upon it. God's Love is at ſuch an height that our contemplation cannot reach it: and though in plain terms we are told what was done, yet we are ſlow of heart to believe it.

Orat. 38. Τοιαῦτα σιγὴ σεβίζω.

Olim

Olim morbo, nunc remedio laboramus. The Remedie is ſo admirable that it amazeth the Patient. Therefore Photinus adopted a Son; Arius created one. *Horrnit Marcion*, Marcion was afraid of the very thought. *Deliver up* God might an adopted Son, ſome excellent creature, or a phantaſme; but they ſtarted back, and would not come near to ſubſcribe that he *delivered up his own ſon.* In their Divinity *his own Son* was a Son by Creation, or a Son by Adoption, or a Son in Appearance, which is not a Son. But this groundleſs and indiſcreet care of God's honour was a great ſin againſt it. S. Ambroſe obſerveth, that they who denied this for fear were far worſe, and more injurious to Chriſtian Religion, than they who denied it out of ſtomach: This pretenſe of God's honour was more dangerous than perverſneſs and pertinacy. For when Pride and Vain-glory and Ambition ſhape and poliſh an errour, it is as ſoon diſcovered as the hands that wrought it; but when ſhews of Love and Piety and Zeal paint and commend it, and ſend it abroad in this glory, uncautelous and ignorant men are ſoon taken with it, never doubt, but yield, and are quickly deceived, and count it duty and religion to be ſo. But why ſhould we fear where no fear is? Why ſhould we fear to diſparage Chriſt, when he is ſo well pleaſed to humble himſelf? Why ſhould we be wiſer than God? Why ſhould we offend and ſcandalize Chriſt, as Peter did? *Be this far from the Lord*, from the Son of God; that is, Let God forbid that which he will have done. Why ſhould we check his Wiſdome? or be troubled at his Love? When God will *deliver up his own Son*, to talk of improbability or incongruity or impoſſibility, is to ſpeak againſt God. If he will deliver him, his will be done. He that reſteth in Gods Will, doth beſt acknowledge his Majeſty. It was his will to *deliver* him. And this cleareth all doubts, and beateth down every imagination that exalteth it ſelf. If God will do any thing, we have but one word left us for anſwer, *Amen*, Let it be done. He hath Wiſdome and Power to attend his Will; and *who are we that darken counſel by words without knowledge?* When we fall down at his foot-ſtool, and acknowledge his infinite Power; When we ſay, *He onely can do wondrous works*; When in all humility we acknowledge that he can do more than we can think; that he can uphold us when we are ready to fall, enrich us in poverty, ſtrengthen us in weakneſs, ſupply us with all neceſſary means and encouragements in this our race; When we preach on the houſe-tops, that he can tread down all our enemies under our feet, and bind Satan in chains; When we believe, and rely on it, that he is able to immortalize our fleſh, to raiſe us out of the duſt, and ſet us in heavenly places, we think we have raiſed our *Magnificats* to the higheſt: And indeed a Chriſtian needeth not ſet his ſongs and Hallelujahs to a higher note. But yet we do not here riſe ſo high, nor ſo fully expreſs him, as when we give him an abſolute Will, and ſay, *He doth what he will in heaven and in earth.* This can belong to none but the Higheſt, to the King of Kings and Lord of Lords: This maketh God Lord paramount, and Commander of all. Even his Omnipotenſie ſeemeth to ſubmit and vayl to his Will, and to be commanded by it: For many things he doth not do, becauſe he will not, not becauſe he cannot. *Dei poſſe velle eſt; & non poſſe, nolle*, ſaith Tertullian. He can do what he will; and what he will not do, we may ſay he cannot do. *Quod voluit, & potuit, & oſtendit*; What he would do, he could, and did. What, his *Son?* his *own Son?* his beloved Son, infinite and omnipotent as himſelf? ſhall he be *delivered?* Yes, *he delivered him*, becauſe he would. His will is that which openeth the windows of heaven, and ſhutteth them again; that bindeth, and looſeth; that planteth, and rooteth up; that made the world, and will deſtroy it. His will it was

Matth. 16. 22.

Job 38. 2.

Pſal. 72. 18. & 86. 10.

Pſal. 135. 6.

Adverſ. Praxeam, c. 10.

was that humbled his Son; and his Will it was that glorified him. He might not have done it, not have delivered him. He might, without the leaſt impairing of his Juſtice, have kept him ſtill in his boſome, and never ſhewed him to the world: But as *of his own will he begat us of the word of truth*, ſo *he delivered up his own Son*, βουλόμενος, *QUIA VOLUIT, becauſe he would.* For as in the Creation God might have made Man, as he made the other Creatures, by his *dixit*, by his Word alone; yet would not, but wrought him out of the earth, and like a Potter formed and ſhaped him out of the clay with his own hands: ſo in the great work of our Redemption, he did not ſend a Moyſes or an Angel, but *delivered up his own Son*, and ſo gave a price infinitely above that which he bought; mortal and ſinful men being of no value at all, but that he made them. He payed down, not a Talent for a Talent, but a Talent for a Mite, for Nothing, for that which had made it ſelf worſe than Nothing: He delivered up his Son for thoſe who ſtood guilty of rebellion againſt him; and thus loved the World, which was at enmity with him. Thus he was pleaſed to buy his own will, and to pay dear for his affection to us. And by this his incomprehenſible Love he did bound as it were his almighty Power, his infinite Wiſdome, and his unlimited Will: For here his Power, Wiſdome, and Will may ſeem to have found a *non ultrà*: He cannot do, he cannot find out, he cannot wiſh for us more than what he hath done in this Delivery of his Son. How ſhould this affect and raviſh our ſouls? how ſhould this flame of Gods Love kindle love in us? That benefit is great, which preventeth our prayers; that is greater, which is above our hope; that is yet greater, that exceedeth our deſires: But how great is that, which over-ruunneth our opinion, yea, ſwalloweth it up? Certainly had not God revealed his will, we could not have deſired it, but our prayers would have been blaſphemie; our hope, madneſs; our wiſh, ſacriledge; and our opinion, impiety.

Jam. 1. 18.

And now if any ask, What moved his Will? Surely no lovelineſs or attractiveneſs in the object. In it there was nothing to be ſeen but loathſomneſs and deformity, and ſuch enmity as might ſooner move him to wrath than compaſſion, and make him rather ſend down fire and brimſtone then his Son. That which moved him was in himſelf, his own bowels of mercy and compaſſion. He loved us *in our blood*; and loving us, he bid us, *Live*; and that we might live, *delivered up his own Son* to death. His Mercy was the onely Orator to move his Will: Being merciful, he was alſo willing to help us. Mercy is all our plea, and it was all his motive, and wrought in him a will, a cheerful will. Κατακαυχᾶται, ſaith S. James, *Mercy rejoyceth againſt judgment.* Though we had forgot our duty, yet would not he forget his Mercy, but hearkned to it, and would not *continere miſericordias*, ſhut up his tender mercies in anger; which is a Metaphor taken from Martial affairs. When in a ſiege an Army doth compaſs in a Town or Caſtle, that they may play upon it in every place, the Greeks call it συγκλεῖσαι, *to ſhut it up as in a net.* This is it which the Prophet David calleth *CLAUDERE* or *CONTINERE*, *to ſhut up mercy in anger.* The Septuagint renders it συνέχειν, *to make a trench about, and beſiege it.* Now the Goodneſs of God, and his Love to his Creature, would not ſuffer him thus to ſhut up his tender Mercies, as a fort or town is ſhut up, to be undermined, and beat up, and overcome: But as the beſieged many times make ſallyes upon the enemy, ſo the Love and Mercy of our God brake forth even through his Anger, and gained a conqueſt againſt the legions of his Wrath. Let the World be impure, let Men be ſinners, let Juſtice be importunate, let Power be formidable, let Vengeance be ready to fall; yet all muſt fall back, and yield to the Mercy and Love of God, which

Ezek. 16. 6.

Jam. 2. 13.

Pſal. 77. 9i

cannot

cannot be overcome, nor bound, nor ſhut up, but will break forth, and make way through all oppoſition, through Sin, and all the powers of Darkneſs, which beſiege and compaſs it about, and will raiſe the ſiege, drive off and chaſe away theſe enemies; and to conquer Sin, will deliver up his Son for the Sinner. And this was *ænigma amoris*, ſaith Aquinas, the riddle, or rather the myſtery, of Love, to poſe the wiſdome of the World. I may ſay, Being Love, and infinite, it is no riddle at all, but plain and eaſie. For what can Love do that is ſtrange? what can it do amiſs? That which moved God to do this, ſheweth plainly that the end for which he did it was very good. *DILEXIT NOS*, *He loved us*, is the beſt commentary on *TRADIDIT FILIUM*, *He delivered his Son for us*, and taketh away all ſcruple and doubt. For if we can once love our enemies, it is impoſſible but that our bowels ſhould yern towards them, and our will be bent and prone to raiſe them up even to that pitch and condition which our Love hath deſigned: And if our love were heavenly as God's is, or but in ſome forward degree proportioned to his, we ſhould find nothing difficult, account nothing abſurd or misbecoming, which might promote or advantage their good: If our Love have heat in it, our Will will be forward and earneſt, and we ſhall be ready even to lay down our lives for them. For Love is like an artificial Glaſs, which when we look through, an Enemy appeareth a Friend; Diſgrace, Honour; Difficulties, Nothing. When God ſaw us weltring in our blood, his Love was ready to waſh us: When we ran from him, his Love ran after us to apprehend us: When we fought againſt him as enemies, his Love was a Prophet, *Lo*, *all theſe may be my children.* What ſpeak we of Diſgrace? God's Love defendeth his Majeſty, and exalteth the Humility of his Son. Love, as Plato ſaith, hath this priviledge, that it cannot be defamed; and by a kind of law hath this huge advantage, to make Bondage, Liberty; Diſgrace, honourable; Infirmity, omnipotent. Who can ſtand up againſt Love, and ſay, *Why didſt thou this?* Had Marcion, Photinus, and Arius well weighed the force and priviledge of Love, their needleſs (I may ſay, their bold and irreverent) fear would have ſoon vaniſhed, nor would they have denied Chriſt to be the Son of God, becauſe God delivered him up for us, but would have ſeen as great glory in his Humility as in his Glory, and would have faln down and worſhip God and Man, even this crucified Lord of life, *Chriſt Jeſus*. Love will do any thing for thoſe whom ſhe looketh and ſtayeth upon. If you ask a coat, ſhe giveth the cloak alſo: Matth. 5. 40. If you deſire her to go a mile, ſhe will go with you twain; and is never weary, though ſhe paſſes through places of horror and danger. If you be in the moſt loathſome dungeon, in the valley and ſhadow of death, ſhe forſaketh you not, but will go along with you. Muſt the Son of God be delivered? Love ſendeth him down: *Charitas de cœlo demiſit Chriſtum.* It was Love that bowed the heavens, when he deſcended. Muſt he ſuffer? Love nayleth him to the Croſs; and no power could do it but Love. Muſt he be ſacrificed? Love calleth it *a Baptiſme*, and is *ſtraitned* till the Sacrifice be ſlain? Muſt he dye? Muſt the Son of God dye? Love calls it τελείωσιν, his *perfection.* So, though he be the Son of God, though we were his enemies, yet Love reconcileth all theſe ſeeming contradictions, reſolveth every doubt, tuneth theſe jarring ſtrings, and out of this diſcord maketh that melody which delighteth both Men and Angels, and God himſelf; even that melody, whereof our love ſhould be the reſultance. He loved us; and then the concluſion doth ſweetly and naturally follow, *He ſpared not his own Son, but delivered him up.* And ſo from the Perſon we paſs to the Delivery it ſelf; Luke 12. 50. Hebr. 2. 10.

II. *HE DELIVERED, AND SPARED HIM NOT*] The œconomy and

and glorious diſpenſation of our Lord and Saviour Jeſus Chriſt is here termed παράδοσις, *a delivery.* And delivered he was, Firſt, into the Virgins womb. That was a ſtrange deſcent; and even then, at his birth, began his paſſion. *Naſci ſe patitur*, ſaith Tertullian: He ſuffered himſelf to be faſhioned in the womb; took of Man what was proper and natural to him, to be born, and die. Here he was drawn out and fitted, made an object for the malice of men and the rage of the Devil to work on: Here he was made a mark for his enemies to ſhoot at. Here he got a back for the whip, fleſh to be ploughed, a face to be ſpit upon, a body to be nayled to the croſs, and an heart to be pierced. Here he was built up as a Temple, to be beat down again with axes and hammers, with miſery and affliction. A ſtrange delivery this was, of the Son of God into the womb of a mortal; yet God thus *delivered him.* But further, being born, what was his whole life but Delivery from ſorrow to ſorrow, and from miſery to miſery, from poverty to ſhame, from deriſion to malice, from malice to death? This was the pomp and ceremony with which he was brought to his croſs, and from thence to his grave. *Deliver me not over to the will of my enemies*, ſaith David. Behold, Chriſt's friends were his enemies. What creature was there to whom he was not delivered? Delivered he was to the Angels; to *keep him* (you will ſay) *in all his wayes.* But what need had he of an Angel's aſſiſtance, whoſe wiſdome reached over all? What needed he an Angel's tongue to comfort him, who was Lord of the Angels, and who with his voice could have deſtroyed the Univerſe? What need had he, who could turn ſtones into bread, yea work bread out of nothing, as he did in the multiplying of the loaves, to receive Almes from the hand of his Miniſter? He was delivered to Joſeph and Mary, to whom he was ſubject and obedient. Delivered he was to an Occupation and Trade: For as Juſtine Martyr ſaith, he made ἄροτρα καὶ ζυγὰ, *ploughs and yokes.* He was delivered from Annas to Caiaphas, from Caiaphas to Pilate, from Pilate to Herode, from Herode to Pilate again, and from Pilate to the Jews, to do with him what they pleaſed. He was delivered to all the creatures; to Heat, and to Cold; to the Thorns, which gored him; to the Whip which made long furrows in his fleſh; to the Nayls, which faſtned him; to the Spear, which pierced him; to the Croſs, which racked him; to the Grave, which ſwallowed him. He was delivered to the Devil himſelf, and to the power of darkneſs. There was no creature, from the higheſt to the loweſt, to which he was not delivered. He was delivered in his body, and in his ſoul; in every part of his body, even in thoſe which ſeemed free from pain. His Tongue (which his enemies cruelty toucht not: for though he was man, yet had he nothing of the impatience of man) complained of thirſt, he ſaid, *I thirſt.* He was delivered up to a quick and lively ſenſe of pain. Many times extremity of pain taketh pain away, and it is loſt in it ſelf: but Chriſt's pain did quicken his ſenſe. The more he endured, the more ſenſible he was; the more he ſuffered, the more feeling he had. His laſt gaſp was breathed out φωνῇ μεγάλῃ, *with a ſtrong loud voyce.* Delivered he was to Envy, which *delivered* him; to Treachery, which betrayed him; to Malice, which laid on ſure ſtrokes; to Pride, which ſcorned him; to Contempt, which ſpate upon him; to all thoſe furious Paſſions which turn Men into Devils. And, *From ſuch a Delivery*, we all cry, *Good Lord, deliver us.* But thus was our bleſſed Saviour delivered, not onely to Men, but to the Paſſions of men, to the wild and brutiſh Paſſions of his enemies, yea, to the rage of Devils.

De patient.

Pſal. 27. 12.

Pſal. 91. 11.

Luke 22. 43.

Luke 1. 51.

John 19. 28.

Matth. 27. 50.

Matth. 27. 18.

Further yet, he was delivered not only to their Paſſions, but to his own alſo, which as Man he carryed about with him. Ἡ ψυχή μου πλήρης ἐστὶ, *My ſoul*

ſoul is troubled, ſaith he. He was ἐν ἀγωνίᾳ, *in an agony*; *quæ ſentitur prùs quàm dicitur*, which none can tell what it is but he that hath felt it; and none ever felt ſuch an agony but he. Ἀδημονῶ, *he is grievouſly vexed.* Περίλυπός ἐστιν ἡ ψυχὴ, *His ſoul was very ſorrowful.* Theſe ſeveral expreſſions the Evangeliſts give us; *Trouble*, *Vexation*, *Agony*, *Heavineſs*, and *Sorrow* in his ſoul. Theſe were the bitter ingredients which filled up his cup ſo full that he made it his prayer to have it *taken* out of his hand. The conſideration of which hath induced ſome to conceive that ſenſe of pain had ſo weakned his intellectual faculties that he forgat himſelf. *Non fuit hæc meditata Chriſti oratio*, ſaith Calvine: His pain was ſo great that it gave no time or leiſure to his Reaſon to weigh what he ſaid: Which in effect is, *He ſpake he knew not what.* But we may truly ſay, *Non fuit hæc Interpretis meditata oratio*; This Author did not well underſtand nor conſider what he wrote, and may ſeem not well to have adviſed with his Reaſon, that would leave Wiſdome it ſelf without the uſe of it. No queſtion, it was the language of a bleeding heart, and the reſultance of Grief. For grieve Chriſt did, and fear. He who as God could have commanded a Legion of Angels, as Man had need of one to comfort him. He was delivered up to Paſſions, to afflict, not to ſwallow him up. There was no diſorder, no jar with Reaſon, which was ſtill above them. There was no ſullenneſs in his grief, no diſpair in his complaints, no unreaſonableneſs in his thoughts; not a thought did riſe amiſs, not a word miſplaced, not a motion was irregular. He knew he was not forſaken, when he asked, *Why haſt thou forſaken me?* The bitterneſs of the cup ſtruck him into a fear, when his Obedience called for it. He prayed indeed, *Let this cup paſs from me.* But that was not, as ſome think, the cup of his Croſs and Paſſion, but the cup of his Agony. And in that prayer it is plain he was heard: for the Text telleth us, *there appeared an Angel unto him from heaven to ſtrengthen him.* Being of the ſame mould and temper with man, he was willing to receive the impreſſions which are ſo viſible in man, of Sorrow, and Fear; even thoſe affections which are ſeated in the Senſitive part, and without which Miſery and Pain have no tooth at all to bite us. Our Paſſions are the ſting of Miſery; nor could Chriſt have ſuffered at all, if he had been free from them. If Miſery be a whip it is our Paſſion and Phanſie that make it a Scorpion. What could Malice hurt me, if I did not help the blow? What edge hath an Injury, if I could not be angry? What terror hath Death, if I did not fear? It is Opinion and Paſſion that make us miſerable: take away theſe, and Miſery is but a name. *Tunde*; *Anaxarchum enim non tundis.* You touch not the Stoick, though you bray him in a mortar. Delivered then was the Son of God, to theſe Paſſions, to Fear, and to Grief: Theſe ſtrained his body, rackt his joynts, ſtretched his ſinews; theſe trickled down in clods of blood, and exhaled themſelves through the pores of his fleſh in a bloody ſweat. The fire that melted him was his Fear and his Grief.

John 12. 27. Luke 22. 44. Matth. 26. 37. Matth. 26. 38. Mark 14 36. *Harmon. in locum.* Matth. 27. 46. Matth. 26. 39. Luke 22. 43.

Da ſi quid ultrà eſt; Is there yet any more? or can the Son of God be delivered further? Delivered he was, Not to Deſpair; for that was impoſſible: nor to the torments of Hell; which could never ſeize on his innocent ſoul: But to the Wrath of God, which *withered* his *heart like graſs*, *burnt up* his *bones like a hearth*, and *brought* him *even to the duſt of death.* Look now upon his Countenance; it is pale and wan: upon his Heart; it is melted like wax: upon his Tongue; it cleaveth to the roof of his mouth. What talk we of Death? The Wrath of God is truly τῶν φοβερῶν φοβερώτατον, *the terribleſt thing* in the world; the ſting of Sin, which is the ſting of Death. Look into our own ſouls: That weak apprehenſion of it which we ſometimes have, what a night and darkneſs doth it draw

Pſal. 102. 3, 4. and 22. 15.

over us? nay, what a hell doth it kindle in us? What torments do we feel, the types and ſad repreſentations of thoſe in the bottomleſs pit? How do our delights diſtaſt us, and our deſires ſtrangle themſelves? What a Tophet is the world? and what Furies are our thoughts? What do we ſee which we do not turn from? what do we know which we would not forget? what do we think which we do not ſtartle at? Or do we know what to think? Now what rock can hide us? what mountain can cover us? We are weary of our ſelves, and could wiſh rather not to be then to be under Gods wrath. Were it not for this, there would be no Law, no Conſcience, no Devil: but with this the Law is a killing letter, the Conſcience a Fury, and the Devil a Tormenter. But yet there is ſtill a difference between our apprehenſion and Chriſt's. For, alas! to us God's wrath doth not appear in it its full horror: for if it did, we ſhould ſooner dye then offend him. Some do but think of it; few think of it as they ſhould: and they that are moſt apprehenſive, look upon it as at a diſtance, as that which may be turned away; and ſo not fearing God's wrath *treaſure up wrath againſt the day of wrath.* To us, when we take it at the neareſt, and have the fulleſt ſight of it, it appeareth but as the cloud did
1 Kings 18.44 to Elijah's ſervant, *like a man's hand*: but to Chriſt *the heavens* were *black with clouds and winds*, and it ſhowred down upon him as in a tempeſt of fire and brimſtone. We have not his eyes, and therefore not his apprehenſion: We ſee not ſo much deformity in Sin as he did, and ſo not ſo much terror in the Wrath of God. It were Impiety and blaſphemy to
De patient. think that the bleſſed Martyrs were more patient than Chriſt; *Cujus natura patientia*, ſaith Tertullian; whoſe very nature was patience: yet who of all that noble army ever breathed forth ſuch diſconſolate ſpeeches? God indeed delivered them up to the ſaw, to the rack, to the teeth of Lions, to all the engines of cruelty and ſhapes of death; but *numquid deſeruit?* they never cryed out they were forſaken. He ſnatched them not from the rage of the perſecutor by a miracle; but behold, a greater miracle;

Sil. Ital. l. 1.

—— Rident, ſuperántq; dolores,
Spectanti ſimiles——

In all their torments they had more life and joy in their countenance than they who looked on, who were more troubled with the ſight than the Martyrs were with the puniſhment. Their torture was their triumph; their afflictions were their melody. Of weak they were made ſtrong.

Prudent. Hymn. in laudem Vincentii M.

Tormenta, carcer, ungulæ,
Stridenſq; flammis lamina,
Atque ipſa pœnarum ultima,
Mors, Chriſtianis ludus eſt.

Torments, Racks, Strappadoes, and the laſt enemy, Death it ſelf, were but a recreation and refreſhment to Chriſtians, who ſuffered all theſe with the patience of a ſtander-by. But what ſpeak we of Martyrs? Divers ſinners (whoſe ambition never reach at ſuch a crown, but rather trembled at it) have been delivered up to afflictions and croſſes, nay to the anger of God: But never yet any, nay not thoſe who have deſpaired, were ſo delivered as Chriſt. We may ſay that the Traytor Judas felt not ſo much when he went and hanged himſelf. For though Chriſt could not deſpair, yet the wrath of God was more viſible to him than thoſe that do, who bear but their own burthen, whereas he lay preſſed under the ſins of the whole world. God in his approaches of Juſtice, when he cometh toward the ſinner to correct him, may ſeem to go like the Conſuls of Rome, with his Rods and his Axes carried before him. Many ſinners have felt his Rods: And his *Rod* is *comfort*; his Frown, favour; his Anger, love; and his

his Blow a benefit. But Chriſt was ſtruck as it were with his Ax. Others have trembled under his wrath, but Chriſt was even *conſumed by the ſtroke of his hand.* Being delivered to God's Wrath, that wrath deliverth him to theſe Throws and Agonies; delivereth him to Judas; who delivereth, nay betrayeth him to the Jews; who deliver him to Pilate; who delivered him to the Croſs; where the Saviour of the world muſt be murthered, where Innocency and Truth it ſelf hangeth between thot Thieves. I mention not the ſhame or the torment of the Croſs; for we Thieves endured the ſame. But his Soul was crucified more than his Body, aud his Heart had ſharper nails to pierce it than his Hands or Feet. *TRADIDIT, ET NON PEPERCIT; He delivered him, and ſpared him not.* Pſal. 39. 10.

But to riſe one ſtep more; *TRADIDIT, ET DESERUIT; He delivered, and* in a manner *forſook him*, reſtrained his influence, denied relief, withdrew comfort, ſtood as it were afar off, and let him fight it out unto death. He *looked about, and there was none to help*; even *to the Lord he called, but he heard him not.* Ἀνεβόησε φωνῇ μεγάλῃ He *roared out for the very grief of his heart*, and *cryed with a loud voyce, My God, my God, why haſt thou forſaken me?* And could God forſake him? When he hung upon the croſs, did he not ſee *the joy which was ſet before him?* Yes, he did; but not to comfort, but rather torment him. *Altiſſimo Divinitatis conſilio actum eſt, ut gloria militaret in pœnam*, ſaith Leo; By the counſel of the Godhead it was ſet down and determined that his Glory ſhould add to his Puniſhment: that his knowledge, which was more clear than a Seraphins, ſhould increaſe his Grief; his Glory, his Shame; his Happineſs, his Miſery: that there ſhould not only be Vinegar in his Drink, and Gall in his Honey, and Myrrhe with his Spices; but that his Drink ſhould be Vinegar, his Honey, Gall; and all his Spices as bitter as Myrrhe: that his Flowers ſhould be Thorns; and his Triumph, Shame. This could Sin do; And can we love it? This could the Love and tht Wrath of God do, his Love to his Creature, and his Wrath againſt Sin. And what a Delivery, what a Deſertion was this, which did not deprive Chriſt of ſtrength, but enfeeble him with ſtrength; which did not leave him in the dark, but puniſh him with light? What a ſtrange Delivery was that, which delivered him up without comfort, nay which betrayed and delivered up his comforts themſelves? What miſery equal to that which maketh Strength a tormenter; Knowledge a vexation, and Joy and Glory a perſecution? There now hangeth his ſacred Body on the croſs, not ſo much afflicted with his paſſion as his Soul was wounded with compaſſion; with compaſſion on his Mother; with compaſſion on his Diſciples; with compaſſion on the Jews, who pierced him, for whom he prayeth when they mock him; which did manifeſt his Divinity as much as his miracles: with compaſſion on the Temple, which was ſhortly to be levelled with the ground: with compaſſion on all Mankind; bearing the burden of all, dropping his pity and his blood together upon them; feeling in himſelf the torments of the bleſſed Martyrs, the reproach of his Saints, the wounds of every broken heart, the poverty, diſeaſes, afflictions of all his Brethren to the end of the world; delivered to a ſenſe of their ſins who feel them not, and to a ſenſe of theirs who grone under them; delivered up to all the miſeries and ſorrows, not only which himſelf then felt, but which any men, which all men have felt, or ſhall feel to the time the Trump ſhall ſound, and he ſhall come again in glory. The laſt Delivery was of his Soul, which was indeed *traditio*, a yielding it up, a voluntary emiſſion or delivering it up into his Fathers hands; *prævento carnificis officio*, ſaith the Father. He preventeth the ſpear and the hand of the executioner, and

Ifa. 63. 5. Pſal. 18 41. Matth. 27. 46. Pſal. 38. 8. Heb. 12. 2.

Tantam patientiam nemo unquam perpetravit. Tert. de Patientia.

giveth up the ghoſt. What ſhould I ſay? or where ſhould I end? Who can fathome this depth? The Angels ſtand amazed; the Heavens are hung with black; the Earth openeth her mouth, and the Grave hers, and yieldeth up her dead; the veyl of the Temple rendeth aſunder; the Earth trembleth, and the Rocks are cleft. But neither Art nor Nature can reach the depth of this Wiſdom and Love: no tongue, neither of the living nor of the dead, neither of Men nor Angels, is able to expreſs it. The moſt powerful eloquence is the threnody of a broken heart: For there Chriſt's death ſpeaketh it ſelf, and the virtue and power of it reflecteth back again upon him, and reacheth him at the right hand of God, where his wounds are open, his merits vocal, interceding for us to the end of the world.

We have now paſt two ſteps and degrees of this ſcale of Love with wonder and aſtoniſhment, and, I hope, with grief and love; we have paſſed through a field of Blood to the top of mount Calverie, where the Son of God, the Saviour of the World, is nailed to the croſs, and being lifted up upon his croſs, looketh down upon us, to draw us after him. Look then back upon him who looketh upon us, whom our ſins have pierced, and behold his blood trickling down upon us; Which is one aſcent more, and bringeth in the Perſons for whom he was delivered: Firſt, *for us*; Secondly, *for us all.*

III. Now, that he ſhould be delivered FOR VS, is a contemplation full of delight and comfort, but not ſo eaſie to digeſt. For if we reflect upon our ſelves, and there ſee nothing but confuſion and horrour, we ſhall ſoon ask the queſtion, Why *for us*? Why not for the lapſed Angels, who fell from their eſtate as we did? They, glorious Spirits; we, vile Bodies: they, heavenly Spirits; we, of the earth, earthly, ready to ſink to the earth, from whence we came: they, immortal Spirits; we, as the graſs, withered before we grow: Yet he *ſpared not his Son*, to ſpare us; but the Angels that fell *he caſt into Hell*, and *chained them up in everlaſting darkneſs*. We may think that this was *munus honorarium*; that Chriſt was *delivered for us* for ſome worth or excellency in us: No; it was *munus eleemoſynarium*, a gift beſtowed upon us in meer compaſſion of our wants. With the Angels God dealeth in rigor, and relenteth not; with us in favour and mercy. He ſeeketh after us, and layeth hold on us, being gone from him as far as Sin and Diſobedience could carry us out of his reach. It was his love, it was his will to do ſo; and in this we might reſt. But Divines will tell us that Man was a fitter object of mercy than the Angels, *quia levius eſt alienâ mente peccare, quàm propriâ*: becauſe the Angels ſin was more ſpontaneous, wrought in them by themſelves; Man had *importunam arborem*, that flattering and importuning Tree, and that ſubtile and ſeducing Serpent, to urge and ſway him from his obedience: Man had a Tempter; the Angels were both the temptation and tempters to themſelves: Man took in death by looking abroad; but the Angels reflecting upon themſelves, gazed ſo long upon their own beauty, till they ſaw it changed into horrour and deformity: And the offence is more pardonable, where the motive is *ab extrinſeco*, than where it groweth up of it ſelf. Beſides, the Angels did not all fal, but the whole lump of Mankind was leavened with the ſame leaven; and pity it may ſeem that ſo noble a Creature, made up after Gods own Image, ſhould be utterly loſt. Theſe reaſons, with others, we may admit; though they may ſeem rather to be conjectures than reaſons, and we have not much light in Scripture to give them a fairer appearance: but the Scripture is plain, that he *took not the Angels*; he did not lay his hands upon them, to redeem them to liberty, and ſtrike off their bonds. And we muſt go out of the world to find the reaſon,

2 Pet. 2. 4.

De Angelis quibuſdam ſuâ ſponte corruptis, corruptior gens Dæmonum evaſit. Tert. Apol. c. 22.

Hebr. 2. 16.

and

and ſeek the true cauſe in the boſome of the Father, nay in the bowels of his Son, and there ſee the cauſe why he was delivered for us, written in his heart. It was φιλανθρωπία, *the love of God to mankind.* And what was in mankind, but enmity and hoſtility, ſin and deformity? which are no proper motives to draw on love. And yet God loved us, and hated ſin, and made haſt to deliver us from it. *Dilexiſti me, Domine, pluſquàm te, quando mori voluiſti pro me,* ſaith Auguſtine; Lord, when thou dyedſt for me, thou madeſt it manifeſt that my ſoul was dearer to thee then thy ſelf. Such a high eſteem did he ſet upon a Soul, which we ſcarce honour with a thought, but ſo live as if we had none. *For us* Men then, and *for us* Sinners was Chriſt delivered. The Prophet Iſaiah ſpeaketh it; and he could not ſpeak it properly of any, but him, *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities.* So that he was delivered up not only to the Croſs and Shame, but to our Sins, which nayled him to the croſs, which not only crucified him in his humility, but crucified him ſtill in his glory, now he ſitteth at the right hand of God, and *put him to ſhame* to the end of the world. *Falsò de Judæis querimur.* Why complain we of the Jews malice? or Judas's treaſon? or Pilates injuſtice? We, we alone are they who crucified the Lord of life. Our Treachery was the Judas which betrayed him; our Malice, the Jew which accuſed him; our Perjury, the falſe witneſs againſt him; our Injuſtice, the Pilate that condemned him. Our Pride ſcorned him; our Envy grinned at him; our Luxury ſpate upon him; our Covetouſneſs ſold him. Our corrupt Blood was drawn out of his wounds, our Swellings prickt with his thorns, our Sores launced with his ſpear, and the whole *body* of Sin ſtretched out and crucified with the Lord of life. *He delivered him up for us* Sinners. No ſin there is which his blood will not waſh away, but final Impenitency, which is not ſo much a ſin as the ſealing up of the body of ſin, when the meaſure is full. *For us* ſinners, *for us* the progeny of an arch-traytor, and as great traytors as he. Take us at our worſt; if we repent, he was *delivered for us.* And if we do not repent, yet he may be ſaid to be *delivered for us*; for he was delivered for us to that end that we might repent. For us *ſinners* he was delivered; for us, *when we were without ſtrength*; for us, when we were *ungodly.* So we were conſidered in this great work of Redemption. And thus high are we gone on this ſcale and ladder of Love.

Tit. 3. 4.

Iſa. 53. 5.

Rom. 5. 6. 8.

There is one ſtep more; He was delivered *for us all*; *ALL*, not conſidered as Elect or Reprobate, but as Men, as Sinners; for that name will take in all; for *all have ſinned.* And here we are taught to make a ſtand, and not to touch too haſtily: and yet the way is plain and eaſie. *For all.* This ſome will not touch; and yet they do touch and preſs it with that violence that they preſs it almoſt into nothing; make *the world* not *the world*, and *whoſoever* not *whoſoever*, but ſome certain men; and turn *all* into *a few*; deduct whom they pleaſe out of *all people, nations*, and *languages*, and out of Chriſtendome it ſelf; leave ſome few with Chriſt upon the Croſs, whoſe perſons he beareth, whom they call the Elect, and mean themſelves. *So God loved the world*; that is, the *Elect*, ſay they: They are *the world*; where it is hard to find them; for they are *called out of it*: and the beſt light we have, which is the Scripture, diſcovereth them not unto us in that place. If the *Elect* be *the world* which God ſo loved, then they are ſuch Elect as may not believe, ſuch Elect as may periſh, and whom God will have periſh if they do not believe. It is true, none have benefit of Chriſt's death but the Elect: but from hence it doth not follow that no other might have had. Theirs is the kingdome: but are not they ſhut out now who might have made it theirs? *God*, ſaith S. Peter, *would not that any ſhould periſh*: and *God is the Saviour of all men*, ſaith S. Paul, but *eſpecially*

Rom. 5. 12.

John 3. 16.

2 Pet 3 9.

1 Tim. 4. 10.

of

of thoſe that believe; all, if they believe and repent; and thoſe who are obedient to the Goſpel, becauſe they do. The blood of Chriſt is poured forth on the Believer; and with it he ſprinkleth his heart, and is ſaved: the wicked trample it under their foot, and periſh. The blood of Chriſt is ſufficient to waſh away the ſins of the world, nay of a thouſand worlds. Chriſt paid down a ranſome of ſo infinite a value that it might redeem all that are or poſſibly might be, under captivity: But none are actually redeemed but they who make him their Captain, and do as he commandeth. that is believe and repent; or, to ſpeak in their own language, none are ſaved but the elect. In this all agree, in this they are Brethren: and why ſhould they fall out, when both hold up the priviledge of the Believer, and leave the rod of the ſtubborn Impenitent to fall upon him? *The death of Chriſt is not applyed to all*, ſay ſome; *It is not for all*, ſay others. *The virtue of Chriſt's meritorious paſſion is not made uſe of by all*, ſay ſome; *It was never intended that it ſhould*, ſay others. And the event is the ſame: for if it be not made uſe of and applyed, it is as if it were not, as if it had never been obtained: Only the unbeliever is left under the greater condemnation, who turned away from Chriſt, who ſpake unto him, not only from heaven, but from his croſs, and refuſed that grace which was offered him. Which could not befall him if there had never been any ſuch overture made. For how can one refuſe that which never concerned him? how can he forfeit that pardon which was never ſealed? how can he deſpiſe that Spirit of grace which never breathed towards him? They who are ſo tender and jealous of Chriſt's blood, that no drop muſt fall but where they direct it, do but *veritatem veritate concutere*, undermine and ſhake one truth with another; ſet up the particular love of God to Believers, to overthrow his general love to Mankind; confound the virtue of Chriſts paſſion with its effect, and draw them together within the ſame narrow compaſs; bring it under a Decree, that it can ſave no more then it doth, becauſe it hath its bounds ſet; Hitherto it ſhall go, and no further; and was ordained to quicken ſome, but to withdraw it ſelf from others, as ſhut out and hid from the light and force of it, from having any title to it, long before ever they ſaw the ſun, Thus they ſhorten the hand of God, when it is ſtretched out to all; bound his love, which is profered to all; ſtint the blood of Chriſt, which guſheth out upon all; and circumciſe his mercy, which is *a large cloak*, ſaith Bernard, large enough to cover all. And the reaſon is no better then the poſition, *Quod vis eſſe charum, effice ut ſit rarum*; To make ſalvation more precious and eſtimable, it muſt be rare: Then it is moſt glorious, when it is a peculiar, and entailed on a few, Why ſhould the Love of God be a common thing? I anſwer, Why ſhould it not be common, ſince he is pleaſed to have it ſo? Why ſhould he caſt away ſo many, to endear a few? Can there be any glory in that Priviledge which is writ with the blood of ſo many millions? Why ſhould not Gods Love be common, ſince he would have it not only common, but communicated to all, and expreſſeth himſelf as one grieved and troubled and angry, becauſe it is not ſo? Why ſhould we fear God's love ſhould be caſt away by being profered to many? His love of Friendſhip and Complacency, to thoſe whom he calleth his Friends, cannot be loſt, but is as eternal as himſelf: it aſſiſteth and upholdeth them, and will crown them everlaſtingly. Nor is his general love of Good will and Affection loſt, though it be loſt: for it is ever with him, even when the wicked are in hell. *Plus eſt bonitas Dei quàm beneficentia.* Chriſts blood is ever in the flow, though there be but few that take the tide, and are carried along with it. Gods Goodneſs is larger then his Beneficence. He doth not do what good he can; or rather, he doth

not

not do what good he would; becauſe we fall back, and will not receive it. We will not ſuffer him to be good; we will not ſuffer him to be merciful; we will not ſuffer him to ſave us. *This is the condemnation of the world, that light came into the world, and men loved darkneſs more then light.* The Philoſopher will tell us that the Indians *ad aſcentem ſolem ſiti ſunt, tamen in corpore color noctis eſt*, they live at the very riſing of the ſun, yet their bodies are black and ſwarthy, and reſemble the night. So many there be who live in the very region of light, where the beams fall upon them hot and pure, and are darted at their very eyes, and yet they remain the children of darkneſs. *Facit infidelitas multorum ut Chriſtus non pro omnibus moriatur, qui pro omnibus mortuus eſt*, ſaith S. Ambroſe. *Chriſt was delivered for all*, is a true propoſition: it is Infidelity alone that can make it Heretical: And yet it is true ſtill, though to him that believeth not it is of no more uſe then if it were falſe. He was delivered for thee; but thou wilt not receive him: His paſſion is abſolute; but thou art impenitent. He dyed for Judas, who betrayed him; but will not ſave Judas, that deſpaired and hanged himſelf. Infidelity and Impenitency are the worſt Reſtrictives, that limit and draw down to particulars a propoſition ſo profitably general, and bound ſo ſaving an Univerſal; that contract and ſink *all* into *a few*.

John 3. 19.

Apul. Flor. 1.

To conclude this; Chriſt hanging on the croſs looketh upon *all*; but all do not caſt an eye, and look up in faith upon him. He was *delivered* to deliver all; but all will not be delivered. *Omnis natura noſtra in Chriſti hypoſtaſi*: Our whole nature is united in Chriſt's perſon; not the perſons of a few, but *our whole nature*: And *our whole nature* is of compaſs large enough to take in *all*. And in that common nature of man he offered up himſelf on the croſs for the ſin of all, that he might *take away the ſin of the world*, deſtroy the very *ſpecies* and being of it. Which though it be not done, cannot be imputed to any ſcantneſs or deficiency of virtue in his bloud, which is of power to purge out ſin whereſoere it is, if the heart that foſtereth ſin be ready and willing to receive and apply it. And in this common nature of Man, not from *Abraham* or *David* onely, as S. Matthew, but even from the firſt man *Adam* himſelf, as S. Luke carryeth up his Genealogy, did Chriſt offer up himſelf upon the croſs. And in this common nature he preſenteth himſelf before his Father. And now God looketh upon Chriſt and Mankind as our eye doth upon Light, and Colours, which cannot be ſeen without light. Before this Light came into the world, we were covered over with darkneſs and deformity, and God could not look upon us but in anger; but through this common Light we may be ſeen and be beloved, we may be ſeen with pleaſure. For as God is delighted in his Son, ſo in him he is well pleaſed in thoſe Sons which he ſhall bring with him to glory. But if we will fully withdraw our ſelves from this Light, then doth his ſoul hate us. Chriſt is *the brightneſs of his glory*, light enough for God to look through upon a thouſand worlds multiplyed a thouſand times. And if we do not hide our ſelves from it, hide our ſelves in the caverns of the earth, in the world; if we do not drown our ſelves in the bottome of the ſea, in the deluge of our luſts; if we do not bury our ſelves alive in ſtubborn impenitency; if we do not ſtop up all the paſſages of our ſouls; if we do not ſtill love darkneſs, and make it a pavilion round about us; he will look upon us through this light, and look lovingly upon us with favour and affection: He will look upon us as his purchaſe; and he that *delivered his Son for us, will with him alſo freely give us all things*: Which is the End of all, the

John 1. 29.

Hebr. 1. 3.

End

End of Christ's being delivered, and offereth it self to our consideration in the last place.

IV. *God delivered, God sent, God gave his Son.* All these expressions we find to make him a Gift. He is *the desire*, and he is the riches, *of all Nations.* As whatsoever we do, we must do; so whatsoever we have, we receive in his name. *The name of Jesus*, saith S. Peter of the impotent man, *hath made this man strong.* By his *name* we are *justified*; by his *name* we are *sanctified*; by his *name* we shall enter into *glory.* With him we have all things; for *in him are all the treasures of riches and wisdome.* We may think of *all the Kingdoms of the earth and the glory of them*: but these come not within the compass, nor are to be reckoned amongst his Donations. For as the Naturalists observe of the glory of the Rainbow, that it is wrought in our eye, and not in the cloud, and that there is no such pleasing variety of colours there as we see; so the pomp and riches and glory of this world are of themselves nothing, but are the work of our opinion and the creations of our phansie, and have no worth or price but what our lusts and desires set upon them. *Luxuria his pretium fecit*; It is our Luxury which hath raised the market, and made them valuable and in esteem, which of themselves have nothing to commend them and set them off. My Covetousness maketh that which is but earth a God; my Ambition maketh that which is but air, an heaven; and my Wantonness walketh in the midst of pleasures as in a paradise. There is no such thing as Riches and Poverty, Honour and Peasantry, Trouble and Pleasure; but we have made them, and we make the distinction. There are no such plants grow up in this world of themselves; but we set them, and water them, and they spread themselves, and cast a shadow, and we walk in this shadow, and delight or disquiet our selves in vain. Diogenes was a king in his tub, when Great Alexander was but a slave in the world which he had conquered. How many Heroick persons lie in chains, whilest Folly and Baseness walk at large? And no doubt there have been many who have looked through the paint of the pleasures of this life, and beheld them as monsters, and then made it their pleasure and triumph to contemn them. And yet we will not quite exclude and shut out Riches and the things of this world from the sum: For with Christ they are somthing: and they are then most valuable when for his sake we can fling them away. It is he alone that can make Riches a gift, and Poverty a gift; Honour a gift, and Dishonour a gift; Pleasure a gift, and Trouble a gift; Life a gift, and Death a gift. By this power they are reconciled and drawn together, and are but one and the same thing. If we look up into heaven, there we shall see them in a neer conjunction, even the poor Lazar in the Rich mans bosome. In the night there is no difference to the eye between a pearl and a pibble, between the choicest beauty and most abhorred deformity. In the night the deceitfulness of Riches and the glory of Affliction lie hid, and are not seen, or in a contrary shape; in the false shape of terrour, where it is not; or of glory, where it is not to be found: But when the light of Christ's countenance shineth upon them, then they are seen as they are; and we behold so much deceitfulness in the one that we dare not trust them, and so much hope and advantage in the other that we begin to rejoyce in them, and so make them both conducible to that end for which he was delivered, and our convoyes to happiness.

Acts 3. 13. 1 Cor. 6. 11. Col. 2. 3.

All things is of a large compass, large enough to take in the whole world: But then it is the world transformed and altered, the world conquered by faith, the world in subjection to Christ. *All things are ours,*

1 Cor. 3. 21, 22, 23.

when

hen we are Chriſt's. There is a Civil Dominion and right to theſe things: d this we have *jure creationis*, by right of Creation. For *the earth is* Pſal. 24. 1. & *Lord's*, and *he hath given it to the ſons of men.* And there is an Evan- 115. 16. elical Dominion; not the power of having them, but the power of uſing em to God's glory, that they may be a *Gift*: and this we have *jure a-ptionis*, by right of Adoption, as the ſons of God, begotten in Chriſt. hriſt came not into the world to purchaſe it for us, or enſtate us in it. e did not ſuffer, that we might be wanton; nor was poor, that we might e rich; nor was brought to the duſt of death, that we might e ſet in high places. Such a Meſſias did the Jews look for: and ſuch a Meſſias do ſome Chriſtians worſe than the Jews frame to themſelves; and n his name they beat their fellow-ſervants and ſtrip them, deceive and defraud them, becauſe they phanſie themſelves to be his in whom there was found no guile. They are in the world as the mad Athenian was on he ſhore; Every ſhip, every houſe, every Lordſhip is theirs. And indeed hey have as fair a title to their brothers eſtate as they have to the king-dome of heaven; for they have nothing to ſhew for either. I remember S. Paul calleth the Devil *the God of this world*, and theſe in effect make 2 Cor. 4. 4. him the Saviour of the world: For as if he had been lifted up and nailed to the croſs for them, to him every knee doth bow: nor will they receive the true Meſſias but in this ſhape. They conceive him giving gifts unto men; not ſpiritual, but temporal: not the graces of the Spirit, Humility, Meekneſs, and Contentedneſs; but Silver and Gold: dividing inheritances, removing of land-marks, giving to Ziba Mephiboſheth's land; making not Saints, but Kings upon the earth. Thus they of the Church of Rome have ſet it down for a poſitive truth, *That all civil Dominion is founded in Grace*, that is, in Chriſt; A Doctrine which bringeth with it a Pick-lock and a Sword, and giveth men power to ſpoyl whom they pleaſe, to take from them that which is theirs either by fraud or by violence, and to do both in the name and power of Chriſt. But let no man make his Charter larger than it is. In the Goſpel we find none of ſuch an extent as may reach to every man, to every corner of the earth; as may meaſure out the world, and put into our hands any part of it that either our wit or our power can take in. Chriſt never drew any ſuch Conveyance; the Goſpel brought no ſuch tidings. But when honeſt labour and induſtry have brought riches in, Chriſt ſetteth a ſeal, imprinteth a bleſſing on them, ſanctifieth them unto us by the Word and Prayer, and ſo maketh them ours, our ſervants to miniſter unto us, and our friends to promote us unto everlaſting habitations.

Our Charter is large enough, and we need not interline it with thoſe Gloſſes which the Fleſh and the Love of the World will ſoon ſuggeſt. With Chriſt we have *all things* which work to that end for which he was delivered. We have his Commands, which are the pledges of his love: for he gave us them that he might give us more, that he might give us a Crown. We have his Promiſes of immortality and eternal life. *Faciet hoc: nam qui promiſit eſt potens:* He ſhall do it: for he is able to perform it: With him every word ſhall ſtand. He hath given us Faith (that is *the gift of God*) to apprehend and receive the promiſes: and Hope, to lift Eph. 2. 8. us up unto them. He hath given us his Paſtors to teach us (that is ſcarce looked upon as a gift: but then) he hath given us his Angels to miniſter unto us. He hath given us his Spirit, and filleth us with his Grace, if we will receive it: which will make his Commands, which are now grievous, eaſie; his Promiſes, which are rich, profitable: which may carry us on in a regular and peaceable courſe of piety and obedience: which is our Angel, which is our God; and we call it *Grace*. All theſe things we have with Chriſt. And the Apoſtle doth not only tell us that God doth

give us them, but, to put it out of doubt, putteth up a QUOMODO NON? challengeth as it were the whole world to ſhew how it ſhould be otherwiſe; *How will he not with him alſo freely give us all things?* This Queſtion addeth energy and weight and emphaſis, and maketh the Poſition more poſitive, the Affirmation more ſtrong, and the truth of it more perſwaſive and convincing; *Shall he not give us all things?* It is impoſſible but he ſhould. It is more poſſible for a city upon a hill to be hid, than for him to hide his favour from us; more poſſible for Heaven to ſink into Hell, or for Hell to raiſe it ſelf up to God's Mercy-ſeat, than for him to withhold any thing from them to whom he hath given his Son. Impoſſible it is, ὡς ἂκ ἔυλογον, *as moſt inconvenient*, as that which is againſt his Wiſdome
Naz. Or. 35. and his Juſtice and his Goodneſs, and ὡς ἀβέλητον, *as abhorrent to his Will*, to deny us any thing. In brief; If the Earth be not as iron, the Heavens cannot be as braſs. God cannot but give when we are fit to receive; and in Chriſt we are made capable. When he is given, all things are given with him; nay more than all things, more than we can deſire, more than we can conceive. When he deſcendeth, Mercy deſcendeth with him in a full ſhower of bleſſings to make our ſouls as the paradiſe of God, to quicken our Faith, to rouſe up our Hope. And in this light, in this aſſurance, in this heaven, we are bold with S. Paul to put up the Queſtion againſt all doubts, all fears, all temptations that may aſſault us; *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?*

And now we have paſſed up every ſtep and degree of this ſcale and ladder of Love, and ſeen Chriſt delivered and nailed to the croſs. And from thence he looketh down, and ſpeaketh to us to the end of the world. *Crux patientis fuit cathedra docentis:* The Croſs on which he ſuffered was the Chair of his Profeſſion. And from this Chair we are taught Humility, conſtant Patience, perfect Obedience, an exact Art and Method of living well, drawn out in ſeveral lines. What was ambitiouſly ſaid of Homer, *That if all ſciences were loſt, they might be found in him*, may moſt truly be ſaid of Chriſt's Croſs and Paſſion, That if all the characters of Innocency, Humility, Obedience, Love, had been loſt, they might here be found *in libro vitæ Agni*, in the Book of the Life, nay of the Death,
Rev. 13. 8. *of the Lamb, ſlain from the foundation of the world*, yet now nailed to the Croſs.

Let us then with love and reverence look upon him who thus looketh upon us. Let us put on our crucified Jeſus, that is, πᾶσαν τὴν ἀρετὴν, as Chryſoſtome, *every virtue*, his Humility, his Patience, his Obedience; and
2 Cor. 4. 10. ſo *bear about* with us *the dying of our Lord*, and draw the picture of a crucified Saviour in our ſelves. To this end was he delivered up for us, to this end we muſt receive him, that we may glorifie God, as he hath glorified him on earth. For God's glory and our ſalvation are twiſted together and wrought as it were in the ſame thread, and linked together in
Pſal. 50. 15. the ſame bond of peace. *I will deliver thee, and thou ſhalt glorifie me.* Thus it runneth; and it runneth on evenly in a ſtream of Love.

Oh how muſt it needs delight him to ſee his *Gift* proſper in our hands; to ſee us delivering up our ſelves to him who was thus delivered for us; to ſee his purchaſe, thoſe who were bought with this price, made his pecu-
Pſal. 24. 7, 9. liar people! *Lift* then *up the gates* of your ſouls, that *this King of glory may come in.* If you ſeek ſalvation, you muſt ſeek the glory of God; and if you ſeek the glory of God, you ſhall find it in your ſalvation. Thou mayeſt cry, *Lo, here it is*, or, *Lo, there it is*; but here it is found. The Jew may ſeek ſalvation in the Law; the Superſtitious, in Ceremony and bodily Exerciſe; the Zelote in the Fire and the Whirlwind; the phan-

phantaſtick lazy Chriſtian, in a Thought, in a Dream; and the prophane Libertine, in Hell it ſelf: But then, then alone we find it, when we meet it in conjunction with the Glory of God, which ſhineth moſt glorioufly in a crucified Chriſt, and in an obedient Chriſtian made conformable to him, and ſo *bearing* about in him *the marks of the* LORD JESUS. Gal. 6. 17.

To conclude then; Since God *hath delivered up his own Son for us all*, and *with him given us all things*, let us open our hearts, and *receive him*; John 1. 12. that is, *believe in his name*; that is, *be faithful to him*; that is, *love him, and keep his Commandments*, which is our conformity to his Death. And then he will give us; What will he give us? He will heap gift upon gift, *give us power to become the Sons of God*. Let us receive Chriſt in his ſhame, in his ſorrow, in his agony, take him hanging on the croſs; take him, and take a pattern by him: that, as he was, ſo we may be troubled for our ſins; that we may mingle our tears with his blood; drag Sin to the bar; accuſe, and condemn it; revile and ſpit in its face, at the faireſt preſentment it can make; and then nail it to the croſs, that it may languiſh and faint by degrees, till it give up the ghoſt, and die in us. Then lye we down in peace in the grave, and expect a glorious reſurrection; when we ſhall receive Chriſt, not in humility, but in Majeſty, and with him all his riches and abundance, all his promiſes, even Glory and Immortality and Eternal life.

A SERMON

Preached on

Eaſter-Day.

REV. I. 18.

I am he that liveth, and was dead: and behold, I am alive for evermore, Amen, and have the keyes of Hell and of Death.

WE do not ask, Of whom ſpeaketh S. John this? or, Who is he that ſpeaketh it? For we have his character drawn out in lively colours in the verſes going before my Text. The Divine calls him a *voyce*, ver. 12. when he meaneth the man who ſpake it; *I turned to ſee the voyce that ſpoke with me*; and in the next verſe telleth us he was *like to the Son of man in the midſt of the ſeven golden Candleſticks*, governing his Church, *ſetting his Tabernacle amongſt* men, *not abhorring to walk amongſt* them, and *to be their God, that they might be his people.* Will you ſee his robes and attire? *Clothed* he was *with a garment down to the foot*, v. 13. which was the garment of the High Prieſt: And his was *an unchangeable Prieſthood.* He had alſo *a golden girdle*, or *belt*, as a King: For he is a King *for ever, and of his kingdome there ſhall be no end.* Luk. 1. 33. *Righteouſneſs ſhall be the girdle of his loyns, and faithfulneſs the girdle of his reins*, Iſa. 11. 5. *His head and his hairs were white as woll*, and *as white as ſnow*, v. 14. his Judgment pure and uncorrupt, not byaſſed by outward reſpects, not tainted or corrupted by any turbulent affection, but ſmooth and even as waters are when no wind troubleth them. *His eyes as a flame of fire*, piercing the inward man, ſearching the ſecrets of the heart: nor is there any action, word, or thought, which is not manifeſt in his ſight. *His feet like unto fine braſs*, v. 15. ſincere and conſtant, like unto himſelf in all his proceedings, in every part of his Oeconomy. *His voyce as the ſound of many waters*, declaring his Fathers will with power and authority, ſounding out the Goſpel of peace to all the world. And laſt of all, *out of his mouth went a ſharp two-edged ſword*, v. 16. not onely *dividing aſunder the ſoul and the ſpirit*, but *diſcerning the thoughts and intents of the heart*, and taking vengeance on thoſe who perſecute his Church. His Majeſty dazled every mortal eye; *his countenance was as the Sun ſhineth in his ſtrength.* And now of him who walketh in the midſt of his Church, whoſe Mercy is a large robe reaching down to the feet, who is girt with Power, and clothed with Juſtice, whoſe Wiſdome pierceth even into dark-

Lev. 26. 11, 12.

Hebr. 7. 24.

Hebr. 4. 12.

darkneſs it ſelf, whoſe Word is heard from one end of the world to the other, whoſe Majeſty diſplayeth its beams through every corner of it, we cannot but confeſs with Peter, *This is Chriſt, the Son of the living God.* And can the Saviour of the world, *the Deſire of all nations*, the Glory of his Father, Beauty it ſelf, appear in ſuch a ſhape of terrour? Shall we draw out a merciful Redeemer with a warriours belt? with eyes of fire? with feet of braſs? with a voyce of terrour? with a ſharp two-edged ſword in his mouth? Yes: *Such a High Prieſt became us*, who is not onely merciful, but juſt; not onely meek, but powerful; not only fair, but terrible; not onely clothed with the darkneſs of Humility, but with the ſhining robes of Majeſty; who can dye, and can live again, and live for evermore; who ſuffered himſelf to be judged and condemned, and ſhall judge and condemn the world it ſelf. S. John indeed was troubled at this ſight, and *fell down as dead*; but Chriſt rouzeth him up, and biddeth him ſhake of that fear. For he is terrible to none but thoſe who make him ſo, to Hereticks, and Hypocrites, and Perſecutors of his Church; to thoſe who would have him neither wiſe, nor juſt, nor powerful. *Non accepimus iratum, ſed fecimus*: He is not angry till we force him. It is rather our ſins that run back again upon us as Furies, than his wrath; Theſe make him clothe himſelf with vengeance, and draw his ſword. To S. John, to thoſe that bow before him, he is all ſweetneſs, all grace, all ſalvation; and upon theſe, as upon S. John, he *layeth his right hand*, quickneth and rouzeth them up: *Fear not*, v. 17. neither my *girdle* of Juſtice, nor my *eyes of fire*, nor my *feet of braſs*, nor my *mighty voyce*, nor my *two-edged ſword*: for my Wiſdom ſhall guide you, my Power ſhall defend you, my Majeſty ſhall uphold you, and my Mercy ſhall crown you. *Fear not*; *I am the firſt and the laſt*; more humble than any, more powerful than any, ſcorned, whipped, crucified, and now highly exalted, and Lord of all the world. *I am he that liveth, and was dead*; *and behold, I am alive for evermore*, &c.

Matth. 16. 16. John 6. 69. Hagg. 2. 7. Hebr. 7. 26.

Theſe words I may call, as Tertullian doth the Lord's Prayer, *breviarium Evangelii*, the Breviary or Sum of the whole Goſpel; or, with Auguſtine, *Symbolum abbreviatum*, the Epitome or Abridgement of our Creed. And ſuch a ſhort Creed we find in Tertullian, which he calls *Regulam veram, immobilem & irreformabilem*, the ſole, immutable and unalterable rule of Faith. And then the Articles or parts will be 1. The Death of Chriſt; *I was dead.* 2. The Reſurrection of Chriſt, with the effect and power of it; *I am he that liveth.* 3. The Duration and continuance of his life: It is to all eternity; *I am alive for evermore.* 4. The Power of Chriſt, which he purchaſed by his death, the Power of the keyes; *I have the keyes of Hell and of Death.* And all theſe are 1. uſhered in with an *ECCE, Behold*, that we may conſider it; and 2. ſealed and ratified with an *AMEN*, that we may believe it, that *there be not in any of us*, as the Apoſtle ſpeaketh, *an unbelieving heart, to depart from the living God*, Hebr. 3. 11. *I am he that liveth, and was dead.*

Par. 1.

Of the Death of Chriſt we ſpake the laſt day: We ſhall onely now look upon it in reference to the Reſurrection, and conſider it as paſt: For it is *FUI MORTUUS*, I was dead. And in this we may ſee the method and proceeding of our Saviour, which he drew out in his blood, which muſt ſprinkle thoſe who are to be ſaved, and make them nigh unto him to follow in the ſame method, *à morte ad vitam*, from ſuffering to glory, from death to life. *Tota eccleſia cum Chriſto computatur ut una perſona*; Chriſt and his Church are in computation but one perſon. He *ought to ſuffer*, and they ought to ſuffer: They ſuffer in him, and he in them, to the end of the world. Nor is any other method anſwerable either to his infinite

Hebr. 2. 10. Luke 24. 26.

infinite Wiſdome and Juſtice, which hath ſet it down in indeleble characters, or to our mortal and frail condition, which muſt be bruiſed before it can be healed, and be levelled with the ground before it can be raiſed up. *Quicquid Deo convenit, homini prodeſt*, ſaith Tertullian; *that which is convenient for Chriſt, is profitable for us*: That which becometh him, we muſt wear as an ornament of grace unto our head. There is an *oportet* ſet upon both: He *ought*, and we *ought, firſt to ſuffer, and* then *to enter into glory*; to die firſt, that we may riſe again.

Luke 24. 26.

Firſt, it cannot conſiſt with the Wiſdome of God, that Chriſt ſhould ſuffer and die, and that we might live as we pleaſe, and then reign with him, and ſo paſs *à deliciis in delicias*, from one paradiſe to another; that he ſhould overcome the Devil for thoſe who will be his vaſſals, that he ſhould foil him in his proud temptations for thoſe who will not be humble, and beat off his ſullen temptation for thoſe who will diſtruſt and murmure; that he ſhould make his victorious death *commeatum delinquendi*, a licence and charter for all generations to fling away their weapons, and not ſtrike a ſtroke. If he ſhould have done this, we could not have taken him for our Captain; and if we will not enter the liſts, he will not take us for his Souldiers. *Non novimus Chriſtum, ſi non credimus*: We do not know Chriſt, if we believe him not to be ſuch a one as he is, a Captain that leadeth us, as Moſes did the children of Iſrael, through a wilderneſs full of fiery Serpents, into Canaan; through the valley of death, into life.

Nor is it expedient for us, who are not born, but made Chriſtians, (and a Chriſtian is not made with a thought) whoſe lifting up ſuppoſeth ſome dungeon or priſon in which we formerly were, whoſe riſing looketh back into ſome grave. *Tolle certamen, nè virtus quidem quicquam erit*; Take away this combat with our ſpiritual enemies, with afflictions and tentations, and Religion it ſelf will be but a bare name, and Chriſtianity, as Leo the tenth is ſaid to have called it, but a *fable*. What were my Patience, if no Pain did look towards it? What were my Faith, if there were no Doubt to aſſault it? What were my Hope, if there were no Scruple to ſhake it? What were my charity, if there were no Miſery to urge it, no Malice to oppoſe it? What were my Day, if I had no Night? or what were my Reſurrection, if I were never dead? *I was dead*, ſaith the Lord of life: And his ſpeech is directed to us, who do but think we live, being indeed in our graves, entombed in this world (which we ſo love,) compaſſed about with enemies, covered with diſgraces, raked up as it were in thoſe evils that are thoſe locuſts which come out of the ſmoke of the bottomleſs pit. And when we hear this voice, and by the virtue and power of it look upon theſe, and make a way through them, we riſe with Chriſt, our hope is lively, and our faith is *that victory which overcometh the world*.

Rev. 9 3.

1 John 5. 4.

Nor need this method ſeem grievous unto us. For theſe very words, *I was dead*, may put life and light into it, and commend it, not onely as the trueſt, but as a plain and eaſie method. For by Chriſt's Death we muſt underſtand all thoſe miſeries that he ſuffered before, which were as the train and ceremony of his Death, as the officers of the High prieſt to lead him to it; as Poverty, Scorn and Contempt, the Burden of our ſins, his Agony and bloody Sweat. Theſe we muſt look upon as the principles of this heavenly Science, by which our beſt Maſter learned to ſuccour us in our ſufferings, to lift us up out of our graves, and to raiſe us from the dead. There is life in his death, and comfort in his ſufferings. For *we have not ſuch an High prieſt* who will not help us, but (which is one, and a chief end of his ſuffering and death) who *is touched with the feeling*

Hebr. 4. 15 & 2. 17.

feeling of our infirmities, and is *merciful and faithful*, hath not only power, (for that he may have, and not ſhew it) but will and propenſion alſo, deſire, and diligent care to hold up them who are ready to fall, and to bring them back who were even brought to the gates of death. Indeed Mercy without Power can beget but a good wiſh, S. James his complemental charity; *Be ye warmed*; and, *Be ye filled*; and, *Be ye comforted*; Jam. 2. 16. which leaveth us cold and empty and comfortleſs. And Power without Mercy will neither ſtrengthen a weak knee, nor heal a *broken heart*; It may as well ſtrike us dead as revive us. But Mercy and Power, when they meet and kiſs each other, will work a miracle, will uphold us when we fall, and raiſe us from the dead; will give eyes to the blind, and ſtrength to the weak; will make a fiery furnace a bath, a rack a bed, and perſecution a bleſſing; will call thoſe ſorrows that are, as if they were not. Such a virtue and force, ſuch life there is in theſe three words, *I was dead.*

For though his Compaſſion and Mercy were coeternal with him as God, yet as Man he learnt them. He came into the world as into a ſchool, and there *learnt* them *by his ſufferings* and death. For the way Hebr. 5. 8. to be ſenſible of anothers miſery, is firſt to feel it our ſelves. It muſt be ours, or if it be not ours, we muſt make it ours, before our heart will melt. I muſt take my brother into my ſelf, I muſt make my ſelf as him, before I help him. I muſt be that Lazar that beggeth of me, and then I Luke 16. give. I muſt be that *wounded man* by the way-ſide, and then I *powre* my Luke 10. 30, *oyl* and *wine into his wounds*, *and take care of him.* I muſt feel the Hell 34. of ſin in my ſelf; before I can ſnatch my brother out of the fire. Compaſſion is firſt learnt at home, and then it walketh abroad, and is *eyes to the* Job 29. 15. *blind*, *and feet to the lame*; and ſo healeth two at once, both the miſerable, and him that comforts him. They were both under the ſame diſeaſe, one as ſick as the other. *I was dead*, and *I ſuffered*, are the main ſtrength of our ſalvation. For though Chriſt could no more forget to be merciful then he could leave off to be the Son of God, yet before *he emptyed himſelf*, *and took upon him the form of a ſervant*, *ſicut miſeriam expertus non erat*, *ita nec miſericordiam experimento novit*, ſaith Hilary; as he had no experience of ſorrow, ſo had he no experimental knowledge of mercy and compaſſion. His own Hunger moved him to work that miracle of the Loaves: for it is ſaid in the Text, *He had compaſſion on the multi-* Matth. 15. 32. *tude.* His Poverty made him an Orator for the poor, and he beggeth with them to the end of the world. He had not a hole to hide his head; and his Compaſſion melted into tears at the ſight of Jeruſalem. When he became *a man of ſorrows*, he became alſo *a man of compaſſion.* And yet his experience of ſorrow, in truth, added nothing to his knowledge, but rayſeth up a confidence in us to approach neer unto him, who by his miſerable experience is brought ſo neer unto us, and hath *reconciled us in the body* Col. 1. 21, 22. *of his fleſh:* For he that ſuffered for us, hath compaſſion on us, and ſuffereth and is tempted with us, even to the end of the world; on the croſs with S. Peter, on the block with S. Paul, in the fire with the Martyrs, *de-* Hebr. 11. 37. *ſtitute*, *afflicted*, *tormented.* Would you take a view of Chriſt looking towards us with a melting eye? You may ſee him in your own ſouls; take him in a groan, mark him in your ſorrow, behold him walking in the clefts of a broken heart, bleeding in the gaſhes of a wounded ſpirit. Or, to make him an object more ſenſible, you may ſee him every day begging in your ſtreets. When he telleth you, *He was dead*, he telleth you as much. *In as much as the children are partakers of fleſh and blood*, *he alſo himſelf* Hebr. 2. 14. *likewiſe took part of the ſame*, and in our fleſh was hungry, was ſpet upon, was whipt, was nayld to the croſs; which were as ſo many parts of that diſcipline

diſcipline which taught him to be merciful; to be merciful to them who were tempted by hunger, becauſe he was hungry; to be merciful to them who were tempted by poverty, becauſe he was poor; to be merciful to thoſe who tremble at diſgrace, becauſe he was whipt; to be merciful to them who will not, yet will ſuffer for him; who refuſe and yet chuſe, tremble and yet venture, are afraid, and yet dye for him; becauſe as man he found it a bitter cup, and would have had it paſs from him, *who in the*
Hebr. 5. 7. *dayes of his fleſh offered up prayers and ſupplications with ſtrong crying and tears* for mortal men, for weak men, for ſinners. *Pertinaciſſimè durant quæ diſcimus experientiâ.* This experimental knowledge is ſo rooted and fixed in him that it cannot be removed now, no more then his natural knowledge. He can as ſoon be ignorant of our actions as of our ſufferings. *Experience*, ſaith the Philoſopher, *is a collection of many particulars*
Αἱ πολλαὶ μνῆμαι ἀριθμῷ ἐμπειρία μία ἐστίν, *Ariſtot. Anal. poſt. l. 2. c. 19.* *regiſtred in our memory.* And this experience Chriſt had: and our Apoſtle telleth us he *learnt* it; and the Prophet telleth us he was *vir ſciens infirmitatum*, a man well read in ſorrows, *acquainted with grief*, one who carryed it about with him from his cradle to his croſs. And *by his Faſting*
Hebr. 5. 8. Iſa. 53. 3. and *Tentation*, *by his Agony and bloody ſweat*, *by his precious Death and Burial* he remembreth us in famine, in tentation, in our agony; he remembreth us in the hour of death, and in our grave (for he pitieth even our duſt,) and will remember us in the day of judgment.

We have paſſed through the hardeſt part of this Method; and yet it is as neceſſary as the End: For there is no coming to the end without it; no peace without trouble, no life without death. Not that Life is the proper effect of Death: for this clear ſtream floweth from a higher and purer fountain, even from the *Will of God*, who is the fountain of life, which meeting with our Obedience (which is the conformity of our will to God's) maketh its way with power *through fire and water*, as the Pſalmiſt ſpeaketh, through poverty and contumelies, through every cloud and tempeſt, through darkneſs and death it ſelf, and ſo carryeth it on to end and triumph in life. *I was dead*; that was his ſtate of Humility: *but I am alive*; that is his ſtate of Glory; and is in the next place to be conſidered.

I am he that liveth. Chriſt hath ſpoken it, who is Truth it ſelf, and we may take his word for it. And if we will not believe him when he ſayth it, neither ſhould we believe if we ſhould ſee him riſing from the dead. And this his life and reſurrection is moſt conveniently placed in that, *Thou*
Pſal. 16. 10. *wilt not ſuffer thy Holy one to ſee corruption.* For what ſtronger reaſon can there be found out in matters of faith then the Will and Pleaſure of that God who bringeth mighty things to paſs? To this end S. Paul citeth the ſecond Pſalm, and S. Peter the ſixteenth. And in this the humble ſoul may reſt, and behold the object in its glory, and ſo gather ſtrength to rayſe it ſelf above the fading vanities of this world, and reach and riſe to immortality. What fairer evidence then that of Scripture? What ſurer word then the word of Chriſt? He that cannot ſettle himſelf on this,
Jude 14. is but as S. Jude's *cloud*, *carryed about with every wind*, wheeled and circled about from imagination to imagination; now rayſed to a belief, and anon caſt down into the midſt of darkneſs; now aſſenting, anon doubting, and at laſt preſſed down by his own unſtableneſs into the pit of Infidelity. He that will not walk by that light which ſhineth upon him, whilſt he ſeeketh for more, muſt needs ſtumble and fall at thoſe ſtones of offence
Acts 26. 8. which himſelf hath laid in his own way. *Why ſhould it be thought a thing incredible*, *that God ſhould raiſe the dead* to life? If ſuch a thought ariſe in
—— 9. a Chriſtian, Reaſon never ſet it up. *I verily thought with my ſelf*, ſaith S. Paul; but it was when he was under the Law. And he whoſe thoughts

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are ſtaggered here, is under a worſe law, the law of his members, his luſts, by which his thoughts and actions are held up as by a law; he is ſuch a one as ſtudieth to be an Atheiſt, is ambitious to be like the beaſts that periſh, and having nothing in himſelf but that which is worſe than nothing, is well content to be annihilated. For why ſhould ſuch a temptation take any Chriſtian? Why ſhould he deſire clearer evidence? Why ſhould he ſeek for demonſtration? or that the Reſurrection of Chriſt ſhould be made manifeſt to the eye? This is not to ſeek to confirm and eſtabliſh, but to deſtroy our faith. For if theſe truths were as evident as it is that the Sun doth ſhine when it is day, the apprehenſion of them were not an act of our Faith, but of our Knowledge. Therefore Chriſt ſhewed not himſelf openly to all the people at his reſurrection, *ut fides non mediocri præmio deſtinata, non niſi difficultate conſtaret*, that faith, by which we are deſtined to a crown, might not conſiſt without ſome difficulty, but commend it ſelf by our obedience, the perfection and beauty whereof is beſt ſeen in making its way through difficulties. And ſo Hilary, *Habet non tam veniam quàm præmium, ignorare quod credis*; Not perfectly to know what thou certainly believeſt, doth ſo little ſtand in need of pardon, that it is that alone which draweth on the reward. For what obedience can it be for me to aſſent to this, That the whole is greater then the part? that the Sun doth ſhine? or any of thoſe truths which are viſible to the eye? What obedience it is to aſſent to that which I cannot deny? But when the object is in part hidden, in part ſeen; when the truth we aſſent to hath more probability to eſtabliſh it then can be brought to ſhake it, then our Saviour himſelf pronounceth, *Bleſſed are they who have not ſeen, and yet have believed.*

Tert. Apol.

Lib. 8. De Trin.

John 20. 29.

Beſides, it were in vain he ſhould afford us more light, who hath given us enough. For to him that will not reſt in that which is enough, nothing is enough. When God had divided the Red ſea, when he rained down Manna upon the Iſraelites, and wrought many wonders amongſt them, the Text ſaith, *For all this they ſinned ſtill, and believed not his wondrous works.* The Phariſees ſaw Chriſt's miracles, yet would have ſtoned him: They ſaw him raiſe Lazarus from the dead, and would have killed them both. The people ſaid, *He hath done all things well*; yet theſe were they that crucified the Lord of life. *Did any of the Phariſees believe in him?* We might ask, *Did any of his Diſciples believe in him?* Chriſt himſelf calleth them *Fools and ſlow of heart to believe what the Prophets had foretold.* Their Fear had ſullied the evidence that they could not ſee it: the Text ſayth, *they forſook him, and fled.* And the reaſon of this is plain; For though Faith be an act of the Underſtanding, yet it dependeth upon the Will; and men are incredulous, nor for want of thoſe means which may raiſe a faith, but for want of will to follow that light which leadeth unto it: they do not believe becauſe they will not, and ſo bear themſelves ſtrongly upon opinion preconceived, beyond the ſtrength of all evidence whatſoever. When our affections and luſts are high and ſtand out againſt it, the evidence is put by and forgot, and the object, which calls for our eye and faith, begins to diſappear and vaniſh, and at laſt is nothing. *Quot voluntates, tot fides*, ſaith Hilary: *So many Wills, ſo many Creeds.* For there is no man that believeth more than he will. To make this good, we may appeal to men of the ſlendreſt obſervation and leaſt experience; we may appeal to our very eye, which cannot but ſee thoſe uncertain and uneven motions in which men are carried on in the courſe of their life. For what elſe is that that turneth us about, like the hand of a Dial, from one point to another? from one perſwaſion to a contrary? How cometh it to paſs that I now embrace what

Mar. 7. 37.

John 7. 48.

Luke 24. 25.

Matth. 26. 56

anon I tremble at? What is the reaſon that our Belief ſhifteth ſo many ſcenes, and preſenteth it ſelf in ſo many ſeveral ſhapes? now in the indifferency of a Laodicean, anon in the violence of a Zealot? now in the gaudineſs of Superſtition, anon in the proud and ſcornful ſlovenry of factious Profaneneſs? that many make ſo painful a peregrination through ſo many modes and forms of Religion, and at laſt end in Atheiſts? What reaſon is there? There can be none but this, the prevalency and victory of our Senſitive part over our Reaſon, and the mutability, yea, and ſtubbornneſs, of our Will, which cleaveth to that which it will ſoon forſake, but is ſtrongly ſet againſt the Truth, which bringeth with it the faireſt evidence, but not ſo pleaſing to the ſenſe. This is it which maketh ſo many impreſſions in the mind. Self-love, and the Love of the world, theſe frame our Creeds, theſe plant and build, theſe root and pull down; build up a faith, and then beat it to the ground, and then ſet up another in its place. *A double-minded man,* ſaith S. James, *is unſtable in all his* James 1. 8. *wayes. Remember,* ſaith S. Paul, *that Jeſus Chriſt of the ſeed of David* 2 Tim. 2 8. *was raiſed up from the dead, according to my Goſpel.* That is a ſure foundation for our faith to build on; There we have ἐνέχυρα πίστεως, *fair and certain pledges of faith,* as it were a commentary upon *EGO VIVO,* or as ſo many beams of light to make it open and manifeſt to every eye, which give up ſo fair an evidence that the malice of the Jew cannot avoid it. Let them ſay, *His Diſciples ſtole him away whileſt* their ſtout Matth. 28. 13. watchmen *ſlept.* What, *ſtole him away?* and, *whileſt they ſlept?* It is a dream; and yet it is not a dream: it is a ſtudied lye, and doth ſo little ſhake, that it confirmeth our faith; ſo tranſparent, that through it we may behold more clearly the face of Truth, which never ſhineth brighter Matth. 28. 6. than when a lye is drawn before it to vail and ſhadow it. *He is not here, he is riſen,* if an Angel had not ſpoken it, yet the Earthquake, the Clothes, the Clothes ſo diligently wrapt up, the Grave it ſelf did ſpeak it. And where ſuch ſtrange impoſſibilities are brought in to colour and promote a lye, they help to confute it. *Id negant quod oſtendunt*; They deny what they affirm: and Malice it ſelf is made an argument for the 1 Cor. 15. 5, 6. truth. For it we have a better verdict given by *Cephas,* and *the twelve*; yea, we have a cloud of witneſſes, *above five hundred brethren at once,* who would not make themſelves the fathers of a lye to propogate that Goſpel which either maketh our *yea, yea,* and *nay, nay,* or damneth us. Nor did they publiſh it to raiſe themſelves in wealth and honour: For it teacheth them to contemn theſe matters, maketh Poverty a beatitude, and ſheweth them a ſword and perſecution, which they were ſure to meet with, and did afterwards in the proſecution of their office, and publication of that faith. Nor could they take any delight in ſuch a lye as would gather ſo many clouds over their heads, which would at laſt diſſolve in that bitterneſs that would make life it ſelf a puniſhment, and at laſt take it away. And how could they hope that men would ever believe that which themſelves knew to be a lye? Theſe witneſſes then are πολλοί τ', ἐφάπαξ τε, *many, and beyond exception.* We have alſo the teſtimony of Martyrs, who took their death on't, and when they could not live to publiſh it, laid down their life, and ſealed it with their Blood. And therefore we, *on whom the ends of the world are come,* have no reaſon to complain of diſtance, and that we are removed ſo many ages from the time wherein it was done. For now *Chriſt riſen* is become a more obvious object than before: the diverſity of *mediums* have increaſed and multiplyed it. We ſee him in his Word; we ſee him through the Blood of Martyrs; and we ſee him with the eye of faith. Chriſt is riſen and 1 Cor. 15. 3, 4. alive, *ſecundum ſcripturas,* ſaith S. Paul; and he repeateth it twice in

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the ſame chapter. *Offenderunt Judæi in Chriſtum lapidem* (it is S. Auguſtines; and let it paſs for his ſake) When the Jew ſtumbled at him, he preſented but the bigneſs of a ſtone; but our Infidelity will find no excuſe, if we ſee him not now when he appeareth as viſible as a mountain.

There is more in this *VIVO* than a bare riſing to life. ὁ ζῶν, ὁ ζωοποιῶν, *He liveth*, in as much as *He giveth life*. There is vertue and power in his Reſurrection, a power, to *aboliſh Death*, and to *bring life and immortality to light*; a power to raiſe our vile bodies, and a power to raiſe our viler ſouls. He will raiſe them? nay, he hath done it already: We are riſen together with him, and we live with him. We cannot think that he that made ſuch haſte out of his own grave, can be willing to ſee us rotting in ours. From this *VIVO* it is that though we dye, yet we ſhall live again. Chriſt's Living breatheth life into us. In his Reſurrection he caſt the modell of ours. *Idea eſt eorum quæ fiunt exemplar æternum*, ſaith Seneca: And this is ſuch a one, an eternal pattern. Plato's *Idea*, or common Form, by which he thought all things have their exiſtence, is but a dream to this: This is a true and real, an efficacious and working pattern. For as an Artificer hath not loſt his art when he hath finiſhed one piece, no more did Chriſt loſe his power when he had raiſed himſelf: but as he is, ſo it is everlaſting, and worketh ſtill to the end of the world. *Perfectum eſt exemplar minùs perfecti*: That which Chriſt wrought upon himſelf is moſt exact and perfect, a fit pattern of that which he meaneth to work on us, which will be like to his indeed, but not ſo glorious.

2 Tim. 1. 10. Col. 2. 12. & 3. 1.

And now *VIVO*, *I live*, is as loud to raiſe our Hope as the laſt trump will be to raiſe our Bodies: And how ſhall they be able to hear the ſound of the trump who will not hear the voice of their Saviour? Chriſt's life derives its vertue and influence on both Soul and Body: on the Body, with that power which is requiſite to raiſe a body now putrified and incinerated and well near annihilated; and on the Soul, with ſuch a power as is fitted to a ſoul which hath both Underſtanding and Will, though drawn and carried away from their proper operations for which they were made. We do not read of any precept to bind us, or any counſel to perſwade us to contribute any thing or put a hand to the reſurrection of our bodies; nor can there be: it will be done whether we will or no: But to *Awake* from the pleaſant ſleep of ſin, to be *Renewed* and raiſed *in the inward man*, to *Die to ſin*, and *Live to righteouſneſs*, we have *line upon line* and *precept upon precept*: And though this Life of Chriſt *work in us both the will and the deed*, yet a neceſſity and a law lieth upon us, and wo will be unto us, if we *work* not *out our ſalvation*. By his power we are raiſed in both, but not working after the ſame manner. There will be a change in both: As the fleſh at the ſecond, ſo the ſoul at the firſt reſurrection muſt be *reformata & Angelificata*, ſpiritualized, refined, and angelified; or rather *Chriſtificata*, If I may ſo ſpeak, Chriſtified, drawing in no breath but Chriſts, having *the ſame mind which was in Chriſt Jeſus*. Whilſt our *bed is in the darkneſs*, whilſt *Corruption* is our *father*, and *the Worm* our *mother* and *ſiſter*, we cannot be ſaid to be riſen: and whileſt all the alliance we have is with the World, and it is both Father and Mother and Siſter to us; whileſt we mind earthly things; we are ſtill in our graves. nay in hell it ſelf; Death hath dominion over us. For let us call the World what we pleaſe, our Habitation, our Delight, our Kingdome, where we would dwell for ever; yet indeed it is but our Grave. If we receive any influence from Chriſt's life, we ſhall riſe fairly; not with a mouth which is a ſepulchre, but with a tongue which is our glory; not with a withred hand, but with

Phil. 2. 12. Phil. 2. 13. Phil. 2. 5. Job 17. 13, 14

a hand ſtretched out to the needy; not with a gadding eye, but an eye ſhut up by covenant; not with an itching, but with an obedient ear; not with a heart of ſtone, but with a heart after Gods own heart.

Col. 3. 3. *Our Life*, ſaith the Apoſtle, *is hid with Chriſt in God*; and whileſt we leave it there by a continual meditation of his meritorious ſuffering, by a ſerious and practical application of his glorious reſurrection, we hide it in the boſome of Majeſty, and no dart of Satan can reach it. When we hide it in the minerals of the earth in the love of the world, the Devil, who is the Prince of the world, is there to ſeize on it; when we hide it in malicious and wanton thoughts, they are his baits to catch it; when we hide it in ſloth and idleneſs, we hide it in a grave which he digged for us, we entomb our ſelves alive, and as much as in us lies bury the Reſurrection it ſelf. But when we hide it in Chriſt, we

Mal. 4. 2. hide it in him who carrieth *healing* and life *in his wings*. When we worſhip God through Jeſus Chriſt our Lord, and put our life in his

2 Cor. 4. 11. hands, then *the life of Jeſus is made manifeſt in our mortal fleſh*, then we have put off the old man, yea in a manner put off our mortality, we are *candidati æternitatis*, as Tertullian ſpeaketh, Candidates for eternity, and ſtand for a place with Abraham and Iſaac: for we have the ſame God;

Matth. 22. 32. and he *is not the God of the dead, but of the living*.

We ſee now what virtue and power there is in this *VIVO*, in the Life of Chriſt. But we muſt riſe yet higher, even as high as Eternity

Hebr. 6. 20. it ſelf: For as he *liveth*, ſo *behold*, *he is alive for evermore*, a *Prieſt*

Hebr. 7. 16. *for ever*, and a *King* for ever, being *made not after the law of a carnal commandment*, after that law which was given to men, that one ſhould ſucceed another, *but after the power of an endleſs life*, ζωῆς ἀκαταλύτου, *a life that cannot be diſſolved*, that cannot part from the body. And thus, as he liveth for evermore, ſo whatſoever iſſueth from him is like himſelf, everlaſting; the beams as laſting as the light. His Word endureth for ever; his Law is eternal, his Interceſſion eternal, his Puniſhments eternal, and his Reward eternal. Not a Word which can fall to the ground, like ours, who fall after it, and within a while breathe out our ſouls, as we do our words, and ſpeak no more. Not Laws which are framed and ſet to the times, and alter and change as they do, and at laſt end with them; but which ſhall ſtand faſt for e-

Pſal. 62. 11. ver, *æternæ ab æterno*, eternal as he is eternal: He *hath ſpoken once*, and he will ſpeak no more. Not an Interceſſion which may be ſilenced with power, but imprinted in him, and inſeparable from him, and ſo never ceaſing; an Interceſſion which Omnipotency it ſelf cannot withſtand. Not a a tranſitory Puniſhment, which time may mitigate or take away, but an everlaſting Worm. Not a Reward which may be ſnatched out of our hands, but laſting as the heavens, nay as Chriſt himſelf. And they who would contract and ſhrink it up into one, and ſo make a temporary, periſhing everlaſtingneſs, that ſhall laſt as long as it laſteth, do ſtretch beyond their line, which may reach the Right hand as well as the Left, and do put an end to the Reward, as they would do to the Puniſhment. For of the one as well as of the other it is ſaid, that it ſhall be *everlaſting*. All that floweth from Chriſt is like himſelf,

Hebr. 13. 8. *yeſterday, and to day, and the ſame for ever*.

Hebr. 7. 26. And *ſuch an High Prieſt became us*, who was to *live for ever*. For what ſhould we do with a mortal Saviour? or what could a mortal Saviour do for us? What could an arm of fleſh, a withering, dying arm, avail us? Shadow us to day, and leave us to morrow; raiſe us up now, and within a while let us fall into the duſt, and at laſt fall down and periſh with us.

Job 14. 10. *Man* is weak, *and dieth*; *man giveth up the ghoſt, and where is he*? Where

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is (I will not ſay Alexander, or Cæſar;) but, where is Moſes, that led his people through the Red-Sea? where are his lawes? Where is David? S. Peter ſpeaketh it *freely, that he is both dead and buried, and that his Sepulchre was with them unto that day.* But the ſon of David is *aſcended into heaven*, is our *Prieſt for ever*, and *liveth for evermore.* Acts 2. 29.

And this title of Eternity is wrought in his *Girdle* and *Garment*, may be ſeen in his *Head* and *Eyes of fire*, adorneth his *burning Feet*, is engraven on his Sword, may be read in his *Countenance*, and platted in his *Crown*, and doth well become his Power, his Wiſdome, his Juſtice, his Goodneſs. For that which is not eternal is next to nothing. What Power is that which ſinketh? What Wiſdome is that which faileth? What Riches are they that periſh? What Mercy is that which is as the morning dew, which ſoon falleth? and is as ſoon exhaled and dryed up again? Virtue were nothing, Religion were nothing, Faith it ſelf were nothing, but in reference to Eternity. Heaven were nothing, if it were not eternal. Eternity is that which maketh every thing ſomething, maketh every thing better than it is, and addeth luſtre to Light it ſelf. *I live evermore*, giveth life unto all things. Eternity is a fathomleſs Ocean, and carrieth with it Power and Wiſdome and Goodneſs, an efficacious Activity, a gracious and benevolent Power, a wiſe and provident Goodneſs. If Chriſt *live for evermore*, then is he independent; if independent, then moſt powerful; if moſt powerful, then bleſſed; and if bleſſed, then good. He is powerful, but good; good, but wiſe. And theſe, Goodneſs, and Power, and Wiſdome, aud a diligent Care for us meet in him who *liveth for evermore*, and worketh on us for our eternal ſalvation.

And firſt, as he *liveth for evermore*, ſo he intercedeth for us for evermore; and he can no more leave to entercede for us than he can to be Chriſt. His Prieſthood muſt fail before his Interceſſion, becauſe this power of helping us is everlaſtingly and inſeparably inherent in him. St. Paul joyneth them together, his *Sitting at the right of God*, and his *interceding for us*, Rom. 8. 34. So that to leave interceding were to leave the right hand of God, where he looketh down upon us, is preſent with us, and prepareth a place for us. His wounds are ſtill open; his merits are ſtill vocal; his ſufferings are ſtill importunate; his everlaſting preſenting of himſelf before his Father is an everlaſting prayer; *Jeſus at the right hand of the Father*, is more powerful than the full *vials*, the incenſe, the prayers, the groans, the ſighs, the roarings of all the Saints that have been, or ſhall be to the end of the world. If he ſate not there, if he interceded not, they were but noiſe, nay, they were ſins: but his Interceſſion ſanctifieth them, and offereth them up, and by him they are powerful. By his power the ſighs and breathings and deſires of mortal men aſcend the higheſt heavens, and draw down eternity. And this is a part of Chriſt's Prieſtly office, which he began here on earth, and continueth for us, maketh it compleat, holdeth it up to the the end of the world.

Again, this title of Eternity is annexed to his Regality, and is a flower of his Crown, not ſet in any but his. *Thou art a King for ever*, cannot be ſaid to any mortal. Did he not *live for evermore*, he could not threaten eternal death. Nor promiſe everlaſting life. For no mortal power can rage for ever, but paſſeth as lands do, from one Lord to another, lyeth heavy on them, and at laſt ſinketh to the ground with them all: Nor can the hand that muſt wither and fall off reach forth a never failing reward, Infinitude cannot be the iſſue and product of that which is finite and bounded vvithin a determined period. And this might open a vvide and effectual door unto Sin, and but leave a ſad and diſconſolate entrance for Virtue and Piety, vvhich is ſo unſatisfying to fleſh and blood, that the perſeverance

perſeverance in it requireth no leſs a povver than that vvhich Eternity bringeth along with it, to draw it on. How bold and daring would men be before the Sun and the People? What joy and delight vvould fill them, did not the thought of a future endleſs eſtate pierce ſometimes through them, and ſo make ſome vent to let it out? When the evil that hangeth over is but a cloud vvhich vvill ſoon vaniſh, few men are ſo ſerious as to look about and ſeek for ſhelter.

——*Poſt mortem nihil eſt, ipſáq; mors nihil eſt,*

There is nothing after death, and Death it ſelf is nothing, ſetteth up a chair for the Atheiſt to ſet at eaſe in, from whence he looketh dovvn upon thoſe vvho are ſuch fools as to be virtuous, and ſmileth to ſee them toil and ſvveat in ſuch rugged and unpleaſing vvayes, carried on vvith a fear on the one ſide, and a hope on the other, of that which will never be. And indeed how weary, and how ſoon weary, would men be of doing good, if there were not a laſting recompenſe, if they were not half-perſwaded (for a ful perſwaſion is but rare) that there were ſomething laid up in everlaſting habitations? Honour, Repute and Advantage, theſe may bring forth a Hypocrite, theſe may bind on the phylacteries on a Phariſee; but nothing can raiſe up a Saint but Eternity, nor can that which fleeteth and paſſeth away build us up in a holy faith. And then there would be no ſuch *ſhip* as Faith, which might fear a *wreck*, 1 Tim. 1. 19. no ſuch *anchor* as Hope; but our faith would be vain, and our hope alſo vain, and we left to be toſſed up and down on the waves of uncertainty, having no haven to thruſt into but that which is as turbulent and uncertain as the ſea it ſelf, and with it ebbeth and floweth, and at laſt will ebb into nothing. But *I am alive for evermore* deriveth an Eternity to that which in it ſelf is fading, maketh our actions, which end in the doing, and are quickly gone and paſt, eternal; our words, which are but wind, eternal; and our thoughts, which periſh with us, eternal: We ſhall meet them again, and feel the effect of them to all eternity. It maketh Hell eternal, that we may fly from it; and Heaven eternal, that we may preſs towards it, and take it by violence. Chriſt's *living for ever* eternizeth his Threatnings, and maketh them terrible; his Promiſes, and maketh them perſwaſive and eloquent: eternizeth our Faith and Hope, eternizeth all that is praiſe-worthy, that they may be as a paſs or letters commendatory to prevail and procure us admittance into his preſence who only hath immortality, and can give eternal life. This is the virtue and operation of *I am alive for evermore.* For though a time will come that Chriſt ſhall not govern, nor intercede, yet the power of his Scepter and the virtue of his Interceſſion is carried on along with joy and happineſs of the Saints, as the Cauſe with the Effect, even to all eternity, ſhall have its operation in the midſt of all our glorious raviſhments, and ſhall tune our Halellujahs and Songs of thankſgiving to this our Prieſt and King that *liveth for evermore.* We paſs now from the Duration and Continuance of his Life, to his Power; *He hath the keys of Hell and of Death.*

Habeo claves, *I have the keyes*, is a Metaphorical ſpeech. And *Metaphoræ feraſciſſimæ controverſiarum*, ſaith Martin Luther, Metaphors are a ſoyl wherein controverſies will grow up thick, and twine and plat themſelves one within the other, whileſt every man manureth them, and ſoweth upon them what ſeed he pleaſe, even that which may bring forth ſuch fruit as may be moſt agreeable to his taſte and humour. Lord, what a noiſe have theſe *keyes* made in the world? You would think they were not Keyes, but Bells, ſounding terrour to ſome, and making others more bold and merry than they ſhould be. Some have gilded them over; others have even worn and filed them quite away, put them into ſo many hands

hands that they have left none at all. For though they know not well what they are, yet every man taketh courage enongh to handle them, and let in and let out whom they pleaſe. One faction turneth them againſt another; the Lutherane againſt the Calviniſt, and *diaboliſieth* him; and the *Calviniſt* againſt the Lutherane, and *ſuperdiaboliſieth* him. The Church of Rome made it a piece of wiſdome to ſhut Us out, and all that will not bow unto her as ſubordinate and dependant on that Church; Which was but idle Phyſick, and did neither hurt nor good, but was as a dart ſent after thoſe who were gone out of reach; a Curſe denounced againſt thoſe who heard it, and bleſt themſelves in it; Indeed a point of ridiculouſly affected gravity, ſuch as that Church hath many. For what prejudice could come to us by her ſhutting Us out, who had already put our ſelves out of her Communion? unleſs you will think the valour of that Souldier fit for Chronicle who cut of the head of a man who was dead before. *I have the keyes*, ſaith Chriſt; and it is moſt neceſſary he ſhould keep them in his hands. For we ſee how dangerous it may prove to put them into the hand of a mortal man, ſubject to paſſions, and too often guided and commanded by them; and we know what tragedies the miſtaking of the Keyes have raiſed in the world.

And yet he that hath theſe *Keyes*, this Power, hath delegated alſo a power to his Apoſtles, not only to preach the Goſpel, but to correct thoſe who diſobey it. I would not attribute too much to the Paſtours of the Church in this dull and iron, or rather in this wanton, age, where any thing, where nothing is thought too much for them; where all hath been Preaching, till all are Preachers: Yet I cannot but think they have more to do than to ſpeak in publick, which, it is thought, every Chriſtian may do. They are *the Ambaſſadours of Chriſt*, ſet apart on purpoſe *in Chriſts ſtead* to *miniſter* to his Church, yea, to *rule* and *govern* his Church; it is S. Pauls phraſe: And they carry about with them his *Commiſſion*, a power delegated from him to *ſever the Goats from the Sheep*, even in this life, that they may become Sheep, to *ſegregate* them, to *abſtein* or *withhold* them, to *exauctorate* them, to *throw* them *out*, to *ſtrike them with the paſtoral rod*, to *anathematize* them, *&c.* This was the language of the firſt and pureſt times. By degrees this power fell in its eſteem through ſome abuſe of it, it being drawn down from that moſt profitable and neceſſary end for which it was given. And this at laſt brought all Religion into diſgrace. Nor indeed could it be otherwiſe. For if upon the abuſe of a thing we muſt ſtraight call for the beeſome to ſweep it away, what can ſtand long in its place? The Temple is prophaned; that muſt down to the ground. Liberality is abuſed; ſhut up your purſe and your bowels together. Prayer is abuſed, and turned into babling; tack up your tongues to the roof of your mouth. Nay, every thing in the world is abuſed; therefore, if this argument be good, the world it ſelf ſhould long ſince have had its end. But ſuch a power Chriſt did leave unto his Church, and the neglect of it on the one ſide, and the contempt of it on the other, hath brought in that lukewarmneſs and indifferency amongſt the profeſſours of Chriſtianity, which if God prevent not, will at laſt ſhake and throw down the profeſſion it ſelf, and fill the world with Atheiſts, which will learn by no Maſters but ſuch as inſtruct fools, nor acknowledge any Keyes but thoſe which may break their head.

2 Cor. 5. 20.

1 Tim. 3. 5. & 5. 17.

Abſtinere, Cypr. *Segregare*, *Exauctorare*, *Virgâ Paſtorali ferire*, &c. Hieron.

But indeed we have had theſe Keyes too long in our hands. For though they concern us, yet are they not the *keyes* in the Text; nor had we lookt upon them, but that thoſe of the Romiſh party, whereſoever they find *keys* mentioned, take them up and hang them on their Church. But we muſt obſerve a difference betwixt *the keyes of the kingdome of heaven*,

Matth. 16.19. *ven*, which were given to Peter, and *the keyes of Hell and of Death*; although with them, when *the Keyes* are ſeen, Heaven and Hell are all one.
Rev. 3.7. For *the key of David, which openeth and no man ſhutteth; and ſhutteth and no man openeth*, was not given to the Apoſtles, but is a regality and prerogative of Chriſt, who only hath power of Life and Death, over Hell and the Grave; who therefore calleth himſelf *the firſt* and *the laſt*, becauſe, although when he firſt publiſht his Goſpel, he died and was buried, yet he roſe again to live for ever, ſo to perfect the great work of our ſalvation, and by his power to bind thoſe in everlaſting chains who ſtood out againſt him, and to bring thoſe that bow to his ſceptre out of priſon into liberty and everlaſting life. The power is his alone; and he made it his
Phil. 2.8,9. by his ſufferings. *He was obedient to death; therefore God did high'y exalt*
Phil. 2.7,11. *him*: He became a *Lord* by *putting on the form of a ſervant.* But he hath delegated his power to his Apoſtles, and thoſe that ſucceed them, to make us capable, and fit ſubjects for his power to work upon, which nevertheleſs will have its operation and effect, either let us out, or ſhut us up for ever under the power of Hell and of Death. Were not he *alive*, and to *live for evermore*, we had been ſhut up in darkneſs and oblivion for ever: But Chriſt living infuſeth life into us, that the bands of Hell and of Death can no more hold us than they can him. There is ſuch a place as Hell; but to the living members of Chriſt there is no ſuch place: For it is impoſſible it ſhould hold them. You may as well place Lucifer at the right hand of God as a true Chriſtian in Hell. For how can Light dwell in Darkneſs? How can Purity mix with ſtench? How can Beauty ſtay with Horrour? If Nature could forget her courſe, and ſuffer contradictories to be drawn together and be both true, yet this is ſuch a contradiction as, unleſs Chriſt could die again, (which is impoſſible) can never be recon-
Matth. 5.18. ciled. *Heaven and earth may paſs away*; but Chriſt *liveth for evermore*, and the power and virtue of his Life is as everlaſting as Everlaſtingneſs it
Rev. 6.8. ſelf. And again; There was *a pale horſe, and his name that ſat on him was Death*; and he had *power to kill with the ſword, and with hunger, and with death, and with the beaſts of the earth*: But now he doth not kill us; he doth but ſtagger us, and fling us down, that we may riſe again, and tread him under our feet, and by the power of an *everliving* Saviour be the
Job 18.14. *death* of Death it ſelf. Death was *the King of terrors*; and the *fear of*
Heb. 2.15. *Death* made us ſlaves, and kept us in ſervility *and bondage all our life long*, made our pleaſures leſs delightful, and our virtues more tedious, made us tremble and ſhrink from thoſe Heroick undertakings for the truth of God: But now they in whom Chriſt *liveth and moveth and hath his being* as in his own, dare look upon Death in all his horror, (*expeditum morti genus*, ſaith Tertullian) and are ready to meet him in his moſt dreadful march with all his army of Diſeaſes, Racks and Tortures. Man before he ſinned knew not what Death meant; then Eve familiarly converſed with the Serpent: ſo do Chriſtians with Death: Having that Divine Image reſtored in them, they are ſecure, and fear it not. For what
Col. 3.3. can that Tyrant take from them? Their life? That *is hid with Chriſt in*
Pſal. 37.4. *God.* It cannot cut them off from pleaſure; for their *delight* is *in the*
Matth. 6.20. *Lord.* It cannot rob them of their treaſure; for that is *laid up in heaven.*
Gal. 5.24. It can take nothing from them but what themſelves have already *crucified*, their *Fleſh.* It cannot cut off one hope, one thought, one purpoſe; for all their thoughts, purpoſes and hopes were leveld not on this, but on another, life. And now Chriſt hath his *keyes* in his hand, Death is but a name; it is nothing: or, if it be ſomething, it is ſuch a thing as troubled S Auguſtine to define what it is. We call it a puniſhment, but indeed it is a benefit, a favour, even ſuch a favour, that Chriſt, who is as omnipotent as he

is

is everlaſting, who can work all in all, though he aboliſhed the Law of Moſes, and of Ceremonies, yet would not abrogate the law by which we are bound over unto death, becauſe it is ſo profitable and advantageous to us. It was indeed threatned; but it is now a promiſe, or the way unto it: for Death it is that letteth us into that which was promiſed. It was an end of all; it is now the beginning of all. It was that which cut off life; it is now that through which, as through a gate, we enter into it. We may ſay it is the firſt point and moment of our after-eternity; for it is ſo neer unto it that we can hardly ſever them. We *live*, or rather labour and fight and ſtrive with the World, and with Life it ſelf, which is it ſelf a temptation; and whilſt by the power of our *everliving* Chriſt we hold up and make good this glorious contention, and fight, and conquer, and preſs forward towards the mark, either nature faileth, or is preſt down with violence, and we *dye*; that is our language; but the Spirit ſpeaketh after another manner; we *ſleep*, we are diſſolved, we fall in pieces, our bodies from our ſouls, and we from our miſeries and temptations: and this *living, everliving* Chriſt gathereth us together again, breatheth life and eternity into us, that we may live and reign with him for evermore. And ſo I have viewed all the parts of the Text, being the main articles of our Faith; 1 Chriſts *Death*; 2. his *Life*; 3. his *eternal Life*; and laſt of all, his Power of *the Keyes*, his Dominion over *Hell* and *Death*. We will but in a word fit the *ECCE*, the *Behold*, in the Text, to every part of it, and ſet the Seal *Amen* to it, and ſo conclude.

And firſt we place the *ECCE*, the *Behold*, on his *Death*. He ſuffered and dyed, that he might learn to have compaſſion on thy miſeries and on thy duſt, and raiſe thee from both: and wilt thou learn nothing from his compaſſion? Wilt thou not by him, and by thy own ſins and miſeries, which drew from him tears of blood, learn to pity thy ſelf? Wilt thou ſtill rejoyce in that iniquity that troubled his ſpirit, and ſhed his blood, which he was willing ſhould guſh out of his heart, ſo it might melt thine, and work but this in thee, pity to thy ſelf? We talk of a *firſt Converſion*, and a *ſecond*; and I know not what *Cycles* and *Epicycles* we have found out to ſalve our irregular motion in our wayes to bliſs: If we could once have compaſſion on our ſelves, the work were done: And, *When were you converted?* or, *How were you converted?* were no ſuch hard queſtions to be anſwered: For I may be ſure I am converted, if I be ſure that I truly pity my ſelf. Shall Chriſt only have compaſſion on thy ſoul? But then again, ſhall he ſhed his blood for his Church, that it may be one with him, and at unity in it ſelf; and canſt thou not drop a tear when thou ſeeſt this his body thus rent in pieces, as it is at this day? When thou ſeeſt the World, the Love of the world, break in and make ſuch havock in the Church, (oh it is a ſad contemplation!) will none but Chriſt weep over Jeruſalem? Luk. 19. 41.

Secondly, let us look upon him *living*, and not take our eye from off him, to fill and feed and delight it with the vanities of this world, with that which hath neither life nor ſpirit, with that which is ſo neer to nothing, with that which is but an idole. *Behold, he liveth*; that which thou ſo doteſt on hath no life, nor can it prolong thy life a moment. Who would not *ceaſe from man, whoſe breath is in his noſtrils?* and then what madneſs is it to truſt in that which hath no breath at all? Shall Chriſt preſent himſelf *alive* to us, and for us, and ſhall we lay hold on Corruption and Rottenneſs? And when Heaven openeth it ſelf to receive us, ſhall we run from it into a Charnel-houſe, and ſo into Hell it ſelf? Iſa. 2. 22.

In the third place, *Behold, he liveth for evermore*, and let us not bound and impriſon our thoughts within a ſpan, and, when immortality is offered, affect no other life but that which is *a vapour*. Let us not raiſe that Jam. 4. 14.

ſwarm of thoughts which muſt periſh, but build up thoſe works upon our *everliving* Saviour which may follow us, follow us through the huge and unconceivable tract of eternity. Doth our Saviour *live for evermore*? and ſhall we have no ſpirit in us but that which delighteth to walk about the earth, and is content to vaniſh with it? Eternity is a powerful motive to thoſe who never have ſuch penſive thoughts as when they remember their frailty, and are ſick even of health it ſelf, and in a manner dead with life, when they conſider it as that bleſſing which ſhall have an end. Eternity is in our deſire, though it be beyond our apprehenſion. What he ſaid of Time, is truer of Eternity: If you do not ask what it is, we know; but if you ask, we are not able to anſwer and reſolve you, or tell you what it is. When we call it *an infinite duration*, we do but give it another name, two words for one, a ſhort Paraphraſe; but we do not define what it is. And indeed our firſt conceptions of it are the faireſt: For when they are doubled and redoubled, they are loſt in themſelves; and the further they extend themſelves, the more weary they are, and at greater loſs in every proffer, and muſt end and reſt at laſt in this poor and unſatisfying thought, That we cannot think what it is. Yet there is in us a wild preſage, an unhandſome acknowledgment of it: for we phanſie it in thoſe objects which vaniſh out of ſight whilſt we look upon them: we ſet it up in every deſire; for our deſires never have an end. Every purpoſe of ours, every action we do is *Æternitati ſacrum*, and we do it to eternity. We look upon Riches as if they had no *wings*, and *think* our *habitations ſhall endure for ever*. We look upon Honour as if it were not air, but ſome Angel confirmed, a thing bound up in eternity. We look upon Beauty, and it is our heaven; and we are fixt and dwell on it, as if it would never ſhrivel, and be gathered together as a ſcroul; and ſo in a manner make Mortality it ſelf eternal. And therefore ſince our deſires do ſo enlarge themſelves, and our thoughts ſo multiply, that they never have an end, ſince we look after that which we cannot ſee, and reach after that which we cannot graſp, God hath ſet up that for an object to look on which is eternal indeed in the higheſt Heavens: and as he hath made us in his own image, ſo in Chriſt, who came to renew it in us, he hath ſhewed us a more excellent way unto it, and taught us to work out eternity even in this world, in this common ſhop of change; to work it out of that in which it is not, which is neer to nothing, which ſhall be nothing; to work it out of Riches, by not truſting them; out of Honour, by contemning it; out of the Pleaſures of this world, by loathing them; out of the Fleſh, by crucifying it; out of the World, by overcoming it; and out of the Devil himſelf, by treading him under our feet. For this is to be in Chriſt; and to be in Chriſt, is to be for evermore. Chriſt is the eternal Son of God, and he *was dead*, and *liveth*, and *liveth for evermore*; that we may dye, and live for evermore, and not only attain to the Reſurrection of the dead, but to eternity.

Prov. 23. 5. Pſal. 49. 11.

Laſt of all, let us look upon *the keyes* in his hand, and knock hard, that he may open to us, and deliver our ſoul from hell, and make our grave not a priſon, but a bed, to riſe from to eternal life. If we be ſtill ſhut in, we our ſelves have turned the key againſt our ſelves. Chriſt is ready with his Keyes to open to us; and we have our Keyes too, our key of Knowledge to diſcern between life and Death, and our key of Repentance; and when we uſe theſe, Chriſt is ready to put his even into our hands, and will derive a power unto us mortals, unto us ſinners, over Hell and Death.

And then, in the laſt place, we ſhall be able to ſet on the Seal, the *AMEN*, and be confirmed in the certainty of his Reſurrection and Power; by

by which we may raiſe thoſe thoughts, and promote thoſe actions, which may look beyond our *threeſcore years and ten*, through all ſucceſſive generations, to immortality, and that glory which ſhall never have an end. This is to *ſhew* and publiſh our *faith by our works*, as S. James ſpeaketh; this is with *the heart to believe*, as S. Paul. For he that believeth from the heart, cannot but be obedient to the Goſpel; unleſs we can imagine there can be any man that can ſo hate himſelf as deliberately to caſt himſelf into hell, and run from happineſs when it appeareth in ſo much glory. He cannot ſay *Amen* to Life, who killeth himſelf: For that which leaveth a ſoul in the grave is not Faith, but Phanſie. When we are told that Honour cometh towards us, that ſome Golden ſhower is ready to fall into our laps, that Content and Pleaſure will ever be near, and wait upon us, how loud and hearty is our *Amen*, how do we ſet up an Aſſurance-office to our ſelves? and yet that which ſeemeth to make its approach towards us, is as uncertain as Uncertainty it ſelf, and when we have it, paſſeth from us, and (as the ruder people ſay of the Devil) leaveth a noyſome and unſavoury ſent behind it, and we look after it, and can ſee it no more: But when we are told that Chriſt *liveth for evermore*, and is coming, is certainly coming with reward and puniſhment, *vox faucibus hæret*, we can ſcarce ſay *Amen*, *So be it*. To the World and the pomp thereof we can ſay *Amen*; but to Heaven and Eternity we cannot ſay *Amen*, or, if we do, we do but ſay it. Pſal. 90. 10. Jam. 2. 18. Rom. 10. 10.

For concluſion then: The beſt way is to draw the *Ecce* and the *Amen*, the *Behold* and our Aſſurance, together; ſo to ſtudy the Death and the Life, the eternal Life and the Power, of our Saviour, that we may be ſuch Proficients as to be able with S. Paul καταντῆσαι εἰς τὴν ἐξανάστασιν, *to meet the Reſurrection*, to look for and haſten the coming of the Lord, when his Life and Eternity and Power ſhall ſhine glorioufly, to the terrour of thoſe who perſecute his Church, and to the comfort of thoſe who ſuffer for Righteouſneſs ſake; when that Head which was a forge of miſchief and cruelty, and that Hand which *touched the Lords anointed*, and *did his Prophets harm*, ſhall burn in hell for ever; when that Eye which would not look on vanity, ſhall be filled with glory; when that Ear which hearkned to his voice, ſhall hear nothing but *Hallelujahs* and the muſick of Angels; when that Head which was ready to be laid down for this living, everling, powerful Lord, ſhall be liſted up, and crowned with glory and honour for evermore. Which God grant unto us for Chriſt's ſake. Phil. 3. 11. Pſal. 105. 15.

A SERMON

Preached on

Whitſunday.

JOHN XVI. 13.

Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth.

Acts 2. 2, 3.

WHen *the Spirit of truth is come*, &c. And behold, he is come already; and the Church of Chriſt in all ages hath ſet apart this day for a memorial of his Coming; a memorial of that miraculous and unuſual *ſound*, that *ruſhing wind*, thoſe *cloven tongues of fire*. And there is good reaſon for it, that it ſhould be had in everlaſting remembrance. For as the holy Ghoſt came then in ſolemn ſtate upon the Diſciples, in a manner ſeen and heard; ſo he cometh, though not ſo viſibly, yet effectually, to us upon whom the ends of the world are come, that we may remember it: though not in a mighty wind, yet he rattleth our hearts together: though no houſe totter at his deſcent, yet the foundations of our very ſouls are ſhaken: no fire appeareth, yet our breaſts are inflamed; no cloven tongues, yet our hearts are cloven aſunder. Ἅπας ὁ βίος πεντηκοστή, Every day to a Chriſtian is a day of Pentecoſt; *his whole life a continued holy-day*, wherein the holy Ghoſt deſcendeth both as an Inſtructer and as a Comforter, ſecretly and ſweetly by his word characterizing the ſoul, and imprinting that ſaving knowledge which none of the Princes of this world had; not forcing, or drawing by violence, but ſweetly *leading* and *guiding* us *into all truth*.

In the words we have ἐπιφάνειαν τοῦ Πνεύματος, *the Epiphany*, or *Apparition, of the bleſſed Spirit*, as Nazianzene ſpeaketh, or rather the Promiſe of his coming and appearance. And, if we will weigh it, there is great reaſon that the Spirit ſhould have his Advent, as well as Chriſt his; that he ſhould ſay, *Lo, I come*, Pſal. 40.7. For *in the volume of the book it is written of* him, that *the Spirit of the Lord ſhould reſt upon him*, Iſa. 11.2. and, *I will pour out my Spirit upon all fleſh*, Joel 2. 28. *Chriſtus, Legis; Spiritus Sanctus, Evangelii complementum:* Chriſt's Advent, for the fulfilling of the Law; and the Spirit's, for the fulfilling and compleating of the Goſpel: Chriſt's Advent, to redeem the Church; and the Spirit's, to teach the Church: Chriſt, to ſhed his blood; and the Spirit, to waſh and purge it in

in his blood: Chriſt, to pay down the ranſome for us captives; and the Spirit, to work off our fetters: Chriſt, *to preach the acceptable year of the Lord*; and the Spirit, to interpret it. For we may ſoon ſee that the one will little avail without the other; Chriſt's Birth, Death and Paſſion, and glorious Reſurrection are but a ſtory *in Archivis*, good news ſealed up, a *Goſpel hid*, till the Spirit come and open it, and teach us to *know him, and the* virtue and *power of his reſurrection*, and *make* us *conformable to his death*. This is the ſum of theſe words: And in this we ſhall paſs by theſe ſteps or degrees. Firſt, we will carry our thoughts to the promiſe of the Spirit's Advent, the miracle of this day; Cùm venerit, *When he, the Spirit of truth is come*; in a *ſound*, to awake the Apoſtles; in *wind*, to move them; in *fire*, to enlighten and warm them; in *tongues*, to make them ſpeak. Secondly, we will conſider τὸ ἔργον, *the work and employment* of the Holy Ghoſt; *He ſhall lead you into all truth*. In the firſt we meet with 1. *nomen Perſonæ*, (if we may ſo ſpeak) a word pointing out to his Perſon, the demonſtrative pronoun *ILLE*, *when He:* 2. *nomen Naturæ*, a name expreſſing his Nature: He is *the Spirit of truth*; and then we cannot be ignorant whoſe Spirit he is. In the ſecond we ſhall find *nomen Officii*, a name of Office and Adminiſtration: Ὁδηγήσει is the word, from ὁδηγὸς, *a leader or conducter in the way*. For ſo the Holy Ghoſt vouchſafed to be the Apoſtles leader and conducter, that they might not erre, but ὀρθοποδεῖν, *keep on in a ſtraight and even courſe in the way*. And in this great Office of the Holy Ghoſt we muſt firſt take notice of the Leſſon he teacheth; It is *Truth:* Secondly, of the large Extent of this Leſſon, εἰς πᾶσαν ἀλήθειαν, *He leadeth into all truth:* Thirdly, of the Method and Manner of his diſcipline; It is a gentle and effectual *leading:* He driveth us not, he draweth us not by violence, but he taketh us as it were by the hand, and *guideth* and *leadeth us into all truth*. *Cùm venerit ille Spiritus veritatis.*

Iſa. 61. 2. Luke 4. 19. Phil 3. 10. Acts 2. 2, 3.

Firſt, though we are told by ſome that where the article τὸ is added to Πνεῦμα, there we are to underſtand the *Perſon of the Holy Ghoſt*, yet we rather lay hold on the pronoun ἐκεῖνος, *When He, the Spirit of truth, ſhall come, He ſhall lead you*; which pointeth out to a diſtinct Perſon. If, as Sabellius ſaith, our Saviour had onely meant ſome new motion in the Diſciples hearts, or ſome effect of the Spirit, πνεῦμα had been enough: but *ILLE*, *He*, deſigneth a certain Perſon; and *ILLE*, *He*, in Chriſt's mouth, a diſtinct Perſon from himſelf. Beſides, we are taught in the Schools, *Actiones ſunt ſuppoſitorum*, Actions and operations are of Perſons. Now in this verſe Chriſt ſayth that *he ſhall lead* them *into all truth*; and before, *he ſhall reprove the world*, v. 8. and in the precedent chapter, *he ſhall teſtifie of me*, v. 26. which are proper and peculiar operations of the bleſſed Spirit, and bring him in a diſtinct Perſon from the Father and the Son. And therefore S. Auguſtine reſteth upon this dark and general expreſſion; *The Holy Ghoſt communicateth both of the Father and the Son, is ſomething of them both, whatſoever we may call it*; whether we call him *the Conſubſtantial and Coeternal communion and friendſhip of the Father and the Son*, or, *nexum amoroſum*, with Gerſon and others of the Schools, *the eſſential Love, and Love-knot, of the undivided Trinity*. But we will wave theſe more abſtruſe and deeper ſpeculations, in which, if we ſpeak not in the Spirit's language, we may ſooner loſe than profit our ſelves, and ſpeak more than we ſhould, whileſt we are buſie to raiſe our thoughts and words up to that which is but enough. It will be ſafer to walk below amongſt thoſe obſervations which, as they are more familiar and eaſy, ſo are they more uſeful; and to take what oar we can find with eaſe, than to dig deeper in this dark mine, where, if we walk not warily, we may meet with

Lib. 6. De Trinit. *Spiritus S. eſt commune aliquid Patris & Filii, quicquid illud eſt.*

with poyſonous fogs and damps in ſtead of treaſure. We will therefore in the next place enquire why he is called *the Spirit of Truth.*

Divers attributes the Holy Ghoſt hath. He is called *the Spirit of Adoption*, Rom. 8. 15. *the Spirit of Faith*, 2 Cor. 4. 13. *the Spirit of Grace*, Hebr. 10. 29. &c. For where he worketh, Grace is operative; our *Love* is *without diſſimulation*; our Joy is like the joy of heaven, as true, though not ſo great; our Faith, *a working faith*; and our Zeal, *a coal from the altar*, kindled from his fire, not mad and raging, but *according to knowledge*. He maketh no ſhadows, but ſubſtances; no pictures, but realities; no appearances, but truths; a Grace that maketh us *highly favoured*; a *precious* and *holy* Faith; *full* and *unſpeakable Joy*: Love, ready to ſpend it ſelf; and Zeal to *conſume* us, of a true exiſtence, being from the Spirit of that God who alone truly is. But here he is ſtiled *the Spirit of Truth*; yet is he the ſame Spirit that planteth grace and faith in our hearts, that begeteth our Faith, dilateth our Love, worketh our Joy, kindleth our Zeal, and adopteth us *in Regiam familiam*, into the Royal family of the firſt-born in heaven: But now *the Spirit of Truth* was more proper. For to tell men perplext with doubts, that were ever and anon (and ſomtimes when they ſhould not) asking queſtions, of ſuch a Teacher, was a ſeal to the promiſe, a good aſſurance that they ſhould be well taught, that no difficulty ſhould be too hard, no knowledge too high, no myſtery too dark and obſcure for them, but *All truth* ſhould be brought forth and unfolded to them, and having the veyl taken from it, be laid open and naked to their underſtanding.

Rom. 12. 9. Gal. 5. 6. Iſa. 6. 6. Rom. 10 2. Luke 1. 28. 1 Pet. 1. 7, 8. Pſal. 69. 9.

Let us then look up upon and worſhip this *Spirit of Truth*, as he thus preſenteth and tendereth himſelf unto us. 1. He ſtandeth in oppoſition to two great enemies to Truth, Diſſimulation, and Flattery. By the former I hide my ſelf from others; by the later I blindfold another, and hide him from himſelf. The Spirit is an enemy to both; he cannot away with them. 2. He is true in the Leſſons which he teacheth, that we may pray for his Advent, long for his coming, and ſo receive him when he cometh.

Eirſt, diſſemble he doth not, he cannot. For Diſſimulation is a kind of cheat or jugling, by which we caſt a miſt before mens eyes, that they cannot ſee us. It bringeth in the Devil in Samuel's mantle, and an enemy in the ſmiles and ſmoothneſs of a friend. It ſpeaketh the language of the Prieſt at Delphos, playeth in ambiguities, promiſeth life when death is neereſt, and biddeth us beware of *a chariot* when it meaneth a ſword. No, this Spirit is an enemy to this, becauſe a *Spirit of truth*, and hateth theſe *involucra diſſimulationis*, this folding and involvedneſs, theſe clokes and coverts, theſe crafty conveyances of our own deſires to their end under the ſpecious ſhew of intending good to others. And they by whom this Spirit ſpeaketh are like him, and ſpeak the truth ἐν ἁπλότητι ἡ εἰλικρινείᾳ Θεοῦ, *in the ſimplicity and godly ſincerity* of the ſpirit, not in craftineſs, not δολοῦντες τὸν λόγον, *handling the Word of God deceitfully*, not ἐν τῇ σοφίᾳ τῶν ἀνθρώπων, *not in the ſlight of men*, throwing a die, and what caſt you would have them, not fitting their doctrine to men and the times; that is, not to men and the times, but to their own ends, telling them of heaven when their thoughts are in their purſe. This *holy Spirit of Truth flieth* all ſuch *deceit, and removeth* himſelf far *from the thoughts which are without underſtanding, and will not acquit* a diſſembler *of his words*. There is nothing of the Devil's method, nothing of the Die or Hand, no windings or turnings, in what he teacheth: He ſpeaketh the truth, and nothing but the truth, and for our behoof and advantage, that we may believe it, and build upon it, and by his diſcipline raiſe our ſelves up

As to King Philip, whom Pauſanias ſlew.

2 Cor. 1. 12. 2 Cor. 4. 2. Eph. 4. 14. Wiſd. 1. 5, 6.

to

to that end for which he is pleaſed to come and be our Teacher.

And as he cannot diſſemble, ſo, in the next place, flatter us he cannot. This is the inſeparable mark and character of the evil Spirit; *qui arridet ut ſæviat*; who ſmileth upon us that he may rage againſt us, lifteth us up that he may caſt us down; whoſe exaltations are foils; whoſe favours are deceits; whoſe ſmiles and kiſſes are wounds. Flattery is as a glaſs for a Fool to look upon, and behold that ſhape which himſelf hath already drawn, and pleaſe himſelf in it becauſe it is returned upon him by reflection; and ſo he becometh more fool than before. It is the Fools Echo, by which he heareth himſelf at the rebound, and thinketh the Wiſeman ſpoke unto him. Flattery is the ape of Charity: It rejoyceth with them that rejoyce, and weepeth with them that weep; it frowneth with them that frown, and ſmileth with them that ſmile. It proceedeth from the Father of lies, not from *the Spirit of truth*, who is *the ſame yeſterday, and to day, and for ever*: Who reproveth drunkenneſs, though in a Noah; adultery, though in a David; want of faith, though in a Peter. His precepts are plain, his law is in thunder, his threatnings earneſt and vehement. What he writeth is not in a dark character: Thou mayeſt run, and read it. He preſenteth Murder wallowing in the blood it ſpilt; Blaſphemie, with its brains out; Theft, *ſub haſta*, under ſale. He calleth not great plagues *Peace*; nor Oppreſſion, *Law*; nor camels *gnats*; nor great ſins, *peccadillos*; but he ſetteth all our ſins in order before us. He calleth Adam from behind the buſh, ſtriketh Ananias dead for his hypocriſie, and for *lying to the holy Spirit* depriveth him of his own. Thy excuſe with him is a libel, thy pretenſe fouler than thy ſin. Thy falſe worſhip of him is blaſphemy, and thy form of godlineſs open impiety. And where he entereth the heart, Sin (which is the greateſt errour, the groſſeſt lye) removeth it ſelf, heaveth and panteth to go out, knocketh at our breaſt, runneth down at our eyes, and we hear it ſpeak in ſighs and grones unſpeakable; and what was our delight, becometh our torment. In a word, he is a *Spirit of truth*, and neither diſſembleth, to deceive us; nor *flattereth*, that we may deceive our ſelves; but *verus vera dicit*, being Truth it ſelf, telleth us what we ſhall find to be moſt true, to keep us from the dangerous by-paths of Errour and Miſpriſion, in which we may loſe our ſelves, and be loſt for ever. Hebr. 13. 8.

And this appeareth and is viſible in thoſe leſſons and precepts which he giveth, ſo agreeable to that Image after which we were made, to fit and beautifie it when it is defaced, and repair it when it is decayed, that ſo it may become in ſome proportion and meaſure like unto him that made it, and then ſo harmonious and conſonant and agreeing with themſelves, that *The whole Scripture, and all the precepts it containeth, may in eſteem*, as Gerſon ſaith, *go for own copulative propoſition.* This Spirit doth not ſet up one precept againſt another, nor one Text againſt another; doth not diſanul his promiſes in his threats, nor check his threats with his promiſes; doth not forbid all Fear in Confidence, nor ſhake our Confidence when he bids us fear; doth not ſet up meekneſs to abate our Zeal, nor kindleth Zeal to conſume our Meekneſs; doth not teach Chriſtian Liberty to ſhake off Obedience to Government, nor preſcribeth Obedience to infringe and weaken our Chriſtian Liberty. This Spirit is *a Spirit of truth*, and never different from himſelf. He never contradicteth himſelf, but is equal in all his wayes; the ſame in that truth which pleaſeth thee, and in that which pincheth thee; in that which thou conſenteſt to, and in that which thou runneſt from; in that which will raiſe thy ſpirit, and in that which will wound thy ſpirit. And the reaſon why men who talk ſo much of the Spirit do fall into groſs and pernicious errours,

rours, is from hence, That they will not be like the Spirit in this, equal and like unto themſelves in all their wayes; That they lay claim to him in that Text which ſeemeth to comply with their humour, but diſcharge and leave him in that which ſhould purge it: That upon the beck, as it were, of ſome place of Scripture, which upon the firſt face and appearance looketh favourably upon their preſent inclinations, they run violently on this ſide, animated and poſted on by that which was not in the Text, but in their luſts and phanſie; and never look back upon other teſtimonies of Divine Authority, that *army of evidences*, as Tertullian ſpeaketh, which are openly preſt out and marſhalled againſt them, and might well put them to a halt and deliberation, ſtay and drive back their intention, and ſettle them at laſt in the truth, which conſiſteth in a moderation betwixt two extremes. For we may be zealous, and not cruel; devout, and not ſuperſtitious: we may hate Idolatry, and not commit Sacrilege; *ſtand faſt in* our Chriſtian *liberty*, and not make it a *cloak of maliciouſneſs*; if we did follow the Spirit in all his wayes, who in all his wayes is *a Spirit of truth*. For he commandeth Zeal, and forbiddeth Rage; he commendeth Devotion, and forbiddeth Superſtition; he condemneth Idolatry, yea, and condemneth Sacrilege; he preacheth Liberty, and preacheth Obedience to Superiours; and in all is *the ſame Spirit*.

Gal. 5. 1. 1 Pet. 2. 16.

1 Cor. 12. 4. 8, 9, 11.

And this Spirit did *come*, and Chriſt did ſend him. And in the next place, to this end he came, to be our Leader, to *guide* us in the wayes of *truth*, to help our infirmities, to be our conduct, to carry us on to the end. And this is his Office and Adminiſtration; Which one would think were but a low office for the Spirit of God; and yet theſe are *magnalia ſpiritûs*, the wonderful things of the Spirit, and do no leſs proclaim his Divinity then the Creation of the world. We wonder *the blind ſhould ſee, the lame go, the deaf hear, the dead be rayſed up*; but doth it now follow, *The poor receive the Goſpel?* Weigh it well in the balance of the Sanctuary, and this laſt will appear as a great miracle as the former.

Matth. 11. 5.

And this *Advent* and *Coming* was free and voluntary. For though the Spirit was ſent from the Father and the Son, yet *ſponte venit*, he came of his own accord. And he not onely cometh, but ſendeth himſelf, ſay the Schools, as he daily worketh thoſe changes and alterations in his creature. Theſe words, *to be ſent*, and *to come*, and the like, are not words of diminution or diſparagement. He came in no ſervile manner, but as a Lord; as a friend from a friend; as in a letter, the very mind of him that ſent it; Which ſheweth an agreement and concord with him that ſent him; but implyeth no inferiority, no degree of ſervility or ſubjection. Yet ſome there have been who have ſtumbled at the ſhadow which this word hath caſt, or indeed at their own, and for this made the holy Spirit no more then a Creature, ἔργον ἕργου, *a ſupernumerary God*, brought in to ſerve and miniſter, and no diſtinct Perſon of the bleſſed Trinity. But what a groſs error, what foul ingratitude is this, to call his goodneſs *ſervility?* his coming to us, *ſubmiſſion* and *obedience?* and count him not a God, becauſe by his gracious operation he is pleaſed to dwell in men, and make them his tabernacle? Why may we not as warrantably conceive ſo of the other Perſons? For God wrought in the Creation, and the Heavens are the work of his hands. Nay, with reverence to ſo high a Majeſty, we may ſay, God ſerveth us more then we do him, who are nothing but by his breath and power. Duſt and aſhes can do him no ſervice: But he ſerveth us every day. He lighteth us with his Sun; he raineth upon us, he watereth our plants, he filleth our granaries. *He feedeth the hungry with good things*; nay, he *feedeth the young ravens that call upon him*. He knock-

Dicit, Mittam, *ut propriam autoritatem oſtendat; Tum denique* veniet, *quo verbo Spiritûs poteſtas indicatur.* Naz. Orat. 37.

Luke 1. 53. Pſal. 47. 9.

eth

eth at our doors, he intreateth, waiteth, ſufferreth, commandeth us to ſerve one another, commandeth his Angels to ſerve and miniſter unto us; *res rationéſq; noſtras curat*, he keepeth our accounts, numbreth our tears, watcheth our prayers. If we call, he cometh; if we fall, he is at hand: In our miſery, in the deepeſt dungeon, he is with us. And theſe are no diſparagements, but arguments of his excellency and infinite goodneſs, and fair leſſons to us not to be wanting to our ſelves and our brethren, who have God himſelf thus carefully waiting upon us, and to remember us That to ſerve our brethren is to exalt and advance and raiſe us up to be like unto him. When we waſh our brethrens feet, bind up their wounds, ſit down in the duſt with them, viſit them in priſon, and miniſter to them on their beds of ſickneſs, we may think we debaſe our ſelves, and do decreaſe as it were; but it is our honour, our crown, our conformity to him who was the *Servant* of God, and our Servant, and made himſelf like unto us, that he might ſerve us in his fleſh, and doth ſo to the end of the world inviſibly by his Spirit. It is the Spirit's honour to be *ſent*, to be a *Leader*, a *Conduct*; and though *ſent* he be, yet he is as free an Agent as the Son, and the Son as the Father. Tertullian calleth him *Chriſt's Vicar here on earth*, to ſupply his place: But that argueth no inequality: for then the Son too muſt be unequal to the Father: for his *Angel*, his *Meſſenger* he was, and went *about his Father's buſineſs*. To conclude this; In a farr remote and more qualified ſenſe we are his Vicar's, his Deputies, his Stewards here on earth: and it is no ſervility; it is our honour and glory to do his buſineſs, to *ſerve one another in love*, to be Servants, to be Angels (I had almoſt ſaid, to be holy Ghoſts) one to another. *As my father ſent me*, ſaith our Saviour to his Diſciples, *ſo ſend I you:* And he ſendeth us too, who are *hæreditarii Chriſti diſcipuli*, Chriſt's Diſciples by inheritance and ſucceſſion, that every one, as he is endowed from above, ſhould ſerve him by ſerving one another. And though our ſerving him cannot deſerve that name, yet is he pleaſed to call it *helping him*; that we ſhould help him to feed the hungry, to guide the blind, and teach the ignorant, and ſo be the Spirit's Vicars, as he is Chriſt's; that Chriſt may fill us more and more with his Spirit, which may guide and conduct us through the manifold errours of this life, through darkneſs and confuſion, into that truth which may lead us to bliſs.

Luke 2. 49. Gal. 5. 13. John 20. 21. Judg. 5. 23.

For as he is *the Spirit of truth*, ſo, in the next place, the Leſſon which he teacheth is *Truth*, even that Truth which is an Art, (S. Auguſtine calleth it ſo) and a law to direct and confine all other arts: *quâ præeunte ſeculi fluctus calcamus*, which goeth before us in our way, and through the ſurges of this preſent world bringeth us to the preſence of God, who is Truth it ſelf: A *Truth*, which leadeth us to our original, to the Rock out of which we were hewen, and bringeth us back to our God, who made us not for the vanities of this world, but for himſelf: An Art to caſt down all Babels, all towring and lofty imaginations, which preſent unto us falſhoods for truths, appearances for realities, plagues for peace; which ſcatter and divide our ſouls, powr them out upon variety of unlawful objects, and deceive us in the very nature and end of things. For as this Spirit *brought life and immortality to light*, (for whatſoever the Prophets and great Rabbies had ſpoken of Immortality, was but darkneſs in compariſon of this great light) ſo it alſo diſcovered the errors and horror of thoſe follies which we lookt upon with love and admiration, as upon heaven it ſelf. What a price doth Luxury place on Wealth and Riches? What horror on Nakedneſs and Poverty? What a heaven is Honour to my Ambition? and what an hell is Diſgrace, though it be for goodneſs it ſelf? How doth a Jewel glitter in my eyes? and what a ſlur is there

2 Tim. 1. 10.

upon Virtue? What a glory doth the pomp of the World preſent? and what a ſad and ſullen aſpect hath Righteouſneſs? How is God thruſt out? and every Idol, every Vanity made a God? But the *Truth* here, which the Spirit teacheth, diſcovereth all, pulleth off the veyl, ſheweth us the true countenance and face of things, that we may not be deceived; ſheweth us Vanity in Riches, folly in Honour, death and deſtruction in the pomp of this World; maketh Poverty a bleſſing, and Miſery happineſs, and Death it ſelf a paſſage to eternity; placeth God in his Throne, and Man where he ſhould be, at his footſtool, bowing before him; Which is the readieſt way to be lifted up unto him, and to be with him for evermore. In a word, a *Truth* that hath power to unite us to our God, that bringeth with it the knowledge of Chriſt, and the wiſdome of God, and preſenteth thoſe precepts and doctrines which lead to happineſs; a *Truth* that goeth along with us in all our wayes, waiteth on us on our beds of ſickneſs, leaveth us not at our death, but followeth us, and will riſe again with us unto judgment, and there either acquit or condemn us, either be our Judge or Advocate. If we make it our friend here, it will then look lovely on us, and ſpeak good things for us; if we make it our Counſellor here, it will then be our Advocate: but if we deſpiſe it, and put it under our baſeſt deſires and vile affections, it will then fight againſt us, and triumph over us, and tread us down into the loweſt pit. Chriſt is not more gracious then this *Truth* to them that love it. But to thoſe who will not learn ſhall be *Tribulation and anguiſh.* The *Sun turned into darkneſs, and the Moon into blood*, the world on fire, *the voyce of the Archangel, the trump of God*, the ſevere countenance of the Judge, will not be more terrible then this *Truth* to them that have deſpiſed it. For *Chriſt Jeſus ſhall judge the ſecrets of them*, acquit the juſt, condemn the impenitent, according to this *Truth* which the Spirit teacheth, *according*, ſaith S. Paul, *to my Goſpel.*

Rom. 2. 9. Act. 2. 20 2 Theſ. 4. 16. Rom 2.16.

This is the Leſſon, *the Spirit teacheth, Truth.* Let us now ſee the Extent of it. It is large and univerſal. The Spirit doth not teach us by halves, teach ſome truths, and conceal others, but he teacheth *all truth*, maketh his diſciples and followers free from all errors that are dangerous, and full of ſaving knowledge. Saving knowledge is *all* indeed. That truth which bringeth me to my end, is *all*, and there is nothing more to be known. *I determined to know nothing but Chriſt and him crucified*, ſaith St. Paul, 1 Cor. 2. 2. Here his deſire hath a *Non ultrà*. This truth is *all*: this joyneth heaven and earth together, God and Man, mortality and immortality, miſery and happineſs in one, draweth us near unto God, and maketh us one with him. This is the Spirit's Leſſon, *Commentum Divinitatis*, the invention of the Divine Spirit. Faith is called *the gift of God*, not onely becauſe it is given to every believer (and too many are too willing to ſtay till it be given) but becauſe this Spirit firſt found out the way to ſave us by ſo weak a means as Faith. And as he firſt found it out, ſo he teacheth it, and leaveth out nothing, not a tittle, not an Iota, which may ſerve to compleat and perfect this divine Science. *In the book* of God *are all our members written.* All the members? yea, and all the faculties of our ſoul. And in his Goſpel his Spirit hath framed rules and precepts to order and regulate them all in every act, in every motion and inclination; which *if the Eye offend, pluck it out; if the Hand, cut it off:* Rules which limit the underſtanding to the knowledge of God, bind the will to obedience, moderate and confine our affections, level our hope, fix our joy, ſtint our ſorrow: frame our ſpeech, compoſe our geſture, faſhion our apparel, ſet and methodize our outward behaviour. Inſtances in Scripture, in every particular, are many and obvious: The time would

Epheſ. 2. 8. Pſal. 139. 16.

would fail me to mention them all. In a word then, this *Truth* which the Spirit teacheth is fitted to the whole man, to every member of the body, to every faculty of the ſoul; fitted to us in every condition, in every relation: It will reign with thee, it will ſerve with thee; it will manage thy riches, it will comfort thy poverty, aſcend the throne with thee? and ſit down with thee on the dunghill. It will pray with thee, it will faſt with thee, it will labour with thee, it will reſt and keep a Sabbath with thee; it will govern a Church, it will order thy Family; it will raiſe a kingdome within thee, it will be thy Angel to carry thee into Abraham's boſome, and ſet a crown of glory upon thy head. And is there yet any more? Or what need more than that which is neceſſary? There can be but one God, one Heaven, one Religion, one way to bleſſedneſs; and there is but one *Truth*, and that is it which the Spirit teacheth; And this runneth the whole compaſs of it, directeth us not onely *ad ultimum*, *ſed uſque ad ultimum*, not onely to that which is the end, but to the means, to every ſtep and paſſage and approach, to every help and advantage towards it, and ſo uniteth us to that one God, giveth us right to that one Heaven, and bringeth us home to that one end for which we were made. And is there yet any more?

Yes, particular caſes may be ſo many and various that they cannot all come within the compaſs of this *Truth* which the Spirit hath plainly taught. It is true; but then for the moſt part they are caſes of our own making, caſes which we need not make, caſes ſomtimes raiſed by weakneſs, ſomtimes by wilfulneſs, ſomtimes even by ſin it ſelf, which reigneth in our mortal bodies; and to ſuch this Leſſon of the Spirit is as an Ax to cut them off. But be their original what it will, if this Truth reach them not, or if they bear no analogy or affinity with that which the Spirit hath taught, nor depend upon it by any evident and neceſſary conſequence, they are not to be reckoned in the number of thoſe which concern us, becauſe we are aſſured that he hath *led* us *into all truth* that is neceſſary. Some things indeed there are which are indifferent in themſelves, *quæ lex nec vetat nec jubet*, which this Spirit neither commandeth nor forbiddeth, but they are made neceſſary by reaſon of ſome circumſtance of time, or place, or quality, or perſons (for that which is neceſſary in it ſelf, is alwaies neceſſary) and yet are in their own nature indifferent ſtill. * *Veritas ad omnia occurrit*, this Truth (which is the Spirit's Leſſon) reacheth even theſe, and containeth a rule certain and infallible to guide us in them (if we become not laws unto our ſelves, and fling it by) to wit, the rules of Charity and Chriſtian Prudence, to which if we give heed, it is impoſſible we ſhould miſcarry. It is Love of our ſelves, and Love of the world, not Charity, or ſpiritual Wiſdome, which make this noyſe abroad, rend the Church in pieces, and work deſolation on the earth. It is want of conſcience, and neglect of conſcience in the common and known wayes of our duty, which have raiſed ſo many needleſs Caſes of conſcience, which, if men had not hearkened to their luſts, had never ſhewn their head, but had been what indeed they are, nothing. The acts of charity are manifeſt, 1 Cor. 13. *Charity ſuffereth long*, even injuries and errours; but doth not riſe up againſt that which was ſet up to enlarge and improve her. *Charity is not raſh*, to beat down every thing that had its firſt riſe and beginning from Charity. *Charity is not puffed up*, ſwelleth not againſt a harmleſs, yea, and an uſeful conſtitution, though it be of man. *Charity doth not behave it ſelf unſeemly*, layeth not a neceſſity upon us of not doing that which lawful Authority even then ſtyleth an indifferent thing when it commandeth it to be done. Charity *ſeeketh not her own*, treadeth not the publick peace

under foot to procure her own. Charity *is not eaſily provoked*, checketh not at every feather, nor ſtartleth at that monſter which is a creation of our own. Charity *thinketh no evil*, doth not ſee a ſerpent under every leaf, nor Idolatry in every bow of Devotion. If we were charitable, we could not but be peaceable. If that which is the main of the Spirit's
Pſal. 72. 7. leſſon did govern mens actions, there would *be abundance of peace ſo long as the moon endureth. Multa facienda ſunt non jubente lege, ſed liberâ charitate*, ſaith Auguſtine, Charity is free to do and ſuffer many things which the Spirit doth not expreſly command; and yet it doth command them in general, when it commandeth obedience to Authority; Which hath no larger circuit to walk and ſhew it ſelf in than in things in themſelves indifferent, which it may enjoyn for orders ſake, and for the advantage of thoſe things which are neceſſary, that are already under a higher and more binding law than any Potentate or Monarch of the earth can make. The acts, I ſay, of Charity are manifeſt: But thoſe of
Prudentia reſpicit ad ſingularia. Chriſtian Prudence are not particularly deſigned; becauſe that eye is given us to view and conſider particular occurrences and circumſtances, and it dependeth upon thoſe things which are without us; whereas Charity is an act of the will. And here, if we would be our ſelves, or rather if we would not be our ſelves, but be free from by-reſpects and unwarrantable ends, if we would deveſt our ſelves of all hopes or fears of thoſe things which may either ſhake or raiſe our eſtates, we could not be to ſeek. For how eaſy is it to a diſingaged and willing mind to apply a general precept to particular actions? eſpecially if Charity fill our hearts,
Col. 3. 14. Rom. 13. 10. which is *the bond of perfection*, and *the end and complement of the Law*, and indeed our ſpiritual wiſdome? In a word, in theſe caſes, when we go to conſult with our Reaſon, we cannot erre if we leave not Charity behind us. Or, if we ſhould erre, our Charity would have ſuch an influ-
1 Cor. 13. 7. ence upon our errour that it ſhould trouble none but our ſelves: For *Charity beareth all things, believeth all things, hopeth all things, endureth all things.* This is the extent of the Spirit's Leſſon. And if in other truths more ſubtil than neceſſary we are to ſeek, it mattereth not; for we need not ſeek them. It is no ſin not to know that which I cannot know, to be no wiſer than God hath made me. And what need our curioſity rove abroad, when that which is all, and alone concerneth us, lieth in ſo narrow a compaſs? *In abſoluto & facili æternitas*, ſaith Hilary: The way to heaven may ſeem rough and troubleſome, but it is an eaſy way, eaſy to find out, though not ſo eaſy at our firſt onſet to walk in; and yet to thoſe that tread and trace it often, as delightful as Paradiſe it ſelf. See; God hath ſhut up Eternity within the compaſs of two words, *Believe*, and *Repent*; which is a full and juſt commentary on the Spirit's Leſſon, the ſum of all that he taught. Lay your foundation right, and then build upon it. Becauſe God loved you in Chriſt, do you love him in Chriſt: Love him and keep his commandments, than which no other way could have been found out to draw you neer unto God. *Believe*, and *Repent*; this is all. Oh wicked abomination, whence art thou come to cover the earth with deceit? What malice, what defiance, what contention, what gall and bitterneſs amongſt Chriſtians? yet this is all, *Believe*, and *Repent*. the Pen, the Tongue, the Sword, theſe are the weapons of our warfare. What ink, what blood hath been ſpilt in the cauſe of Religion? How many innocents defamed? how many Saints anathematized? how many millions cut down with the ſword: yet this is all, *Believe*, and *Repent*. We hear *the noyſe of the whip, and the ratling of the wheels, and the prancing of the horſes. The horſeman lifteth up his bright ſword and his glittering ſpear*, Nah. 3. 2, 3. Every part of Chriſtendome almoſt is a ſtage of war;

and

and the pretenſe is written in their banners; you may ſee it waving in the air; *FOR GOD AND RELIGION:* yet this is all, *Believe* and *Repent*. Who would once think the Pillars of the earth ſhould be thus ſhaken, that the world ſhould be turned into a worſe *chaos* than that out of which it was made, that there ſhould be ſuch wars and fightings amongſt Chriſtians for that which is ſhut up and brought unto us in theſe two words, *Believe*, and *Repent*? For all the truth which is neceſſary, and will be ſufficient to lift us to our end, and raiſe us to happineſs, can make no larger a circumference than this. This is *the Law and the Prophets*, or rather this is the Goſpel of Chriſt, this is the whole will of God. In this is knowledge, juſtification, redemption and holineſs. This is the Spirit's Leſſon; and all other leſſons are no leſſons, not worth the learning, further than they help and improve us in this. In a word, this is all in all, and within this narrow compaſs we may walk out our ſpan of time, and by the conduct of the ſame Spirit in the end of it attain to that perfection and glory which ſhall never have an end. And ſo from the Leſſon and Extent of it we paſs to the Manner and Method of the Spirit's Teaching. It is not *Raptus*, a forcible and violent drawing, but *Ductus*, a gentle *Leading* and *Guiding*.

The word is ὁδηγήσει, *he ſhall lead*. Which implyeth a preparedneſs and willingneſs to be led. And the Spirit that leadeth us, teacheth us alſo to follow him; not to *reſiſt* him, that he may lead us; not to *grieve* him by our backwardneſs, that he may fill us with joy; not to *quench* him, that he may enlighten us; ἀναζωπυρεῖν, *to ſtir up* his gifts, that they dye not in us. Acts 7. 51. Eph. 4. 30. 1 Theſ. 5. 19. 2 Tim. 1. 6.

Now this promiſe was directly and primarily made to the Apoſtles; whoſe Commiſſion being extraordinary, and their Dioceſs as large as the whole world, they needed the Spirits guidance in a more high and eminent manner, gifts of Tongues, and diverſities of graces, which might fit them for ſo great a work, that as their care, ſo their power might be as univerſal as the world. And yet to them was the Spirit given in meaſure; and where meaſure is, there are degrees: and they were led by degrees, not ſtraight to all truth, but by ſteps and approaches. S. Peter himſelf was not wrapt up, as his pretended Succeſſor, into the chair of Truth, to determine all at once. For when Pentecoſt was now paſt, he goeth to Cæſarea, and there learneth more then he had done at Jeruſalem; ſeeth that in the *Sheet* which was *let down to the earth*, which he heard not from the Tongues, and *of a truth* now *perceived*, what he did not before, *that God was no accepter of perſons*, that now the partition-wall was broken down, that Jew and Gentile were both alike, and the Church, which was formerly ſhut up in Judea, was now become *Catholick*, a Body which every one that would might be a member of. Acts 10. 11, 34.

Beſides, though the Apoſtles were extraordinarily and miraculouſly inſpired, yet we cannot ſay that they uſed no means at all to bring down the bleſſed Spirit. For it is plain they did wait for his coming, they prayed for the truth, and laboured for the truth; they conferred one with another, met together in counſel, deliberated before they did determin. Nor could they imagin they had the Spirit in a ſtring, and could command him as they pleaſe, and make him follow them whitherſoever they would. And then between us and the Apoſtles there is a main difference; nor can we expect an ocular and viſible deſcent. Therefore, if we will be taught by the Spirit, we muſt uſe the means which the ſame Spirit hath preſcribed in thoſe leſſons which he firſt and extraordinarily taught the Apoſtles, and not make uſe of his name to miſinterpret thoſe leſſons,

leſſons, or bring in new of our own; and as new, ſo contrary to them: For what is new, muſt needs be contrary; becauſe he then taught *all truth*, and what is more then all is nothing, what is more then *all truth* muſt needs by a lye.

Nor did he *lead them into all truth* for themſelves alone, but for thoſe who ſhould come after them, for all generations to the end of the world. He made them Apoſtles, and ſent them to make us Chriſtians, to make that which he taught them a rule of life, and to fix it on the Church as on a pillar, that all might read it, that none ſhould adde to it, or take away from it. And for this they are called *a Foundation*, and we are ſaid to *be built upon them*, *Jeſus Chriſt being the head corner-ſtone.* But this we could not be, if their teſtimony were ſo ſcant and defective; that there were left a kind of neceſſity upon us to hew and ſquare out what ſtones we pleaſe, and lay new ones of our own to caſt down theirs withal, and to bear up whatſoever our inſolent and boundleſs luſts will lay upon them. And now what is become of my Text? For if this be admitted, we cannot ſay the Spirit *led* them. For what *leading* is that which leaveth us ſo far behind, at ſuch a diſtance from the end, that in every age the Spirit muſt come again, and take us by the hand, and draw us ſome other way, even contrary to that which he firſt made known? And what art *all* is that, to which every man may adde what he pleaſe, even to the end of the world? For every mans claim and title to the Spirit is the ſame, as juſt and warrantable in any as in one. And when they ſpeak contrary things, the evidence is the ſame, that is, none at all, unleſs this be a good Argument, *He hath the Spirit, becauſe he ſaith ſo*, which is as ſtrong on his ſide that denyeth it upon the ſame pretenſe. Amongſt the ſons of men there are not greater fools then they who have nothing to ſay for what they ſay, but, That they ſay it, and yet think this Nothing enough, and that all Iſrael are bound to hearken to them as if God himſelf did ſpeak. This is an evil, a folly, a madneſs, which breatheth no where but in Chriſtendome, was never heard of in any other body or ſociety but that of Chriſtians. Though many Governours of Commonwealths did pretend to a kind of commerce and familiarity with ſome God or Goddeſs, when they were to make a law; yet we do not read of any, as far as I remember, that did put up the ſame pretenſe that they might break a law: but when the law was once promulged, there was nothing thought of but either obedience, or puniſhment. But Chriſtians, who have the beſt Religion, have moſt abuſed it; have played the wantons in that light in which they ſhould have walkt with fear and trembling; finding themſelves at a loſs, and meeting with no ſatisfaction to their pride and ambition, to their malice, to their luſts, from any leſſon the Spirit hath yet taught, have learnt an art to ſuborn ſomething of their own to ſupply that defect, and call it a dictate of the Spirit. Nor is this evil of yeſterday; nor doth it befall the weakeſt onely: But the Devil hath made uſe of it in all ages as of the fitteſt engine to undermine that truth which the Spirit firſt taught. Tertullian, as wiſe a man as the Church then had, being not able to prove the Corporeity of the Soul by Scripture, flyeth to private Revelation, in his Book *De anima*; *Non per æſtimationem, ſed revelationem*; What he could not uphold by reaſon and judgment, he ſtriveth to make good by Revelation. *For we*, ſaith he, *have our Revelations as well as S.* John. *Our ſiſter* Priſcilla *hath plenty of them, and trances in the Church: She converſeth with Angels, and with God himſelf, and can diſcern the hearts and inward thoughts of men.* S. Hierome mentioneth others: and in the dayes of our forefathers *Calvine* many more, who applyed the name of the Spirit to every thing that might

Eph. 2. 20.

Poſt Ioannem quoq; prophetiam meruimus conſequi, &c. Tertull. de Anim. montanizans.

Contra Libertinum.

might facilitate and help on their deſign; as Pariſh-prieſts (it is his reſemblance) would give the name of ſix or ſeven ſeveral Saints to one image, that their offerings might be the more. I need not go ſo far back for inſtance. Our preſent age hath ſhewn us many who though very ignorant, yet are wiſer then their teachers, ſo ſpiritual that they deſpiſe the word of God, which is the dictate of the Spirit. This monſter hath made a large ſtride from foreign parts, and ſet his foot in our coaſts. If they murder, the Spirit moved their hand, and drew their ſword. If they throw down Churches, it is with the breath of the Spirit. If they would bring in Parity, the pretence is, The Spirit cannot endure that any ſhould be ſupreme, or Pope it, but themſelves. Our Humour, our Madneſs, our Malice, our Violence, our implacable Bitterneſs, our Railing and Reviling, muſt all go for *Inſpirations of the Spirit.* Simeon and Levi, Abſalom and Ahithophel, Theudas and Judas, the Phariſees and Ananias, they that deſpiſe the holy Spirit of God, theſe Scarabees bred in the dung of ſenſuality, theſe Impoſtors, theſe men of Belial, muſt be taken no longer for a *generation of vipers*, but for the ſcholars and friends of the holy Ghoſt. Whatſoever they do, whitherſoever they go, he is their leader, though it be to hell it ſelf.

May we not make a ſtand now, and put it to the queſtion, *Whether there be any holy Ghoſt, or no?* and, if there be, *Whether his office be to lead us?* Indeed theſe appropriations, theſe bold and violent ingroſſings of the bleſſed Spirit have, I fear, given growth to conceits well near as dangerous; That the Spirit doth not *ſpirare*, breath grace into us; That we need not call upon him; That the Text which telleth us the holy Ghoſt leadeth, is the holy Ghoſt that leadeth us; That the Letter is the Spirit, and the Spirit the Letter; (an adulterate piece new coyned, an old hereſie brought in a new dreſs and tire upon the ſtage again) That he is ξένος, *a ſtrange, unheard of Deity*, and ὑπερσεσυλλογος θεὸς, *an aſcriptitious and ſupernumerary God.* I might ſay, more dangerous. For to confeſs the Spirit, and abuſe him, to draw him, on as an acceſſory and abettor, nay as a principal, in thoſe actions which Nature it ſelf abhorreth and trembleth at, is worſe than out of errour to deny him. For what a *Spirit*, what a *Dove*, is that which breatheth nothing but gall and wormwood, but fire and brimſtone? What a *Spirit* is that which is ever pleading and purveying for the Fleſh? which is made to bear witneſs to a ly? Petrarch telleth us, *Nihil importunius erudito ſtulto*, that there is not a more troubleſome creature in the world than a learned fool; So the Church of Chriſt and Religion never ſuffered more than by carnal men who are thus Spirit wiſe. For by acknowledging the Spirit, and making uſe of his name, they aſſume unto themſelves a licence to do what they pleaſe, and work wickedneſs not only with greedineſs, but *cum privilegio*, with priviledge and authority; which whileſt others doubt of, though it be not only an errour, but blaſphemy, yet *parcius inſaniunt*, they are not ſo outragiouſly mad.

Nazianz. Or. rat. 37. *Quis vel rum vel recentium adoravit Spiritum? quis oravit? &c. Sic Macedoniani & Eunomiani* Ibid.

Yet we muſt not put the Spirit from his office, becauſe dreams, or rather the evaporations of mens luſts, do paſs for revelations; or ſay he is not a *Leader into truth*, becauſe wicked or fanatick perſons walk on in the wayes of errour, in the wayes of Cain, or Corah, and yet are bold to tell the world that this Spirit goeth before them. The mad Athenian took every ſhip that came into the harbour to be his; but it doth not follow hence, that no wiſe and ſober Merchant knew his own. To him that is drunk things appear in a double ſhape and proportion, *geminæ Thebæ, & gemini ſoles*, two Cities and two Suns for one; but I cannot hence conclude that all ſober men find it ſo. Nor can I deny the Spirits conduct becauſe

ſome

ſome men wander as they pleaſe, and run on in thoſe dangerous by-paths where he will not lead them. This were to deny an unqueſtionable and fundamental truth; this were for an inconvenience to dig up the foundation, becauſe men build hay and ſtubble upon it; or becauſe ſome men have ſore eyes, to pluck the Sun out of its ſphere. It were indeed dangerous to teach That the Spirit did teach and lead us, were there not means to try and diſtinguiſh the Spirits inſtructions from the ſuggeſtions of Satan, or from thoſe ἐπιθυμίαι, thoſe miſhapen lumps and *abortive births* of a ſick and loathſome brain, or from our private humour, which is as great a Devil. *Beloved*, ſaith S. John, *believe not every ſpirit*, that is, every inſpiration; *but try the ſpirits, whether they be of God: for many falſe prophets are gone out into the world*, that is, have taken the chairs and dictate magiſterially what they pleaſe, in the name of the Spirit, when themſelves are carnal. And he giveth a rule by which we ſhould try them, v. 2. *Every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh, is of God*; that is, Whoſoever ſtriveth to advance the Kingdome of Chriſt, and to ſet up the Spirit againſt the Fleſh, to magnifie the Goſpel, to promote men in the wayes of innocency and perfect obedience, which infallibly lead to happineſs, is from God: Every ſuch inſpiration is from the Spirit of God. For therefore doth the Spirit breath upon us, that he may make us like unto God, and ſo draw us to him, *that where he is there we may be alſo*. But then thoſe inſpirations which bring in God to plead for Baal, which cry up Religion to gain the world, which tread down Peace and Charity and all that is praiſeworthy under feet, to make way for mens unruly Luſt to place it more delicately to its end; they that magnifie Gods will, that they may do their own; theſe men, theſe ſpirits cannot be from God. *By their fruits you ſhall know them.* Their hypocriſie, as well and cunningly wrought as it is, is but poor cob-web-lawn, and we may eaſily ſee through it. We may ſee theſe ſpiritual men ſweating and toyling for the fleſh, theſe ſpirits digging in the minerals, and making haſte to be rich. Though *GLORIA PATRI, Glory be to God on high*, be to the Prologue to the Play, (and what doth an Hypocrite but play?) yet the whole drift and buſineſs of every Scene and Act is to draw and conclude all in this, *From hence we have our gain.* The Angel or the Spirit ſpeaketh firſt, and is the Prologue; and Mammon and the Fleſh make up the Epilogue. *Date manus*; Why ſhould not every man clap his hands? Surely ſuch *Roſcii*, ſuch nimble cunning Actours deſerve a *Plaudite*. *By their fruits you ſhall know them.* What Spirit ſoever they have, it is not of God. Nothing more contrary to the fleſh than Gods Spirit; therefore he cannot lead this way, nor can he teach any thing that may flatter or countenance it. There is nothing more againſt his nature. Fire may deſcend, the Earth may be removed out of its place, Nature may change her courſe at the word and beck of the God of nature: but this one thing God cannot do; He cannot change himſelf, nor can his Spirit breath any doctrine forth which ſavoureth of the World, of the Fleſh, of Corruption. Therefore we may, nay we muſt, ſuſpect all thoſe doctrines and actions which are ſaid to be the effects and products of the bleſſed Spirit, when we obſerve them drawn out and levelled to carnal ends and temporal reſpect. For ſure the Spirit can never beat a bargain for the World, and the Truth of God is the moſt unproportioned price that can be laid out on ſuch a purchaſe. When I ſee a man roll his eyes, compoſe his countenance, order and methodize his geſture as if he were now on his death-bed to take his leave of the world; when I hear him loud in Prayer, and as loud in reviling the iniquity of the times; when I ſee him ſtartle at a miſplaced word, as if it were a thunder-bolt; when I hear him cry

John 14. 1.

Joh. 14. 3.

Matth. 7. 20.

Acts 19. 25.

cry as loud for a reformation as the Idolatrous Prieſts did upon Baal; I begin to think I ſee an Angel in his flight and mount, going up into heaven: But then after all this exſtatical devotion, after all this zeal, and in the midſt of all this noyſe, when I ſee him ſtoop like the vulture, and fly like lightning to the prey, I cannot but ſay within my ſelf, *Oh Lucifer, Son of the morning, how art thou fallen from heaven? how art thou brought down to the ground*, nay, *to hell* it ſelf? Sure I am, *the Spirit of truth* looketh upward, moveth upward, directeth upward, to thoſe things which are above; and if we follow him, neither our doctrine nor our actions will ever ſavour of this dung. Iſa. 14. 12, 15.

So then we ſee this inconvenience and miſchief which ſometimes is occaſioned by this doctrine of the *Spirit's Leading* is not unavoidable. It is not neceſſary, though I miſtake, and take the Devil for an Angel of light that the holy Ghoſt ſhould be put to ſilence. Though Corah and his complices *periſh in their gainſayings*, yet God forbid that all *Iſrael* ſhould be ſwallowed up in the ſame gulf. Samuel ran to Eli, when the voice was God's; but was taught at laſt to anſwer, *Speak, Lord; for thy ſervant heareth.* Though Ahab had many falſe Prophets, yet *Micaiah* was a true one: And though there be *many falſe Teachers come into the world*, yet the Spirit of God is *a Spirit of truth*, and *he ſhall lead us into all truth.* Jude 11. 1 Sam. 3. 5---10. 1 Kings 22. 1 Joh. 4. 1.

And that we may follow as he leadeth we muſt obſerve the wayes in which he moveth. For as there is ὁδὸς εἰρήνης, *a way of peace*, ſo there are ὁδοὶ ἀληθείας, *the wayes of truth*; and in thoſe wayes the Spirit will lead us. I may be in *the wayes of the wicked* in *the wayes of the Gentiles* and profane men, in my *own wayes*, in thoſe wayes which my Phanſie and Luſt have chalked out, on that pinnacle and height where my Ambition hath placed me, in that mine and pit where my Covetouſneſs hath buried me alive; and in theſe I walk with my face from Jeruſalem, from the Truth; and in theſe wayes the Spirit leadeth me not. How can he learn Poverty of ſpirit who hath no God but Mammon, and knoweth no ſin but Poverty? How can he be brought down to obedience and humility, who with Diotrephes *loveth to have the preeminence*, and thinketh himſelf nothing till he is taller than his fellowes by the head and ſhoulders? How can he hearken to the Truth who ſtudieth lies? And do we now wonder why we are not taught the truth, where the Spirit keepeth open School? There is no wonder at all. The reaſon why we are not taught, is Becauſe we will not learn. Ambition ſoareth to the higheſt ſeat, and the Spirit directeth us to the ground, to the loweſt place. Love of the world filleth our barns, and the Spirit pointeth to the bellies of the poor, as the better and ſafer granaries. My private factious Humour trampleth under foot Obedience to ſuperiours, becauſe I my ſelf would be the higheſt, and challenge that as my peculiar which I deny to others; but the Spirit preſcribeth Order. Doth Montanus lead about ſilly women, and propheſie? doth he call his dreams Revelations? Euſebius telleth us that the ſpirit which led him about was nothing elſe but *an unmeaſurable Deſire of precedency.* Doth Valentinus number up his *Æones*, and as many Crimes as God's? Tertullian informeth us that he hoped for a Biſhoprick, but being diſappointed of his hopes by one who was raiſed to that dignity by the prerogative of Martyrdome and his many ſufferings for the Truth he turned Heretick. Doth *Arius* deny the Divinity of the *Son*? Read Theodoret, and he will ſhew you Alexander in the chair before him. Doth *Aerius* deny there is any difference between a Biſhop and Presbyter? The reaſon was he was denied himſelf, and could not be a Biſhop, ſo that he fell from a Biſhoprick as Lucifer did from Heaven, whoſe firſt wiſh was to be God, and whoſe next was That there were no God at all. From hence thoſe ſtirs and tumults 1 Joh. 4. 1. 2 Pet. 2. 2. 3 Joh. 9. Ἄμετρος ὀρεξις φιλοπρωτείας. Euſeb. l. 1. c. 21. Contr. Valent. c. 4. Lib. 1. c. 2.

in the Church of Christ, those storms and tempests which blew and beat in her face; from hence those distractions and uncertainties in Christian Religion, that it was a matter of some danger but to mention it. This made Nazianzene (in some passion as it may seem) cry out, Ὡς ὄφελόν γε μηδὲ ἦν πρεσδεία, &c. *I would there were no precedency, no priority, no dignities in the Church, but that mens estimation did only rise from virtue; but now the right hand and the left, the higher and the lower place, these terms of difference, have led men, not into the truth, but into that ditch where Errour muddeth it self. Cæca avaritia,* saith Maximus, *Covetousness and Ambition are blind, and cannot look upon the Truth, though she be as manifest as the Sun at noon.* It fareth with men in the lust of their eyes, in the love of the world, as it did with the man in Artemidorus, who dreamt he had eyes of gold, and the next day lost them, had them both put out. Now no smell is sweat but that of lucre, no sight delightful but of the wedge of gold. By a strange kind of Chymistry men turn Religion into Gold, and even by Scripture it self heap up riches; and so they lose their sight and judgement, and savour not the things of God, but are stark blind to that Truth which should save them. But now grant that they were indeed perswaded of the truth of that which they defend with so much noyse and tumult, yet this may be but opinion and phansie, which the Love of the world will soon build up, because it helpeth to nourish it: And how can we think that the Spirit led them in those wayes in which Self-love and Desire of gain drive on so furiously? Sure *the Spirit of truth* cannot work in that building where such Sanballats laugh him to scorn. Now all these are the very cords of vanity, by which we are drawn from the Truth; and they must all be broken asunder, before the Spirit will lead us to it. For he he leadeth us not over the Mountains, nor through the bowels of the earth, nor through the numerous atoms of our vain and uncertain and perplext imaginations; but as the wisdome which he teacheth, so the method of his discipline, is *pure, peaceable, gentle, without partiality, without hypocrisie,* and hath no savour or relish of the earth. For he leadeth the pure, he leadeth the peaceable, he leadeth humble; In a word, he leadeth those who are lovers of peace and truth.

Orat. 28.

Jam. 3. 17.

And now to draw towards a conclusion. You know the wayes in which the *Spirit* walketh, and by which he leadeth us. Will you also know the rules we must observe if we will be the Spirit's Scholars? I will be bold to give them you from one who was a great lover of truth, even Galene the Physician: Who, though an heathen man, yet by the very light of Nature found out those means and helps in the pursuit of humane knowledge, which the Spirit hath set down in Scripture to further us in the search of Divine Truth. They are but four; The first is, φιλαλήθεια, *a Love of Truth*; the second, φιλοπονία, *a Love of Industry*, a frequent meditation of the truth; the third, μέθοδος, *an Orderly and methodical proceeding* in the pursuit of Truth; the last, ἄσκησις, *Exercitation*, our conformity to the Truth in our conversation. This gold, though brought from Ophir, yet may be useful to adorn and beautifie those who are the living Temples of the holy Ghost.

1. First, *Love* is a passion imprinted in us to urge and carry us on toward the Truth. It is the first of all the passions and operations of the soul, the first mover, as it were, being a strong propension to that we love. And it is fitted and proportioned to the mind, seeking out means, and working forward with all heat of intention unto the end. It is eminent among the affections, calling up my *Fear*, my *Hope*, my *Anger*, my *Sorrow*; my Fear of not finding out what I seek; yet in the midst of fear raising a Hope to attain to it; my Sorrow, that I find it not so soon as I would; and

my

my Anger at any thing that is averſe or contrary, at any cloud or difficulty placed between me and the Truth. *The love of Chriſt*, ſaith S. Paul, 2 Cor. 5. 14.
conſtraineth us; συνέχει, it is a reſemblance taken from women in travel, Love *conſtraineth*, *urgeth* me, worketh in me ſuch a deſire as the pain in travel doth in a woman to be delivered. For do we not labour and travel with a concluſion which we would find out? and what joy is there when we have? like that of a woman in travel when a man-child is brought into the world. *If ye love me keep my commandments*, ſaith John 14. 15.
Chriſt. If ye love me not, ye cannot; but if ye love me, ye will certainly keep them. Will you know the reaſon why the wayes of Truth are ſo deſolate, why ſo little Truth is known, when all offereth it ſelf, and is even importunate with us to receive it? There can be no other reaſon given but this; Our hearts are congealed, our ſpirits frozen, and we coldly affected to the Truth, nay averſe, and turn from it. This Truth croſſeth our profit, that our pleaſure; other Truths ſtand in our light, and obſtruct our paſſage to that we moſt deſire. S. Paul ſpeaketh plainly; *If* 2 Cor. 4. 3, 4.
the truth be hid, it is hid to them that periſh; *In whom the God of this world hath ſo blinded their mind, that the light of this truth ſhould not ſhine upon them.* If we have eyes to ſee her, ſhe is a fair object, as viſible as the Sun. If we do but love the Truth, *the Spirit of Truth* is ready to take us by the hand, and *lead* us to it: but thoſe that *withdraw themſelves doth his ſoul* Hebr. 10. 38.
hate,

2. In the next place, the Love of Truth bringeth in φιλοπονίαν, *a Love* Pſal. 1 2.
of Induſtry. If we love it, it will be alwayes in our thoughts, and we ſhall *meditate of it day and night*. To Love *ſeven years* are *but a few* Gen. 29. 20.
dayes, great burdens are but ſmall, and labour is a pleaſure: when we walk in the region of Truth, viewing it, and delighting in it, gathering what may be for our uſe, we walk as in a paradiſe. Truth is beſt bought when it coſteth us moſt; it muſt be wooed oft and ſeriouſly and with great devotion. As Pithagoras ſaid of the Gods, *Non eſt ſalutanda in tranſitu*, it is not to be ſpoken with in the By and paſſage, it is not content with a glance and ſalutation, and no more; but we muſt behold it with care and anxiety make a kind of perigrination out of our ſelves, run and ſweat to meet it; and then this *Spirit leadeth* us to it. And this great encouragement we have; In this our labour we never fail of the end we labour for. But in our other endeavours and attempts we have nothing to uphold us under thoſe burdens we lay upon our own ſhoulders, but a deceitful hope, which carrieth us along to ſee it ſelf defeated; and the fruſtration of that hope is a greater penalty and vexation than that pains we undertook for its ſake. How many riſe up early to be rich, and before their day ſhutteth up are beggers? How many climb to the higheſt place, and when they are near it, and ready to ſit down, fall back into a priſon? But in this labour we never fail, the Spirit working with us, and bleſſing the work of our hands. He maketh our buſie and careful thoughts as his chariot, and then filleth us with light. Such is the privilege and prerogative of Induſtry, ſuch is the nature of Truth, that it will be wrought out by it. Never did any riſe up early, and in good earneſt travel towards it, but this *Spirit* brought him to his journeyes end. *If thou ſeekeſt her as ſil-* Prov 2. 1, 5.
ver, ſaith the wiſe man, *if thou ſearch for her as for hid treaſures* (which being hid, we remove many things, turn up much earth, and labour hard, that we may come to them) *then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God*. In this work our Induſtry and the Spirits help are as it were joyned and linked together. You will ſay perhaps that the *Spirit* is an omnipotent Agent, and can fall ſuddenly upon us, as he did upon the Apoſtles this day; that he can lead us in the way of Truth,

though we sit still, though our feet be chained, though we have no feet at all. But the Proverb will answer you,

Θεῦ θέλοντος, κἂν ἐπὶ ῥιπὸς πλέοις,

If God will, you may sail over the sea in a sieve. But we must remember, the Spirit leadeth us according to his own will and counsel, not ours. As he is an omnipotent, so is he a free Agent also, and worketh and dispenseth
Eph. 1. 5. all things *according to the good pleasure of his will.* And certainly he will not lead thee, if thou wilt not follow; he will not teach thee, if thou wilt not learn. Nor can we think that the Truth, which must make us happy, is of so easie purchase that it will be sown in any ground, and, as
Matth. 13. 25. the Devil's tares, grow up in us whilest we sleep.

3. The third rule is Μέθοδος, *Method*, or *an Orderly proceeding*, in the wayes of Truth. As in all other Arts and Sciences, so in spiritual Wisdome, and in the School of Christ, we may not hand over head huddle up matters as we please, but we must keep an orderly and set course in our studies and proceedings. Our Saviour Christ hath a Ζητεῖτε πρῶτον,
Mat. 6. 33. *Seek ye first the kingdome of God*, and in that Kingdome every thing in its order. There is something first, and something next to be observed, and every thing to be ranked in its proper place. The Authour of the Epi-
Hebr. 6. 1. stle to the Hebrews telleth us of *principles of doctrine*, which must be learned before we can be led forward to *perfection*; of *milk*, and of *strong*
Heb. 5. 13, 14. *meat*; of plainer lessons, before we reach at higher Mysteries. Nor can we hope to make a good Christian *veluti ex luto statuam*, as soon as we can make a statue out of clay. Most Christians are perfect too soon; which is the reason that they are never perfect. They are spiritual in the twinkling of an eye; they know not how, nor no man else. They leap over all their Alphabet, and are at their ἀμέγα, their end, before they begin. They are at the top of the ladder before they have set a foot to the first step or round. They study heaven, but not the way to it; Faith, but not Good works; Repentance, without a Change, or Restitution; Religion, without Order. They are as high as Gods closet in heaven, when they should be busie at his foot-stool. They study Predestination, but not Sanctity of life; Assurance but not that Piety which should work it; Heaven, and not Grace; and Grace, but not their Duty. And now no marvel if they meet not with saving Truth in this ἀμαθέμα, this so great *disorder* and *confusion*. No marvel, when we have broke all rules and order, and not observed the method of the Spirit, if the Spirit lead us not, who is a Spirit that loveth order, and in a right method and orderly course *leadeth* us *into the truth*.

4. The last is Ἄσκησις, *Exercitation* and *Practice* of the truths we learn. This is so proper and necessary for a Christian, that Christian Religion goeth under that name, and is called *an exercise* by Clemens Alexandrinus, Nyssene, Cyrill of Hierusalem, and others. And though they who lead a Monastical life have laid claim to it as their own (they were called Ἀσκηταί) yet it may well belong to every one that is the Spirit's Scholar, who is as a Monk in the world, shut up out of it even while he is in it, exercising himself in those lessons which the Spirit teacheth, and following as he leadeth; Which is to make the World it self a Monastery. A good Christian is the true Ἀσκητής, and by this dayly exercise in the doctrines of the Spirit doth drive the Truth home, and make it enter into the soul and spirit. Anaxagoras said well, *Manus, causa sapientiæ*; It is not the brain, but the hand, that causeth knowledge and worketh wisdome. And true wisdome, that which the Spirit teacheth, consisteth not in being a good Critick, and rightly judging of the sense of words; or in being a good Logician, drawing out a true and perfect definition of Faith and Charity,

Ἡ χρειακὴ Ἄσκησις ἀπάγει τῷ ψυχῷ τὸ σῶμα. Clem. Al. Strom. l. 4.

Talis quisque est, qualibus delectatur. Inter artificem & artificium mira cognatio est.

Charity, or diſcourſing aptly and methodically of the Leſſons of the Spirit; or in being a good Oratour, ſetting out the beauty and luſtre of Religion to the very eye. No ſaith the Son of Sirach, *He that hath no experience, knoweth little.* Eccluſ.34.10. *Ex mandato mandatum cernimus*; By practiſing the command we gain a kind of familiarity, a more inward and certain knowledge of it. *If any man will do the will of God, he ſhall know the Doctrine.* Joh 7.17. In Divinity, and indeed in all knowledge whoſe end is practice, that of Ariſtotle is true, *Thoſe things we learn to do we learn by doing them.* We learn Devotion by prayer; Charity, by giving of alms; Meekneſs, by forgiving injuries; Humility and Patience, by ſuffering; Temperance, by every day fighting againſt our luſts. As we know meat by the taſt, ſo do we the things of God by practice and experience, and at laſt diſcover Heaven it ſelf in piety. And this is that which S. Paul calleth *doctrine according to godlineſs.* 1 Tim. 6.3. We *taſte and ſee how gracious the Lord is*; Pſal. 34.8. we do as it were *ſee with our eyes, and with our hands handle the word of truth.* 1 Joh. 1.1. In a word, when we manifeſt the Truth, and make it viſible in our actions, the Spirit is with us, and ready in his office to lead us further, even to the inner houſe and cloſet of Truth. He diſplayeth his beams of light, as we preſs forward and mend our pace; He every day ſhineth upou us with more brightneſs, as we every day ſtrive to increaſe. He teacheth us not ſo much by words as by actions and practice, by the practice of thoſe virtues which are his leſſons and our duties. We learn that we may practice, and by practice we become, as David ſpeaketh, *wiſer then our teachers.* Pſal.119 99. To conclude; *Day unto day teacheth knowledge* and every act of piety is apt to promote and produce a ſecond, to beget more light, which may yet lead us further, from truth to truth, till at laſt we be ſtrengthned and eſtabliſhed in the Truth, and brought to that happy eſtate which hath no ſhadow of falſhood, but, like the Spirit of Truth, endureth for evermore. Pſal. 19.2.

The

The First SERMON.

PART I.

MICAH VI. 6, 8.

v. 6. *Wherewith shall I come before the Lord, and bow my self before the high God? Shall I come before him with burnt offerings?* &c.

v. 8. *He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*

Psal. 4. 6.

There be many who say, Who will shew us any good? saith the Prophet David. For Good is that which men naturally desire. And here the Prophet Micah hath fitted an answer to this question, *He hath shewed thee, O man, what is good.* And in the discovery of this Good he useth the same method which the Philosopher doth in the description of his moral Happiness; First he sheweth us what it is not, and then what it is. And as the Philosopher shutteth out Honour and Riches and Pleasure, as being so little necessary that we may be happy without them, so doth the Prophet in the verses going before my Text in a manner reject and cast by *Burnt-offerings* and all the cerimonial and typical part of Moses Law, all that outward, busie, expensive and sacrificing Religion, as no whit essential to that Good which he here fixeth up as upon a pillar for all eyes to look upon; as being of no great alliance or nearness, nor fit to incorporate it self with that Piety which must commend us to God. And, as a true Prophet, he doth not only discover to the Jews the common errour of their lives, but sheweth them yet a more excellent way; first asking the question, *Will the Lord be pleased with thousands of rams?* Whether Sacrifice be that part of Religion with which we may appear and bow before our God, and be accepted? and then in his answer, in the words of my Text, quite excluding it, as not absolutely necessary and essential to that which is indeed Religion.

Non satis est reprehendisse peccantem, si non doceas rectam viam, Colum. de Re Rust. l. II. c. 1.

And here the Question, *Will the Lord be pleased with sacrifice?* addeth emphasis and energy, and maketh the Denyal more strong, and the Conclusion in the Text more positive and binding, then if it had been in plain terms, and formally denyed. Then this *Good* had been shewed naked and alone, and not brought in with the spoyls of that Hypocrisie which supplanteth and overthroweth it, and usurpeth both its place and name. *Shall I come before him with burnt offerings?* is in effect, *I must not do it.*

That

That which is *good*, that which is Religion, hath ſo little relation to it that it can ſubſiſt without it, and moſt times hath been ſwallowed up and loſt in it. It was in the world before any command came forth for Sacrifice: and it is now moſt glorious when every Altar is thrown down, and hath the ſweeteſt ſavour now there is no other ſmoke. The Queſtion putteth it out of all queſtion, That this Good is beſt without it. *What will the Lord do to the husbandmen that killed the heir?* Our Saviour put- Matth. 21. 40, teth it up by way of queſtion: And you know how terrible the anſwer 41. is. *What will he do?* what will he not do? *He will miſerably deſtroy thoſe wicked men. Is it comely that a woman pray uncovered? Judge in your* 1 Cor. 11 13. *ſelves.* You cannot ſay it is comely. As the Athenians uſed to ask the guilty perſons who were arraigned before them, and by ſufficient evidence convict of the crime, *Are you not worthy of death?* that they might firſt give ſentence againſt themſelves, and acknowledge the ſentence to be juſt which was to paſs upon them: So doth the Prophet here ask the ſacrificing Jews, who ſo doted on outward Ceremony that they ſcarce caſt an eye or look towards that which was truly the ſervice of God, as if there were no more required at their hands then that which was to be done at the Altar, *Shall you bring burnt-offerings? Shall you offer up your firſt-born, the fruit of your body for the ſin of your ſoul?* Your ſelves ſhall be witneſs againſt your ſelves, and out of your own mouth ſhall you be condemned. O ye Hypocrites, you cannot be ſo ignorant as to think, nor ſo bold as to profeſs, that this is the true ſervice of God. I remember Gregory Nazianzene calleth Man πνευματικὸν ἄγαλμα, and we may call this *good* in the Text ſo, *a ſpiritual heavenly ſtatue.* And as the Statuary by his art and with his chizel doth work off all that is unneceſſary and ſuperfluous, and having finiſht and made his work complete in every part, fixeth it, as the lively repreſentation of ſome God or Goddeſs, or heroick Perſon, whoſe memory he would perpetuate in the minds of thoſe who are to look upon it; ſo doth the Prophet Micah here, being to delienate and expreſs the true ſervant of God in his full and perfect proportion, firſt out of the lump and maſs which made up the body of the Jews Religion, he ſtriketh off that which was leaſt neceſſary and moſt abuſed, all that formality and outward ceremony in which they moſt pleaſed themſelves; *Burnt offerings* and *calves of an year old*, theſe he layeth aſide, as that which may be beſt ſpared, as that which God did not require for it ſelf, or for any good there was naturally in it; and then he draweth him out in every part, in thoſe parts which do indeed make him up in that perfection in which he may ſhine as a great example of eternal happineſs. *Wherewith ſhalt thou come before the Lord, and bow thy ſelf before the high God? Not with Burnt-offerings*; thoſe he putteth by, as no eſſential materials, as the ſcurf and leaſt conſiderable part of Religion; But with thy Heart and with thy Will and Affections, with a juſt and merciful and broken Heart: With theſe thou ſhalt *walk with him*, or *before him*, even with *Juſtice* and *Mercy* and *Humility*, with thoſe graces which will make thee like unto him, and transform thee into the image of God, and ſet thee up as a fair ſtatue and repreſentation of thy Maker. *He hath ſhewed thee, O man, what is good*, &c.

Or, if you pleaſe, you may conceive of true Piety and that which is *good* as of a Tree of Life planted in the midſt of Paradiſe, in the midſt of the Church, ſpreading as it were its Branches, whereof theſe three in the Text are the faireſt: 1. *Juſtice* and Uprightneſs of converſation, a ſtraight and even Branch, bearing no fruit but its own; 2. *Mercy* and Liberality, yielding much fruit to thoſe weary and faint ſouls who gather it, and are refreſht under the ſhadow of it; and 3. *Humility*,

a branch well laden, full, and hanging down the head.

Hebr. 10. 9. More plainly, and for our better proceeding, thus: *He taketh away the one, that he may establish the other*; He taketh away Ceremony and Sacrifice, that he may set up true Piety and that which is Religion indeed. Which here is 1. termed *that which is Good*, in it self and for it self; which Sacrifices and all other ceremonious parts of Gods worship were not: 2. manifested and pointed out to as with a finger; God by his Prophet *hath shewed it*: 3. Published and promulged as a law; *What doth the Lord require of thee?* 4. Lastly, charactered and drawn out in its principal parts, 1. *Justice* and Honesty, 2. *Mercy* and Liberality, 3. *Humility* and sincerity of mind; which is the beauty and glory of the rest, and commendeth them, maketh our *Justice* and *Mercy* shine in the full beauty of holiness, when we are this and do this as *with*, or *before*, God. These be the particulars.

We begin with the first, That Piety and true Religion is here termed *good*, in it self and for it self, in opposition to the Sacrifices and Ceremonies of the Law. And 1. the Sacrifices and Ceremonious part of Gods worship were *good*, but *ex instituto*, because God for some reason was pleased to institute and ordain them: Otherwise in themselves they were neither good nor evil. They were before they were enjoyned: And men offered them up, not in reference to any command, but out of a voluntary zeal and affection to the honour of God, which they expressed and shewed forth in this especial act, in devoting that unto him which was with them of highest esteem, as more due to the Giver of all things then to them for whose use they were given. God did not command, but did accept them for the zeal and affection of them who offered them up. And he telleth them so himself, *I spake not to your Fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: But this thing I commanded them, saying, Obey my voyce.*

Οὐδεὶς ἦν θυσιῶν τὰ ἄλογα θυσίαν τῷ Θεῷ πρὸ τῆς νόμου μὴ τὴν θείαν διάταξιν ἔθυτε, *Resp. ad Orthod. in operib. Justini Mart. ad Interreg.* 83.

Jer. 7. 22, 23.

2. When they were commanded, they were not commanded for any real *goodness* there was naturally in them, (For what are Blood and Smoke to the God of Spirits?) but brought in for that good effect which the Wisdome of God could work out of them, which had nothing of *Good* in them which might commend them, but the end for which they were ordained. Therefore God commanded them, not as desirable in themselves, but by way of condescension, submitting himself as it were to the present infirmity and condition of the Jews, who were strongly affected to this kind of worship. *Populum pronum idololatriæ ejusmodi officiis religioni suæ voluit astringere*, saith Tertullian; God put this command as it were a bridle into their mouthes, who were too prone to run out beyond their limits; and that they might not offer unto Idols, he confineth and tyeth them up to do it to himself alone. And so they were *good*, but *ex comparatione*, by being compared with something that was worse. If they will sacrifice, it is better they sacrifice to God then to Devils; better do this then do worse; better do that which, had it not been commanded, had been neither good nor evil, then that which is absolutely evil; better do that which God can bear with then that which he hateth; better they should be under the restraint and managing of an indulgent hand then that they should run into those abominations which a Father cannot pardon, and which will make a loving and tender God a consuming fire. Thus they are *good*, being compared with something that is worse: Being put into the scales together, they are valuable, because they outweigh the other. *Et quale est Bonum, quod mali comparatio commendat?* saith Tertullian; What Good is that which were not so, if the evil

Adv. Marcion. l. 2.

evil which it ſhutteth out, and with which it is compared, did not commend it?

3. That which is *good* in it ſelf and in its own nature is alwaies ſo. Piety and true Religion is older then the World: For it is a part and beam of that Wiſdome which was with God from everlaſting, and it ſhineth forth from one end of the world to the other. It hath the ſame ſplendour and brightneſs, when the faſhion of the world changeth every day. It bindeth alike all the men in the world, and endeth not but with it; yea, in its effects it will continue when the world ſhall be diſſolved, even to all eternity. As it was breathed from God, and floweth from his eternal law; ſo it is alwaies the ſame, and remaineth the ſame, till it end in glory. For this there is no *Conſummatum eſt*, no end. *The vail of the Temple is rent in twain*, the Temple it ſelf is buried in ruines, and *not a ſtone left upon a ſtone*; every Altar is thrown down, the Sacrifices and Ceremonies aboliſht; but *quicquid condidit virtus, cœlum eſt*, that which is truly good is as laſting as the heavens. *Heaven and earth may paſs away*, Matth. 5. 18. but not one tittle of this *Good* ſhall fall to the ground.

4. Theſe Ceremonies were confined to Time and Place. *You obſerve* Gal. 4. 10. *dayes and moneths*, ſaith the Apoſtle. Yea, and they obſerved places too: *Yee ſay that Jeruſalem is the place*, ſaith the woman of Samaria to our Sa- John 4. 20. viour. But that which is truly *good* and in it ſelf is of that nature that Time and Place have no power or influence on it, either to ſhrink it up and contract it, or to bound and circumſcribe it, or to put a period to it and cut it off. It is never out of ſeaſon, never out of place. Every day is the good mans Holiday, and his Sacrifice may be offered up at any time. It ſtayeth not for the New-moon or Sabbath-day, but is *res omnium horarum*, may ſhew and diſplay it ſelf at any day, in every hour of that day, in every minute of that hour. Every day, every hour, every minute is the good mans Sabbath and reſt. And as it is not tied to Time, no more is it to Place. *All the ends of the world ſhall remember the Lord*, Pſal. 22. 27. ſaith the Pſalmiſt; and this *Good* in the Text may be ſet up in any part of it. The Church is the place, and the Market is the place, and the Priſon may be the place. *Pietas in plateis ſibi ſecretum facit*; Religion may build it ſelf an oratory, a chapel, in the midſt of the ſtreets, nay in ſtews, in Sodom it ſelf; for there Lot was. And it is the greateſt commendation to be good amongſt the worſt.

5. Laſt of all, the Ceremonious part of Religion was many times omitted, many times diſpenſed with, but this *Good* which is here ſhewn admitteth no diſpenſation. Circumciſion was diſpenſed with, Sacrifice was diſpenſed with, the Sabbath was diſpenſed with; but the true Service of God was ever in force. Who ever was diſpenſed with in a moral and poſitive law? Who ever had this indulgence granted him to defraud or oppreſs his brother, to be cruel and unmerciful to him, or to walk contrary to his God? Who ever was unjuſt on earth by a grant and prerogative from heaven? *Aliud ſunt imagines, aliud definitiones; Imagines prophetant, definitiones gubernant*, ſaith Tertullian: Our lives are *De Monogamia*, c. 6. not regulated by Ceremonies, which paſs away as a ſhadow, but by that law of God which is indiſpenſable. God himſelf hath diſpenſed with the one, but never with the other. When Sacrifices were omitted, and the Sabbath for ſome reaſons was not obſerved, God complained not. We find that in a manner he doth diſclaim Sacrifice, as in this place, and *Iſa.* 1. and *Pſal.* 50. but where doth he hold a controverſie with his people for omitting it? What Ceremony was there almoſt which was not at ſome time and upon ſome juſt occaſion neglected? How many Eaſters, how many Jubilees do we read of? But that *Good*, which is the rule of life, is indiſpen-

ſable: No occaſion muſt withdraw us, no place can bind us, no time hinder us, no neceſſity force us from it, becauſe it requireth no more then our Will, which is the ſame in every place and at every time, and is imputed to us as the Deed it ſelf when we cannot do it, when we have not that power which will reach ſo far as to bring it into act. That which is *good* in it ſelf, παντὶ καὶ πάντως ὡσαύτως ἔχει, is ſo to every man and at all times and in every place, is like to him who is the Fountain and Authour of it, is ſo *yeſterday, and to day, and the ſame for ever.*

Nazianz. Orat. de morte.

Hebr. 13. 8.

This *Good* then in the Text may ſubſiſt in its full beauty and perfection though no altar ſmoke; but a hecatomb, *all the beaſts in the forreſt*, offered up, *ten thouſands rivers of oyl*, will not make up a *juſt* and *merciful* man. For it was obſerved even by ſome of the Jews themſelves, that the greateſt Sacrificers were moſt commonly the greateſt Sinners, who converſing ſo much with ſhadows, and loſt in the admiration of them, had no thought left empty enough to entertein the more ſubſtantial and harder parts of the Law, were ſo buſie on the one that they caſt no look on the other, but in the ſtrength of their Sacrifice and a high conceit of this their formal worſhip walkt careleſly and delicately over them even to that which they forbad. So that to ſay, He is a true Iſraelite becauſe he is frequent at the altar, is no better an argument then that which the Stoick ſo much derideth, *He hath a long cloak and beard, Therefore he is a great Philoſopher.* For neither is Sacrifice the ὕλη, *the matter* and buſineſs, of the Iſraelite, to which his profeſſion bindeth him, but Juſtice and Mercy; nor a grave Out-ſide, of a Philoſopher, but Reaſon. And *the end*, τὸ τέλος, as the Stoick calleth it, of the Iſraelite, is *to do juſtice, and love mercy*; as the Philoſopher is, in all his actions to make Reaſon his rule. Caſt your eye back upon ſome former paſſages in this Prophecy, and you ſhall find that theſe Sacrificers were idolaters; that they were oppreſſours, that in the night they *did ſtudy iniquity*, and *in the morning practiſe* it; that *they did covet fields, and take them by violence; oppreſs a man and his houſe, even a man and his heritage*; that they were cruel and bloodyminded, did *eat the fleſh of the people, and flay their skins from off them*; that they were unjuſt and ignorant and ungrateful; and all this they did bear with eaſe when they led their ſacrifices to the altar, and there laid all to vaniſh away with that ſmoke. It is a wonderful thing to obſerve how ſoon and eaſily we are perſwaded to think well of our ſelves in our worſt condition, how a form of Religion will ſecure us to tread it under our feet, how the doing that which is not good in it ſelf will lift us up and make us active and cheerful in doing that which is abſolutely evil, how the nearer we come unto hell the leſs we fear it. Bring a ſacrifice, ſet fire to your incenſe, bowe the knee, call upon that God whom you blaſpheme, and there will then be no more conſcience of ſin. And therefore in this ſo great abuſe God is forced to give a check to his own command, and preciſely to except againſt that Ceremony, that part of worſhip, which himſelf for ſome reaſons had enjoyned. When *their hands are full of blood*, then *ſatur eſt*, then is he alſo *full, troubled* and *wearied* with their *burnt-offerings:* then he asketh the queſtion by his Prophet, *Will I be pleaſed with thouſands of rams?* that is, I will not. *Incenſe is an abomination. He that killeth a buliock is as if he ſlew a man, he that ſacrificeth a ſheep as if he cut off a dogs neck.* And that of the Hiſtorian proveth true, *Plura peccant dum demerentur quàm dum offendunt*; Their devotion is turned into ſin, their ceremonious diligence doth violate the majeſty of God, they provoke him to wrath with their peace-offerings, and never offend him more then when they worſhip him. We may then learn thus much from the Prophets Queſtion, That the ceremonious part of Gods worſhip, though

Mic. 1. 7.
ch. 2. 1. 2.
ch. 3. 2, 3.
ch. 6.
Iſa. 1. 11—15.
Iſa. 66. 3.
Tacit. Hiſt. 1.

enjoyned

enjoyned by God and performed most exactly by men, yet if it be not driven to that end for which it was commanded, is so far from finding acceptance with God that it is odious and hateful in his sight. For some duties there are *relativi juris*, which are commanded for some farther end, as Sacrifice and Prayer and Hearing and Fasting, which if they end in themselves are but smoke, but words, but noyse, but shews; I may say, but sins. Others there are that have their αὐτάρκεια, as Aristotle speaketh of Sapience, their *end in themselves*, as Denying our selves, Crucifying the old man, Justice, Mercifulness, and Humility: These are done for themselves; for they have no other end, unless it be glory. The first alwaies hath reference to the last, and if they come alone, or with no better a retinue then those sins and irregularities which they countenance, then God *removeth* them, as he did *the high places*; *cutteth* them *down*, as he did *the Groves*; looketh upon them with the like detestation as he doth upon Idoles, as he did upon *the brazen Serpent* when the people *did burn incense to* it, which, though it was lifted up in the wilderness by his command, yet by his command it was pulled down and *broken to pieces* by Hezekiah, and made *Nehushtan*, a lump of brass. 2 Kings 18. 4.

For 1. these outward performances of some part, and the easiest part, of the Law, were not done out of any love to the Law or the Lawgiver. For Love is of a quick and operative nature, and cannot rest in shews and formalities, but will draw them home to the end for which they were ordained. Love presenteth the gift, and the heart also, and, before he cometh to the Altar, maketh the worshipper himself a sacrifice. Love doth not stay at the porch, but entreth the Holy of Holies; doth not stay in the beginnings, but hasteth to the end; doth not contract the duty, but extendeth it to the utmost; doth not draw pictures, but men; doth not sacrifice the beast only, but offereth and consumeth us, bindeth us wholly to the work, forceth and constraineth us, never letteth us rest till we have fulfilled the will of him that commandeth, improveth Sacrifice to Obedience, Hearing to Practise, Fasting to Humility and Repentance. Love may begin, but never endeth in Ceremony. And this is the Reason why Religion hath so many professours and so few friends; so many salutes and so many contempts flung upon her; why she is so much spoke of, as the bird of Jupiter, that Eagle which must carry us to heaven, but hath no more regard then the Sparrow on the house-top or the Owl in the desert; why it is so much talkt of and so little practised. For men do not love it but because it carrieth a kind of majesty and beauty along with it, and striketh every eye that beholdeth it. Because men speak well of her in the gates, and we cannot but speak well of her whilest we are men, therefore we are willing to give her a salute in the midst of all those horrid and hellish offices which are set up against her. We give her a bowe, and let her pass by, as if her shadow could cure us; or we lay hold on the skirts of her garment, touch and kiss them; are loud and busie in the performance of the easiest part; *bind the sacrifice with cords to the horns of the altar*, but not our lust and irregular desires; but let them fly to every object, every vanity; which is to sacrifice a beast to God, and our selves to the Devil.

2. These formal worshippers do not only not love the command, but they do it for the love of something else. They love Oppression and Blood and Injustice better then Sacrifice. And all this heat and busie industry at the Altar proceedeth not from that love which should be kindled and diffused in the heart, but, as the unruly Tongue, is set on fire by hell, hath no other original then an ungrounded and unwarranted love of those profitable and honourable evils which we have set up as our

mark, but cannot ſo fairly reach to if we ſtand in open defiance to all Religion. And therefore when that will not joyn with us, but looketh a contrary way to that which we are preſſing toward with ſo much eagerneſs, we content our ſelves with ſome part of it, with the weakeſt and pooreſt and beggerlyeſt part of it, and make uſe of it to go along with us, and countenance and ſecure us in the doing of that which is oppoſit to it, and with which it cannot ſubſiſt. And ſo well and feelingly we act our parts, that we take our ſelves to be great favourites and in high grace with him whoſe laws we break, and ſo procure ſome reſt and eaſe from thoſe continual clamours which our guiltineſs would otherwiſe raiſe within us, and walk on with delight and boaſting, and through this ſeeming and feigned paradiſe poſt on ſecurely to the gates of Death. In what triumphant meaſures doth a Phariſee go from the Altar? What a harmleſs thing is a cheat after a Sermon? What a ſweet morſel is a widows houſe after long Prayers? What a piece of juſtice is Oppreſſion after a faſt? After ſo much Ceremony the blood of Abel himſelf, of the juſteſt man alive, hath no voice. For

3. Theſe outward performances and this formality in Religion have the ſame ſpring and motive with our greateſt and fouleſt ſins. The ſame cauſe produceth them, the ſame conſiderations promote them, and they are carried to their end on the ſame wings of our carnal deſires. Do you not wonder that I ſhould ſay, The formality and outward preſentments of our Devotion may have the ſame beginnings with our ſins, may have their birth from the ſame womb, that they draw the ſame breaſts, and, like twins, are born and nurſt and grow up together? *Doth a fountain* James 3. 11. *ſend forth at the ſame place ſweet water and bitter?* No; it cannot: But both theſe are ſalt and briniſh; our Sacrifice as ill ſmelling as our Oppreſſion, our Faſt as diſpleaſing as our Sacrilege, and our Hearing and Prayers cry as loud for vengeance as our Oppreſſion. We ſacrifice, that we may oppreſs; we faſt, that we may ſpoil our God; and we pray, that we may devour our brethren. *Like mother, like daughter,* ſaith the Prophet. Ezek. 16. 44. They have the ſame evil beginning, and they are both evil. Ambition was the cauſe of Abſaloms Rebellion, and Ambition ſent him to Hebron to pay his vow. Covetouſneſs made Ahab and Jezebel murderers, and Covetouſneſs proclaimed their faſt. Luſt made Shechem the Son of Hamor a raviſher, and Luſt made him a Proſelyte, and circumciſed him. Covetouſneſs made the Phariſee a ravening Wolf, and Covetouſneſs clothed him in a Lambs skin. Covetouſneſs made his *Corban*, and Covetouſneſs did diſfigure his face, and placed him praying in the Synagogues and in the corners of the ſtreets. *Ex his cauſam accipiunt, quibus probantur*, ſaith Tertullian; They have both the ſame cauſe, for the ſame motives ariſe and ſhew them both. The ſame reaſon maketh the ſame man both devout and wicked, both abſtemious and greedy, both meek and bloody, a ſeeming Saint and a raging Devil, a Lamb to the eye and a roaring Lion. *Scit enim diabolus alios continentiâ, alios libidine occidere,* ſaith the ſame Father; The Devil hath an art to deſtroy us with the appearance of virtue aſſoon as with the poyſon of ſin. For

2 Sam. 15. 1 Kings 21. Gen. 34.

4. This formality in Religion ſtandeth in no oppoſition with him or his deſigns, but rather advanceth his kingdome and enlargeth his dominion. For how many Sacrificers, how many attentive Hearers, how many Beadsmen, how many Profeſſours are his vaſſals? How many call upon God, *Abba*, Father, who are the Devils Children? How many openly renounce him; and yet love his wiles? delight in his craft, which is his Malice? How many never think themſelves at liberty but when they are in his ſnare? And doth not a fair pretenſe make the fact fouler? Doth not Sacrifice

Ex malitia in-genium habet, Tertull. de Idololat.

crifice raiſe the voice of our Oppreſſion, that it cryeth louder? Doth not *a form of Godlineſs* make *Sin* yet *more ſinful?* When we talk of heaven and love the world, are we not then moſt *earthly*, moſt *ſenſual*, moſt *deviliſh*? Is the Devil ever more Devil then when he is *transformed into an angel of light?* And therefore the Devil himſelf is a great promoter of this art of pargetting and painting, and maketh uſe of that which we call Religion to make men more wicked, loveth this foul and monſtrous mixture of a Sacrificer and an Oppreſſor, of a Chriſtian and a Deceiver, of a Faſter and a Bloodthirſty man. And as he was moſt enraged and impatient, as Tertullian telleth us, to ſee the works of God brought into ſubjection under Man, who was made according to Gods image; ſo is it his pride and glory to ſee Man and Religion it ſelf brought under theſe tranſitory things, and even made ſervants and ſlaves unto them. Oh to this hater of God and Man it is a kind of heaven in hell it ſelf and in the midſt of all his torment, to ſee this Man whom God created and redeemed do him the greateſt ſervice in Chriſts livery, to ſee him promote his intereſt in the name of Chriſt and Religion, to ſee him under his power and dominion moſt when he waiteth moſt diligently and officiouſly at the altar of God. The Phariſee was his beloved diſciple when he was on his knees with a diſfigured face. Theſe Jews here were his diſciples, who did run to the Altar, but not from their evil waies; who offered up the blood of beaſts to God, and of the innocent to him. He that faſteth and oppreſſeth is his diſciple; for he giveth God his body, and the Devil his ſoul. He that prayeth much and cozeneth more is his diſciple; for he flattreth God, but ſerveth the enemy; ſpeaketh to the God of truth with his lips, but hearkneth to the Father of lyes and deceit. I may ſay the Devil is the great Alchymiſt of the world; he tranſelementeth the worſt things, to make them more paſſable, and to add a kind of eſteem and glory to them. We do not meet with counterfeit Iron or Copper: but Gold and Pretious ſtones, theſe we ſophiſticate; and when we cannot dig them out of the mine, or take them from the rock, we ſtrive to work them by art out of Iron or Copper, or Glaſs, and call them Gold and Diamonds. Thus doth the Devil raiſe and ſublime the greateſt Impiety, and gild it over with a Sacrifice, with a Faſt, with Devotion, that it may appear in glory, and *deceive, if it were poſſible, the very elect.* We ſee too many deceived with it, who having no Religion themſelves are yet ready to bow down to its Image whereſoever they ſee it, and ſo fix their eye and devotion upon it, that they ſee not the Thief, the Oppreſſour, the Atheiſt, who carrieth it along with him to deſtroy that of which it is the Image, but take it for that which it repreſenteth, as little children and fools take Pictures and Puppets for Men. Is he unclean? who ſeeth that when he is at the Altar? Doth he defraud his brother? who would ſay ſo that ſhould ſee him on his knees? Hath he falſe weights and ballances? It is impoſſible; for you may ſee him every day in the Temple: Are his *feet ſwift to ſhed blood?* It cannot be; for he faſteth often: behold how he hangeth down his head like a bulruſh. The vein of Gold is deep in the earth, and we cannot reach it but with ſweat and induſtry: True Piety, and that which is *good*, is a more rare and pretious thing then Gold, and the veins of it lye deep. Its original is from heaven, in Chriſt, at a huge diſtance from our carnal deſires and luſts, and ſo it requireth great anxiety, ſtrong contention and mighty ſtrivings to reconcile it to our Wills. This Pearl is as it were in a far countrey, and we muſt ſell all to purchaſe it; the whole man muſt loſe and deny himſelf to ſearch and find it out; we muſt lay down all that we have, our underſtandings, our wills and affections, at his feet that ſelleth it: And therefore that we may not

trouble

trouble nor excruciate our ſelves too much, that we may not aſcend into heaven or go down into hell for it; that we may not undergo ſo much labour and endure ſo much torment in attaining it, we take a ſhorter way, and work and faſhion ſomething like unto it which is moſt contrary to it, and tranſelement Impiety it ſelf, and ſhadow it over with Devotion, and publiſh it to others, and ſay within our ſelves, This is it. For what Seneca ſaid of Philoſophy is true of Religion, *Adeò res ſacra eſt, ut ſiquid illi ſimile ſit, etiam mendacium, placeat*; It is ſo ſacred and venerable a thing that we are pleaſed with its reſemblance, and that ſhall ſoon have its name that hath but its likeneſs, that ſhall be the true pearl which is but counterfeit; and by this means all Religion is confined to the Altar, and that ſhall conſecrate that which is not *good*, and make it appear ſo. That Piety which came from the boſome of the Father and was conveyed to us by the wiſdome of the Son, muſt be ſhut up in outward worſhip, in formality and ceremony and ſhew, and that which quite deſtroyeth it and trampleth it under our feet muſt go under that name, and make us great on earth, though it make us the leaſt in the kingdome of heaven, ſo that we ſhall have no place there, but be tumbled down into the loweſt pit. As the Prophet ſpeaketh, *Our ſilver is become droſs, our wine is mixt with water:* Nay, our beſt ſilver, our moſt refined actions, are droſs; our wine is gall and bitterneſs: Or, as he ſpeaketh in another place, *all our righteouſneſs* (and he meaneth ſuch formal and counterfeit righteouſneſs) *is as a menſtruous cloth.*

Iſa. 1. 22.

Iſa. 64. 4.

5. Again, in the laſt place, This Formality and Infincerity is moſt oppoſit to God, who is a God of truth, μονότης, *uniſſimus*, a moſt ſingle and uncompounded Eſſence, *with whom there is no variableneſs nor ſhadow of changing*, ſaith S. James, no mixture nor compaſſion of divers or contrary things. His Juſtice doth not thwart his Mercy, nor his Mercy diſarm his Juſtice; his Providence doth not bind his Power, nor his Power check his Providence. What he is he alwaies is, like unto himſelf in all his waies. Tertullian giveth him theſe two proprieties, *ſimplicitatem, & poteſtatem*, Simplicity or Uncompoundedneſs, and Power. He is τῶν ἀπλημμύρων ἀπλότης, *the Singleneſs of all that are of a pure and ſingle heart.* And hence the ſtricteſt Chriſtians in the firſt times were called ἰνιαῖοι, ſaith the Father, *viri ſingulares*, men that were one in themſelves, and of a ſingle heart, who did ſtrive and preſs forward, as far as Mortality and their frail condition would ſuffer them, εἰς θείαν μονάδα, *to the Divine Unity*, to be one in themſelves, as God is ever moſt one and Unity it ſelf. For God, who gave us our Soul, looketh that we ſhould reſtore it to him one and entire; not contemplating heaven, and wallowing in the mire; not feeding on ceremony, and lothing of purity; not buſie at the altar, and more buſie in the world. The Civilians will tell us, *Dicitur res non reddita quæ deterior redditur*; That cannot be ſaid to be reſtored which is returned worſe then it was when it was firſt put into our hands. And what can accrew to a ſoul by ſacrifice, by ceremony, by any outward formality, if it receive no deeper impreſſions then theſe can make? if we return it back to God with nothing but words and noiſe and ſhews, in the poſture of a bragging coward with his ſcarfs and ribbons and big words and glorious lyes? With no better hatchments then theſe we return it far worſe then we received it, worſe then it was when it was as a ſmooth unwritten table, when it was ſuch a ſoul *qualem habent qui ſolam habent*, ſuch a one which they have who have it only as other creatures have, to keep them alive and in being, and no more. And better we had breathed it out when it was firſt breathed in then that we ſhould thus keep and retain it, and then return it with no better furniture, no better endowed

James 1. 17.

De Bapt. c. 2.

Dionyſ. De Divin. Nom.

Tertull. De Teſtim. anim.

and

and filled, then with ſhadows and lyes. That which adorneth and bettereth a ſoul, and maketh it fit to be returned, muſt be as ſpiritual as it ſelf, Self-denyal, Sincerity, Honeſty, love of Mercy, Humility; Theſe are the riches and glories of a ſoul, which muſt make it fit to be preſented back again into the hands of its Creatour. For theſe, for the advancement of theſe, were all outward Ceremony and Formality ordained, and without theſe *Sacrifice is an abomination*, and the Browniſts calumny or rather blaſphemy will be a truth, our Preaching will be but *Preachments*; our time of preaching, but diſputing to an hour-glaſs; our Pulpits, preſcript places; our ſolemn Faſts, but ſtage-playes, wherein one acteth Sin, another Judgment, a third Repentance, and a fourth the Goſpel; and the bleſſed Sacrament will be but as a Two-peny-feaſt. Or, which is worſe, our outward Formality and buſie Diligence in thoſe duties which require the leaſt, will but ſerve *contenebrare inceſta*, as the Father ſpeaketh, to caſt a miſt and darkneſs upon our impurities, which may hide them from our own eyes, whom it moſt concerneth to ſee them, and for a while from others, who ſee the beſt of us (which indeed is the worſt of us, becauſe it maketh us worſe and worſe) whileſt the evil they ſhadow and hide is in our very bowels, and ſpreadeth it ſelf, and worketh on inſenſibly but moſt ſtrongly and certainly to our ruine. And then it appeareth more ugly and deformed to God's pure and all-ſeeing eye, who never hateth an oppreſſour more then when he ſeeth him at the Altar, and is moſt offended with that fraudulent man who is called Chriſtian. We read in the Hiſtorian, when Nero had but ſet his foot into the temple of Veſta, he fell into a fit of trembling, *facinorum recordatione*, ſaith Tacitus, being ſhaken with the remembrance of his monſtrous crimes. For what ſhould he do in the Temple of Veſta who had defiled his own mother? And how ſhall we dare to enter Gods courts, unleſs we leave our ſins behind us? How dare we ſpeak to a God of truth, who defraud ſo many? Why ſhould we faſt from meat, who make our brethren our meat, and eat them up? At that great day of ſeparation of true and falſe worſhippers, when the Judge ſhall beſpeak thoſe on his right hand, *Come ye bleſſed of my Father, inherit the kingdome prepared for you*, the form or reaſon is not, *For you have ſacrificed often, you have faſted often, you have heard much, you were frequent in the Temple*; and yet theſe are holy duties, but they are *ordinata ad aliud*, ordained for thoſe that follow, and therefore are not mentioned, but in them implyed; *For I was hungry, and you gave me meat; I was thirſty, and you gave me drink; I was naked, and you clothed me; ſick, and in priſon, and you viſited me.* Then outward Worſhip hath its glory and reward when it draweth the inward along with it. Then the Sacrifice hath a ſweet-ſmelling ſavour when a juſt and merciful man offereth it up; when I ſacrifice and obey, hear and do, pray and endeavour, contemplate and practiſe, faſt and repent. And thus we are made one, fit to be lookt upon by him who is *Oneneſs* it ſelf, not divided betwixt Sacrifice and Oppreſſion, a Form of godlineſs and an habitual Courſe in ſin, Diſſembling with God and Fighting againſt him, betwixt an *Hoſanna* and a *Crucifige*, Profeſſing Chriſt and Crucifying him. In this unity and conjunction every duty and virtue, as the ſtars in the firmament, have their ſeveral glory, and they make the Iſraelite, the Chriſtian, a child of light. But if we divide them, or ſet up ſome few for all, the eaſieſt, and thoſe which are moſt attempered to the ſenſe, for thoſe which fight againſt it, and bring in them for the main which by themſelves are nothing; if all muſt be Sacrifice, if all muſt be Ceremony and outward Formality; if this be the concluſion and ſum of the whole matter, if this be the body of our worſhip and Religion, then inſtead

Tertull. Apol.

inſtead of a Bleſſing and an *Euge* we ſhall meet with a frown and a check,
Zeph. 1. 8. and God will queſtion us for appearing before him in *ſtrange apparel* which he never put upon us; queſtion us for doing his command, and tell us he never gave any ſuch command, becauſe he gave it not to this end. *Will he be pleaſed with burnt-offerings*, with Ceremony and Formality? He asketh the queſtion with ſome indignation, and therefore it is plain he will not, but lotheth the Sacrifice as he doth the Oppreſſour and Unclean perſon that bringeth it.

We ſee then (that we may yet draw it nearer to us) that there was good reaſon why God ſhould thus diſclaim his own ordinance, becauſe he made it for their ſakes, and to an end quite contrary to that to which the Jew carried it. We ſee the Prophet might well ſet ſo low an eſteem upon ſo many *thouſand rams*, becauſe Idolaters and Oppreſſours and cruel bloodthirſty men offered them. We ſee Sacrifice and all outward Ceremony and Formality are but as the garment or ſhadow of Religion, which is turned into a diſguiſe when ſhe weareth it not, and is nothing, is a deluſion, when it doth not follow her. For Oppreſſion and Sacrilege may put on the ſame garment, and the greateſt evil that is may caſt ſuch a ſhadow. He that hateth God may ſacrifice to him, he that blaſphemeth him may praiſe him, the hand that ſtrippeth the poor may put fire to the incenſe, and the feet that are ſo ſwift to ſhed blood may carry us into the Temple. When all is Ceremony, all is vain, nay lighter then Vanity: For in this we do not worſhip God, but mock him; give him the skin, when he looketh for the heart; we give ſhadows for ſubſtances, ſhews for realities, and leaves for fruit; we mortifie our luſts and affections as Tragedians die upon the ſtage, and are the ſame ſinners we were, as wicked as ever. Our Religion putteth forth nothing but bloſſomes: or, if it knit, and make ſome ſhew or hope of fruit, it is but as we ſee it in ſome trees, it ſhooteth forth at length, and into a larger proportion and bigneſs then if it had had its natural concoction, and had ripened kindly, and then it hath no taſt or reliſh, but withereth and rotteth and falleth off. And thus, when we too much dote on Ceremony, we neglect the main Work; and when we neglect the Work, we fly to Ceremony and Formality, and lay hold on the Altar. We deal
Clem. Alexandr. 3. Strom. with our God as Ariſtotle of Cyrene did with Lais, who promiſed to bring her back again into her country if ſhe would help him againſt his adverſaries whom he was to contend with; and when that was done, to make good his oath, drew her picture as like her as art could make it, and carried that. And we fight againſt the Devil as *Darius* did againſt Alexander, with pomp and gayety and gilded armour, as his prey rather then as his enemies. And thus we *walk in a vain ſhadow*, and *trouble our ſelves in vain*, and in this region of Shews and Shadows dream of happineſs, and are miſerable; of heaven, and fall a contrary way: as Julius
Suet. Vit. C. Caſar. Cæſar dreamed that he ſoared up and was carried above the clouds, and took Jupiter by the right hand, and the next day was ſlain in the Senate-houſe.

I will not accuſe the foregoing Ages of the Church, becauſe as they were loud for the ceremonious part of Gods worſhip, ſo were they as ſincere in it, and did *worſhip him in ſpirit and in truth*, and were equally zealous in them both; and though they raiſed the firſt to a great height, yet never ſuffered it ſo to over-top the other as to put out its light, but were what their outward expreſſions ſpake them, as full of Piety as Ceremony. And yet we ſee that high eſteem which they had of the Sacraments of the Church led ſome of them upon thoſe errours which they could not well quit themſelves of but by falling into worſe. It is on all hands

agreed

agreed that they are not abſolutely neceſſary, not ſo neceſſary as Mortifying of our luſts, and denying of our ſelves, not ſo neceſſary as actual Holineſs. It is not abſolutely neceſſary to be baptized; for many have not paſſed that Jordan, yet have been ſaved; but it is neceſſary to have the laver of regeneration, and to cleanſe our ſelves from ſin. It is not abſolutely neceſſary to eat the Bread and drink the Wine in the Sacrament of the Lords Supper; for ſome croſs accident may intervene, and put me by: but it is neceſſary to feed on the Bread of life; as neceſſary as my meat, to do Gods will. True Piety is abſolutely neceſſary, becauſe none can hinder me from that but my ſelf; but it is not alwaies in every mans power to bring himſelf to the Font, or approch the Lord's Table. All that can be ſaid is, That, when they may be had, they are abſolutely neceſſary; but they are therefore not abſolutely neceſſary becauſe they cannot alwaies be had. And they who ſtretcht beyond this ſtretcht beyond their line, and loſt themſelves in an ungrounded and unwarranted admiration of theſe Ordinances, which, whileſt we look upon them in their proper orb and compaſs, can never have honour and eſteem enough. Some put the Communion into the mouthes of Infants, who had but now their being; and into the mouthes of the Dead, who had indeed a being, but not ſuch a being as to be fit Communicants. And S. Auguſtine thought Baptiſme of Infants ſo abſolutely neceſſary that Not to be baptized was to be damned, and therefore was forced alſo to create a new Hell that was never before heard of, and to find out *mitem damnationem*, a more mild and eaſie damnation, more fit, as he thought, for the tenderneſs and innocency of Infants.

Now this was but an errour in ſpeculation, the errour of devout and pious men, who in honour to the Authour of the Sacraments made them more binding and neceſſary then they were. And we may learn thus much by this overgreat eſteem the firſt and beſt Chriſtians, and the moſt learned amongſt them, had of them, that there is more certainly due then hath been given in theſe latter times by men who have learnt to deſpiſe all Learning, whoſe great devotion it is to quarrel and cry down all Devotion, who can find no way to gain the reputation of wiſdome but by fierce and loud impugning of that which hath been practiſed and commended to ſucceeding ages by the wiſeſt in their generation; by men who firſt cry down the determinations of the Church, and then in a ſcornful and prophane pride and animoſity deny there is any ſuch collection or body as a Church at all.

But our errours in practiſe are more dangerous, more ſpreading, more univerſal. For what is our eſteem of the Sacraments? More a great deal then theirs, and yet leſs, becauſe it is ſuch as we ſhould not give them, even ſuch as they whom they are ſo bold to cenſure would have anathematized. We think, or act as if we did, that the water of Baptiſme doth cleanſe us, though we make our ſelves more Leopards, fuller of ſpots, then before; that the Bread in the Euchariſt will nouriſh us up to eternal life, though we feed on huſks all the remainder of our dayes. We baptize our children, and promiſe and vow for them, and then inſtill thoſe thriving and worldly principles into them which null and cancel the vow we made at the Font; Hither we bring them to renounce the world, and at home teach them to love it. And for the Lords Supper, what is commonly our preparation? A Sermon, a few hours of meditation, a ſeeming farewel to our common affairs, a faint heaving at the heart that will not be lifted up, a ſad and demure countenance at the time; and the next day, nay before the next day, this miſt is ſhaken off, and we are ready to give Mammon a ſalute and a chearful countenance, the World our ſer-

vice, to drudge and toyl as that ſhall lead us, to rayl as loud, to revenge as maliciouſly, to wanton it as ſportfully, to cheat as kindly as ever we did long before, when we never ſo much as thought of a Sacrament. And ſhall we now place all Religion, nay any Religion, in this? or call that *good*, that abſolutely *good* and neceſſary, for which we are the worſe, abſolutely the worſe, every day? Well may God ask the queſtion, *Will*
Iſa. 1. 12. *he be pleaſed with this?* Well may he by one Prophet ask, *Who hath*
1 Cor. 12. 31. *required it?* and by another inſtruct us, and *ſhew us yet a more excellent way.*

It was not the errour of the Jew alone, to forget true and inward Sanctity, and to truſt upon outward Worſhip and Formality; but ſad experience hath taught us that the ſame errour, which miſled the Jew
Gal. 4. 4, 9. under his *weak and beggerly elements*, hath in *the fulneſs of time* found
James 2. 25. admittance and harbour in the breaſts of Chriſtians under that *perfect law*
Tit. 2. 11. *of liberty*, in which *the grace of God hath appeared unto all men.* I am unwilling to make the parallel; It carrieth with it ſome probability that ſome of them had that groſs conceit of God, that he fed on the fleſh of bulls, and drunk the blood of goats. For God himſelf ſtandeth up
Pſal. 50. 12, 13. and denieth it, *Will I eat the fleſh of bulls, and drink the blood of goats? If I be hungry, I will not tell thee.* If there were not ſuch a conceit, why doth God thus expoſtulate? And is there no ſymptome, no indication, of this diſeaſe in us? Do we not believe that God delighteth in theſe pageants and formalities? that he better liketh the devotion of the Ear then of the Heart? Do we not meaſure out our devotion rather by the many Sermons we have heard, then the many Almes we have given (or which is better) the many evil thoughts we have ſtifled, the many unruly deſires we have ſuppreſt, the many paſſions we have ſubdued, the many temptations we have conquered? Hath not this been our Arithmetick, to caſt up our accounts, not by the many good deeds we have done, which may ſtand for figures or numbers, but by the many reproches we have given to the times, the many bitter cenſures we have paſt upon men better then our ſelves, the many Sermons we have heard, which many times, God knoweth, are no better then cyphers, and by themſelves ſignifie no more? Do we not pleaſe our ſelves with theſe conceits, and lift our ſelves up into the third heaven? Do we not think that God is well pleaſed with theſe thoughts? do we not believe they are ſacrifices of a ſweet-ſmelling ſavour unto him? And what is this leſs then to think that *God will eat the fleſh of bulls, and drink the blood of goats?* nay, may it not ſeem far worſe, to think that God is fed and delighted with our formalities, which are but lyes, and that he is in love with our hypocriſie? I may be bold to ſay it is as groſs an errour and as oppoſite to the wiſdome of God as the other. It is truly ſaid, *Multa non illicita vitiat animus*, That the mind and intention of man may draw an obliquity on thoſe actions which in themſelves are lawful. Nay, *multa mandata vitiat*, it may
Hebr. 10. 31. make that unlawful which is commanded. Oh, *it is a fearful thing to fall into the hands of the living God!* but how fearful is it to have his hand fall upon us when we ſtand at his Altar! to ſee him frown and hear him thunder when we worſhip! in anger to queſtion us when we are doing our duty! What a dart would it be to pierce our ſouls through and through, if God ſhould now ſend a Prophet to us to tell us that our frequenting the Church and coming to his Table are diſtaſtful to him? that our faſts are not ſuch as he hath choſen, and that he hateth them as much as he doth our Oppreſſion and Cruelty, to which they may be the prologue? that he will have none of the one, becauſe he will have none of the other? And yet if we terminate Religion in theſe outward formalities,

malities, make them wait upon our luſts, to bring them with more ſmoothneſs and with more ſtate and pomp and applauſe to their end, to that which they look ſo earneſtly upon, if we thus appear before God, he that ſhall tell us as much of our Hearing and Faſting and Frequenting the Church ſhall be as true a Prophet as Micah the Moraſthite was.

And now, to conclude, if you ask me *wherewith ye ſhall come before the Lord, and bow your ſelves before the moſt High*, look further into the Text, and there you have a full and complete Directory, *Do juſtly, love mercy, and walk humbly with your God.* With theſe you may approch his courts, and appear at his altar. *In aram Dei juſtitia imponitur*, ſaith Lactantius; *Juſtice* and *Mercy* and Sincerity are the beſt and fitteſt ſacrifices for the Altar of God, which is the Heart of man, an Altar that muſt not be polluted with blood. *Hoc qui exhibet, toties ſacrificat, quoties bonum aliquid aut pium facit*; The man that is *juſt* and *merciful* doth ſacrifice as oft as he doth any *juſt* and *merciful* act. Come then and appear before God, and offer up theſe. Nor need you fear that ridiculous and ungodly imputation, which preſenteth you to the world under the name of *mere moral men.* Bear it as your crown of rejoycing. It is *ſtigma Jeſu Chriſti*, a mark of Chriſt Jeſus: And none will lay it upon you as a defect but they who are not patient of any loſs but of their honeſty; who have learnt an art to joyn together in one the Saint and the Deceiver; who can draw down heaven to them with a thought, and yet ſupplant and overreach their brother as cunningly as the Devil doth them. *Bonus vir, Caius Seius*; *Caius Seius is a good man*; *his only fault is, that he is a Chriſtian*, would the Heathen ſay. *He is a good moral man, but he is not of the Elect, that is, one of our faction*, ſaith one Chriſtian of another. I much wonder how long *a good moral man* hath been ſuch a monſter. What is the Decalogue but an abbridgment of Morality? What is Chriſts Sermon on the mount but an improvement of that? and ſhall Civil and honeſt converſation then be the mark of a Reprobate? Shall Nature bring forth a Regulus, a Cato, a Fabricius, Juſt and Honeſt men, and ſhall Grace and the Goſpel of Chriſt bring forth nothing but Zanies, but Players and Actours of Religion, but Phariſees and Hypocrites? Or was the New creature, the Chriſtian, raiſed up to thruſt the Moral man out of the world? Muſt all be Election and Regeneration? Muſt all Religion be carried along in phraſes and words and noiſe, and muſt *Juſtice* and *Mercy* be expoſed as monſters, and flung out into the land of obliyion? Or how can they be elect and regenerate who are not *juſt* and *merciful?* No: The Moral man, that keepeth the commandments, *is not far from the kingdome of God*; and he that is a Chriſtian, and buildeth up his Morality and *Juſtice* and *Mercy* upon his Faith in Chriſt, and keepeth a good conſcience, and *doth to others what he would that others ſhould do unto him*, ſhall enter in and have a manſion there, when ſpeculative and Seraphick Hypocrites, who decree for God, and preordain there a place for themſelves, ſhall be ſhut out of doors.

De vero cultu, l. 6. c. 24.

Tertull. Apolog.

Mark. 12. 34.

Matth. 7. 12.

Come then, and appear before God with theſe, with Innocence and Integrity and Mercifulneſs. *Waſh your hands in innocency, and compaſs his altar.* For *Chriſt hath made us Prieſts unto his Father*; there is our Ordination: *To offer up ſpiritual ſacrifice*; there is our duty and performance: *By Jeſus Chriſt*; there is our ſeal to make good and ſure our acceptance. Chryſoſtom, beſides that great Sacrifice of the Croſs, hath found out many more, Martyrdome, Prayer, Juſtice, Almes, Praiſe, Compunction, and Humility; and he bringeth in too the Preaching of the

Pſal. 26. 6.

Rev. 1. 6.

1 Pet. 2. 5.

In Pſal. 59.

Epiſt. 87. Word: Which all make θυσίαν λυπτικὴν, ſaith Baſil, *a moſt magnificent and pretious ſacrifice.* We need not cull out any more then theſe in the Text: for in offering up theſe we ſhall find the true nature and reaſon of a Sacrifice obſerved. For to make any thing a true Sacrifice there muſt be a plain and expreſs change of the thing that is offered. It was a Bull or a Ram, but it is ſet apart and conſecrate to God: And it is a Sacrifice, and muſt be ſlain. And this is remarkable in all theſe; in which though no Death befall us, as in the Beaſt offered in Sacrifice, but that Death which is our Life, our Death to ſin, yet a change there is, which being made to the honour of Gods Majeſty is very pleaſing and acceptable in his ſight. When we *do juſtly*, we have ſlain the Beaſt, the worſt part of us, our Love of the world, our filthy Luſts, our Covetouſneſs and Ambition, which are the life and ſoul of Fraud and Violence and Oppreſſion, by which they live and move and have their being. When we offer up our Goods, there is a change: For how ſtrong is our affection to them? how do we adore them as Gods? are they not in common eſteem as our life and blood? and do we not as willingly part with our breath
Hebr. 13. 16. as with our wealth? Now who ſo *doth good and diſtributeth* and ſcattereth his wealth, he poureth forth his very blood, *bindeth the ſacrifice with cords to the horns of the altar*, letteth out all worldly deſires with his wealth, and hath ſlain that *ſacrifice*, ſaith S. Paul, *with which God is well pleaſed.* And laſt of all, Humility waſteth and conſumeth us to nothing, maketh us an *Holocauſt*, a whole-burnt-offering, nothing in our ſelves, nothing in reſpect of God; and by this our exinanition, it exalteth all the Graces of God in us, filleth us with life and glory, with high apprehenſions, with lively anticipations of that which is not ſeen, but laid up for us in the treaſuries of heaven. Theſe are the good mans Sacrifice, and they naturally flow from the *Good* which is here ſhewn in the Text, and are the parts of it. Theſe were from the beginning, and ſhall never be aboliſht. And if we offer up theſe, we ſhall never be queſtioned or asked, *Will God be pleaſed with theſe?* For he is pleaſed only with theſe, and for theſe with whatſoever we offer. And he will love us for theſe,
Eph. 5. 2. and accept us in him who, to ſanctifie and preſent theſe, *offered himſelf an*
Hebr. 6. 20. *offering and a ſacrifice of a ſweet-ſmelling ſavour*, even *Jeſus Chriſt the righteous, who is a Prieſt for ever after the order of Melchizedek.*

Thus have we taken a view of the *Good* in the Text as it ſtandeth in oppoſition with the Sacrifices of the Law and outward Formality: And, now the veil is drawn, we ſhall preſent it in its full beauty and perfection in our next.

The

The Second
SERMON.

PART II.

MICAH VI. 8.

He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy; and to walk humbly with thy God?

WE have ſhewed you that Piety is termed *good* in it ſelf in oppoſition to Sacrifice and the Ceremonies of the Law, which were but *ex inſtituto*, for ſome reaſons inſtituted and ordained, but in themſelves were neither good nor evil. We might now take a view of this *Good* as it ſtandeth in oppoſition to the things of this world, which either our Luxury or Pride or Covetouſneſs have raiſed in their eſteem, and above their worth, and called *good*, as the Heathens conſecrated their Affections, their Diſeaſes, their very Vices, and placed them in the number of their Gods. For *Good* is that which all deſire, which all bowe and ſtoop to; but yet it hath as ſeveral ſhapes as there be opinions and conſtitutions of men. And all the miſtake is in our choice, that we ſet up ſomething to look upon which is not worth a glance of our eye; that we call evil *good*, and that *good* which is neither evil nor good, but may make us ſo, *good*, if we uſe it well, and evil, if we abuſe it; (*Non eſt bonum quo uti malè poſſit*; That cannot be truly and in it ſelf good which we may uſe to an evil end, ſaith Seneca) that we propoſe to our ſelves objects which are attended with danger, and very often with horrour, and give to them this glorious title; paint out to our ſelves ſome deformed ſtrumpet, and call her a Goddeſs, and kiſs the lips of that which will bite like a cockatrice. *Good* we deſire, and when our deſires have run to that which we ſet up for *good*, we meet with nothing but evil, which ſheweth not it ſelf till it be felt. We hoyſe up our ſails, and make towards it, and are ſwallowed up in that Sea, as Auguſtine calleth it, of the good things of this world, which we thought might carry us to the end of our hope. We take it for bread, and in our mouth it is gravel. We take it for pleaſure, and when we taſt it it is gall. We hunt after Riches as *good*, and they begger us; climb to Honour, and that breaketh our neck. And though we ſwallow down theſe *good* things as the Ox doth water, yet we are never full. S. Hilary in his Comments on the firſt Pſalm, having obſerved that ſome there were who drew down all their interpretations of that Book reſpectively to ſpiritual things and God himſelf, becauſe they thought it ſome diſparagement to that Book that terrene and ſecular matter

Epiſt. 20.

ter ſhould ſo often interline it ſelf, yet paſſeth on them no heavier cenſure then this, *Hæc eorum opinio argui non poteſt*, &c. We need not be ſo ſevere as to condemn this opinion of theirs, becauſe it proceedeth from a mind piouſly and religiouſly affected, and it is a thing which deſerveth rather commendation then blame, by a favourable endeavour to ſtrive to apply all things to him by whom all things were made. For theſe things are not *good*, but only go under this deputative and borrowed title. The world hath cryed them up, but the Scripture hath no ſuch name for them. *It is good to praiſe the Lord*, nay, *it is good to be afflicted*; this we read: but where do we read, *It is good to be rich, it is good to be honourable, it is good to go in purple, and fare deliciouſly every day?* We find many curſes and woes ſent after them,
Luke 16. 25. but we never find them graced with the title of *good*. *Thou haſt received thy good things*, ſaith Abraham to *Dives*: *Good things*, but *thine*, ſuch as thy luſts eſteemed ſo; *thy good things*, and ſuch *good things* as have helpt to hurry thee to this place of torment. *Good* they are not; for they are ſo far from making a man good, that they make him not rich. Look upon *Dives* at his feaſt, and *Lazarus* at his gates, and which was the rich man? If I ſhould ſay, *Lazarus*, it were no paradox; for *Dives* had nothing of a rich man but his name.

Good then they are not in themſelves, nor can they be, but by being ſubſervient to this *Good* in the Text. And therefore we muſt make another defalcation of theſe Temporal goods, as we did of thoſe Sacrifices which were but temporary. Down muſt Sacrifice, and down muſt *Mammom*: Down muſt his temple and his groves, and no picture, no repreſentation muſt be left of them in our minds. But let us look upon Sacrifice and Formality as ſhadows, and upon the things of this world as leſs then ſhadows, and then upon the ruines of Hypocriſie and Covetouſneſs and Ambition, to build up a temple to true Piety and Religion, and that which is called *Good* here in the Text, which God by his Prophet hath laid open before our eyes: *For he hath ſhewed thee, O man*, not Sacrifice, not the glory of the world (that is the Devils ſhew) *but he hath*
Matth. 4. 8. *ſhewed thee what is good.*

And now having drawn the veil, we may enter the *Sanctum Sanctorum*, the Holy of holies, and behold Piety and that which is *Good*, that *Good*
Auguſtin. Serm. 12. in Matth. which is ſo in it ſelf, real and eternal, *quod nec invitus accipis, nec invitus amittis*, which thou neither receiveſt nor loſeſt but when thou wilt, as thou mayeſt thy poſſeſſions, thy honours, nay thy body and life it ſelf, which all may be taken from thee againſt thy will; that *Good* which is a defluxion and emanation from God himſelf, derived and flowing from that Wiſdome which dwelt with him from all eternity; that *Good* which will make us good here, and raiſe us up to be eternal with him in the higheſt heavens, that *Good* which will give us an heavenly underſtanding, a divine will, angelical affections, and in a manner incorporate us with God himſelf.

And if you pleaſe to look upon it in its perfection of beauty, you may conſider it, 1. as fitted and proportioned to our very nature, 2. as fitted to all ſorts and conditions of men, 3. as lovely and amiable in the eyes of all, 4. as filling and ſatisfying us, 5. as giving a reliſh and ſweet taſt to the worſt of evils which may befall us, whileſt with love and admiration we look upon it, and making thoſe things of the world which are not good in themſelves, uſeful and good and advantageous to us. This is the object which is here ſet up; and it is a fair one; and *Man* is called to be the ſpectatour; *He hath ſhewed thee, O man.* And if he look upon it with a ſtedfaſt and ſingle eye, with affection and love, it will make him

dignum

dignum Deo ſpectaculum, an object fit for the Angels and God himſelf to look upon : For 1. it is fitted to him ; 2. it is opened and made manifeſt, placed before his eye, *He hath ſhewed thee it* ; 3. Laſt of all, it is required of him ; for *what elſe doth he require ?* It is proper for him ; It is diſplayed and laid open before him ; It is a Law to bind him : *He hath ſhewed thee, O man, what is good ; and what doth the Lord require ?*

And firſt, we cannot doubt but God built up Man for this end alone, for this *Good* ; to communicate his Goodneſs to him to make him *partaker of a Divine nature*, to make him a kind of God upon the earth, to imprint his image upon him, by which according to his meaſure and capacity he might expreſs and repreſent God ; 1. By the Knowledge not only of natural and tranſitory things, but alſo of thoſe which pertain to everlaſting life, as it is Col. 3. 10. *being renewed in knowledge, after the image of him that created him :* 2. By the rectitude and ſanctity of his Will, *putting on that new man, which after God is created in righteouſneſs and true holineſs :* Ephes 4. 24. and 3. By the free and ready Obedience of the outward parts and inward faculties to the beck and command of God ; which being Divine, a breathing from God himſelf, cannot but look forward, and look upward upon its original, and ſo teach us to be *juſt*, as *God is righteous in all his wayes*, to *be merciful, as he is merciful, and to walk humbly before him*, who hath thus built us up out of the duſt, but to eternity. I ſay, God hath imprinted this image on Man : And what communion can God have with evil ? What relation hath an immortal Eſſence to that which *paſſeth away*, changeth every day, and at laſt is not ? Take Man for *themiracle of the world*, as Triſmegiſtus calleth him, that *other*, that *leſſer world*, the tye and bond of all the other parts, which were made for his ſake, and what converſation ſhould he have but in heaven ? what ſhould he look upon but that which is *good* ? Or take him as made after Gods image, as having that property which no other creature hath, to underſtand, to will, to reaſon, and determin, by which he was made capable of good, and made to be partaker of it ; and we cannot think he had an Underſtanding given him only to forge deceit and contrive plots, to find out a *twilight* and an opportunity to do miſchief, to invent new delights, to make an art of pleaſure, and draw out a method and law of wickedneſs ; that that which was given him as his counſeller in relation to this good, ſhould be his purveiour in the works of the fleſh, and no better then a pander to his luſt. We cannot think that he had a Will given him to embrace ſhadows and apparitions, which play with our Phanſie, and deceive us ; to wait upon the Fleſh, which fighteth againſt the Spirit and this Image within us. We cannot think he had Reaſon given to diſtinguiſh him from the other creatures, to make him worſe then they. This cannot be the thought of a Man whileſt he remaineth ſo, a *Man*, who is formed and fitted and faſhioned only for that which is *good*. This conſideration made Quintilian himſelf, a heathen, to pronounce, That it was as natural for Man to be good as for Birds to fly, or Fiſhes to ſwim, becauſe Man was made for the one, as the Birds and Fiſhes were for the other.

1 Cor. 7. 31.

Job 24. 15.

Illud minus, malos eſſe tam multos ; nam ut aqua piſcibus, circumfuſus nobis ſpiritus volucribus convenit : Ita certè facilius eſſe oportebat ſecundum naturam, quàm contra eam vivere. Quint. l. 12. Inſtit. orat. c. 11.

Secondly, there is no proportion at all between any corporeal or ſenſual thing and the ſoul of man, which is a ſpirit and immortal, and ſo reſembleth that God which breathed it into us. For, as Lactantius ſaid ; God is not hungry, that you need ſet him meat, nor thirſty, that you ſhould pour out drink unto him, nor in the dark, that you need light up candles And what is Beauty, what is the Wedge of gold, to the Soul ? The one is *from the earth, earthly ; the other is from the Lord of heaven. The World is the Lords*, and the World is the Souls, *and all that therein is.* And to behold the Creature, and in the World, as in a book, to ſtudy and find

1 Cor. 15 45.

Pſal. 24. 1.

out

out the Creatour; to contemplate his Majeſty, his Goodneſs, his Wiſdome; and to diſcover that happineſs which is prepared for it; to *behold the heavens, the works of Gods hand*, and purchaſe a place there; to converſe with Seraphim and Cherubim; this is the proper act of the Soul for which it was made, this, this alone was proportioned to it. And herein conſiſteth the excellency and very eſſence of Religion, and the *Good* which is here ſhewed us, in exalting the Soul, in drawing it back from mixing with the Creature, in bringing it into ſubjection under God the firſt and only Good, in uniting it to its proper object, in making that which was the breath of God breathe nothing but God; The Soul being as the matter, and this *Good* here, that is Piety and Religion, the form; the Soul being ὑποδοχὴ (for ſo Plato calleth Matter) *the receptacle* of this *Good*, as the Matter is of the Form, and never right and of a perfect being till it receive it; this *Good* being as the ſeed and the Soul the ground, the *matrix* and the womb. And there is a kind of ſympathy between this *Good*, this immortal ſeed, and the heart and mind of Man, as there is between Seed and the womb of the Earth. For the Soul no ſooner ſeeth it unclouded, unvailed, not diſguiſed and made terrible by the intervention of things not truly good, but upon a full manifeſtation ſhe is taken, as the Bridegroom in the Canticles, with its eye and beauty. Heaven is a fair ſight, even in their eyes who tend to deſtruction; ſo that there is a kind of nearneſs and alliance between this *Good* and thoſe notions and principles which God imprinted in us at the firſt. And therefore even Nature it ſelf had a glimpſe, a weak and imperfect ſight, of this *Good*, and ſaw a further mark to aim at then this world in this ſpan of time could ſet up. Hence Tully calleth Man *a mortal God*, and Seneca telleth us, that by that which is beſt in Man we go before other creatures, but follow to joyn with that which is truly good, by which we may be carried along to the fountain of God, even God himſelf.

2. de Finib.

Senec. ep. 76. *In homine quid optimum? Ratio; hac antecedit animalia, deos ſequitur.*

For again, as this *Good* here, that is, Piety and Religion, beareth a ſympathy and correſpondence with the mind of Man, ſo hath the Soul of Man δύναμιν πλαστικὴν, *a formative quality*, a power to ſhape and faſhion it, and by the ſweet influence and kindly aſpect of Gods quickening grace to bring forth ſomething of the ſame nature, ſome heavenly creature, *the New man, which is made up in holineſs and righteouſneſs*, in *Juſtice* and *Mercy* and *Humility*, which are the *Good* in the Text; The beauty of which may beget and raiſe up that violence in us which may break open the gates of heaven, beget a congregation of Saints, of *juſt* and honeſt men, a numerous poſterity to Abraham of hoſpital and *merciful* men; and an army of Martyrs, which ſhall in all *humility* lay down their lives for his ſake that gave them, and forſake all to joyn and adhere to this *Good*.

Eph. 4. 24.

And now in the ſecond place, as it is fitted and proportioned to the Soul of man, ſo is it to every ſoul of man, to all ſorts and conditions of men. It is fitted to the Jew and to the Gentile, to the bond and to the free, to the rich and to the poor, to the ſcribe and to the ideote, to the young and to the aged. No man ſo much a Jew, no man ſuch a bored ſlave, no man ſuch a Lazar, none ſo dull and ſlow of underſtanding, no ſuch Barzillai, but he may receive it. Freedom and Slavery, Circumciſion and Uncircumciſion, Riches and Poverty, Quickneſs and Slowneſs of underſtanding, in reſpect of this *Good*, of Piety and Religion, are all alike. Religion is no peculiar, but the moſt common and the moſt communicative thing that is. κοινὰ, νόμος, προφῆται, χάρις, πίστις, ἐλπὶς, ἀγάπη, &c. *The Law, the Prophets, the Oracles, Grace, Faith, Hope and Charity, theſe*, ſaith Nazianzene, *are common to all, as common as the Sun; are the goods and poſſeſſions, οὐ δυνατωτέρων, ἀλλὰ τῶν βελομένων, not of the mightieſt or the wiſeſt, but of thoſe*

Orat. 26. Οὐδὲν τῆς πίστεως ἀμφοῖν ἀδικώτερον, &c. *Ib.*

thoſe who are willing to receive them. Nor were there any thing more unjuſt then our Faith and Religion (ſaith he) *if it were entailed only on ſome few*; if God, whoſe Property and Nature it is to do good, ſhould diſpenſe that Good moſt ſparingly which doth moſt pleaſe him: if he ſhould ſhut it up, as he doth Gold and other Mettals, in the bowels of the earth, and ſeal a patent but to ſome few to find and dig it out; if it ſhould be left, as the things of this world are, in the uncertain and unequal hand of Chance; or if, looking alike on all, it ſhould withdraw and hide it ſelf from the moſt, and be unatchievable and not to be attained to by ſome, when it is bound up as it were in the boſome of others. No; the moſt excellent things are moſt common, and offered and preſented to all. Nothing is ſo common as this *Good*; and when other things fly from us, and, as we follow after them, remove themſelves farther off, and mock our endeavours, this is alwayes near us, ſhineth upon us, inviteth and ſolliciteth us to take it for our guide, that it may lead us in a certain and unerring courſe through the falſe ſhews and deceitfulneſs of this world, through blackneſs and darkneſs, to the end for which we were made. This *Good* is every mans good that will: As Aquinas is ſaid to have replyed to his ſiſter, when ſhe askt him how ſhe might be ſaved, *Si velis*, If you are willing, you may. Every covetous perſon is not rich; Every ambitious man hath not the higheſt place; Every ſtudent is not a great clerk. But Piety openeth the gate to every man that knocketh; and he that will, entreth in and taketh poſſeſſion of her. *Faſtidioſior eſt ſcientia quàm virtus. Paucorum eſt ut literati ſint; omnium, ut boni.* That which is beſt is moſt acceſſible. And when other things, Knowledge and Wealth and Honour, are coy and keep a diſtance, and when we have them, are deſultorious, and ready in the midſt of all our joy and pride to leave us, and leave us nothing but a heavy heart and dropping eye to look after them; this *Good* is ever before us, and never removeth it ſelf till we chaſe it away; is ever with us, if we will, and if we will, as the father in the Goſpel telleth the elder ſon, we may *be ever with it, and all that it hath is ours.* In a word, it is moſt kind and moſt beneficial when moſt profeſs it. It is not lapt up in the ephod, as belonging to the Prieſt alone: for it was not *ſhewed* to him alone, nor was it *required* of him alone. Every branch and part of it concerneth you who are to be taught as much as them that are ſet over you in the Lord to teach you. The People are bound to be as holy as the Prieſt, and they are both to paſs the ſame narrow way. Nor are the gates of heaven ſo made that they will fly open to the People, but muſt be beat upon with violence by the Prieſt; that he muſt bow and ſtoop, and lye down in the duſt, and mortifie himſelf, and then be *ſcarcely ſaved*, as S. Peter ſpeaketh, but they may walk on in the luſt of their hearts, and do what they pleaſe, and then enter Heaven with all their ſins, with Hell it ſelf about them. This is a dangerous errour, and we have reaſon to fear it hath ſent many the other way, even to the place of torment, where it will bring no eaſe at all to them to ſee thoſe whom they fooliſhly thought this *Good* did only concern beaten with more ſtripes then they. All are men, and this *Good* is *ſhewn* to all, and *required* of all; and *tribulation and anguiſh will be upon every ſoul* that regardeth it not, upon the Prieſt firſt, and alſo upon the People.

Petrach. l. 7. Re. Fam ep. 17.

Luk. 15.31.

1 Pet. 4.18.

Rom. 2. 9.

Thirdly, as it is fitted to all men, ſo is it lovely and amiable in the eyes of all. And this is the glory and triumph of Goodneſs and Piety, that it ſtriketh a reverence in thoſe who neglect it, findeth a place in his breaſt whoſe hand is ready to ſuppreſs it, is magnified by thoſe who revile it, *& tunc vincit cùm lædùtur, tunc intelligitur cùm arguitur*, then con-

quereth when it cannot prevail, is then underſtood when it is oppoſed, and then gaineth honour when it cannot win aſſent. Oh what a victory and triumph had Chriſts Innocency over the heart and tongue of Pilate
Luke 23. 24. even then when he gave ſentence of death againſt him! *Be it as you re-*
v. 4, 14. *quire*; this his Ambition and Fears forced from him: but, *I find no fault in this man*; this was the victory of Chriſts Innocency, which made his Judge his Advocate, who at once pleadeth for him and condemneth him. How glorious were the bleſſed Martyrs in their thoughts who dragged them to execution? How do the wicked Saint them in their heart whom they gnaſh at with their teeth? How do their Paſſions rage againſt them when their Reaſon acquitteth them? How do good men beat down and diſmay their enemies in their very fall? and how do their enemies ſecretly wiſh that, being ſuch, they would not be ſuch, but caſt in their lots
Eccluſ. 49. 1. with them, and be as wicked as they? *The remembrance of* Joſiah, ſaith the Wiſeman, *is like a perfume, as ſweet as honey in all mens mouthes.* For as the one taketh the Senſe, ſo doth the other ſurpriſe the Reaſon, and is as proper and natural to the Underſtanding as Honey and Muſick are to the Senſe. And this is taken from the common ſtock of Nature, and we never loſe it but with our ſelves, nor can we lay it by till we are unmanned, and like Nebuchadnezzar, driven into the field and turned into beaſts. For who was ever ſo intemperate as to condemn Temperance for a vice? Who was ever ſuch a traitour as to write a panegyrick on Rebellion? Who was ever ſuch a devil as not to wiſh himſelf a Saint? We deny not but that continuance in ſin, advantage and proſperity in ſin, the pleaſures of ſin, the long-ſuffering of God, which may be lookt upon as an applauſe from heaven, the cringes and idolatry of Paraſites, the profit of ſin, the honour of ſin, may ſwell and puff up a man of Belial, and build him up into a moſt unholy faith, That thus, thus it ſhould be; That there is no virtue but a thriving vice, no holineſs but powerful and glorious hypocriſie; That Vice bowed to is virtue, and Virtue whipt and diſgraced is vice: But then many a ſad interval he hath, many a twinge and gnawing at his heart, that he dare not look upon his Sin but in this dreſs and ſtate; and maugre all theſe, many a bitter remembrance, which diſquieteth and buffeteth him, that in this height and glory he ſhaketh and wavereth and is unſtedfaſt in this his faith, that he cannot give a full and conſtant aſſent to that which he is ſo willing to believe, cannot be perſwaded of what he is perſwaded, nor believe what he doth believe, but is ſick and well, is reſolved and trembleth, condemneth and abſolveth himſelf every day, and cannot live in peace in that ſin in which nevertheleſs he may be reſolved to dye. To conclude this; Even they who weary themſelves in the wayes of wickedneſs know there is no reſt but in this *Good*; and thoſe fools who count Piety as madneſs, when they make a truce with their Paſſions, and conſult with Reaſon, are ſo wiſe as to ſee and admire and acknowledge the beauty of this *Good.*

Fourthly, as this *Good* in the Text is lovely and amiable, ſo is it filling and ſatisfying, ſo fitted to the Soul that it filleth it when nothing elſe can. For that which filleth a thing muſt be proportioned to it. The Heart of man is a little member; *It will not*, ſaith S. Bernard, *give a Kite its breakfaſt*; and yet it is too large a receptacle, of too great a compaſs, for the whole world to fill. *In hoc toto nihil ſingulis ſatis eſt*; There is nothing in the whole Univerſe which is taken for enough by any one particular man, nothing in which the appetite of a ſingle man can reſt. Only this *Good* here in the Text can fit it, becauſe it is fitted to it. Honour is but air, and is loſt in the graſping; Riches are but earth, and ſink from us in the digging; Pleaſures are but ſhadows, and ſlip through our embraces;

but

but this *Good* is a ſolid, permanent, laſting thing, changeth the Soul into it ſelf, filleth it in every part, and bringeth delight where it filleth. *I have ſeen an end of all perfection, but thy law is exceeding large*, ſaith David; So large as *to fill the ſoul as with marrow and fatneſs.* We are told by thoſe who have written of the Indians, that there are certain birds there which ſeem to call paſſengers to them, making a kind of articulate noiſe, *Lo, here it is*; and when paſſengers deceived with this note draw near to that place from whence the ſound came, the birds fly away, and at ſome diſtance renew their note; and ſtill, as the paſſengers approach, fly away, and then take up the ſame note, till they have quite led them out of their way. *Penes hiſtoricos fides eſto*; Let the truth of this be what it will: What theſe birds are ſaid to do, that which we ſo much dote on and follow after, the things of the world, which are the *Good* that is moſt ſought after, do truly act: Some ſong they ſing, ſome pleaſure they preſent, to draw us near unto them. For that which is pleaſant and fair to the ſenſe hath not only a voice, but is eloquent to perſwade, and it ſeemeth to beſpeak us, *Lo, here it is; Here is Happineſs*; and when we ſend out our Deſires to overtake it, they miſs and come ſhort and are fruſtrate. Our Covetouſneſs followeth it, but it flyeth away. Still we purſue it, and that ſtill withdraweth, and ſo we loſe our way, wander and erre, open to the rage of every beaſt, of every temptation, that aſſaulteth us, and at laſt fall into the pit of deſtruction. And here is the difference between that which is truly good and that which but coloureth for it, and appeareth ſo; In the one our Appetite pleaſeth us, but experience is diſtaſtful; it is honey in the deſire, but gall in the taſte: In the other, in that which is truly good, our Appetite many times is dull and queazy, but when we have taſted and chewed upon it, it is *ſweeter then the honey or the honeycomb:* It may be gall in the appetite, but in the taſte it is manna. If you put them into the ſcales to weigh them, there is no compariſon: You may as well meaſure Time with Eternity, or weigh one ſand of the ſhore with the whole Ocean. For he that feedeth on Lyes muſt needs be empty, when it is truth alone that filleth us.

Pſal. 119. 96.

Nieremb De art. vol.

Laſt of all, as this *Good* filleth and ſatisfieth us, ſo it giveth a ſweet reliſh and taſt even to Miſery it ſelf, and thoſe evils which we ſo fear as if there were none but thoſe. It maketh thoſe things which are not good in themſelves uſeful and advantageous to us; and as S. Baſil obſerveth, it is not changed or loſt in the multitude and throng of thoſe evils which compaſs us about on every ſide, but changeth and turneth them, and maketh them helpers of our joy, maketh Loſs gain, enricheth Poverty, ennobleth Diſgrace, ſhineth upon Afflictions that we may rejoyce in them, crowneth Perſecution with bleſſedneſs, and is that alone which maketh Saints and canonizeth Martyrs. It is the delight of Man, the delight of Angels, the delight and glory of God himſelf. In reſpect of Religion it is not material whether we be rich or poor, naked or clothed, at the mill or on the throne. *Cenſum non requirit*; *nudo homine contenta eſt:* Religion and Piety require nothing but a Man: For it were ſtrange we ſhould think this *Good* was ſhewed, this Religion ordained, to put us to charges. Indeed he that imbraceth it, and keepeth this treaſure in his heart, can never be poor, nor weak, nor naked, nor diſhonourable. For in what weakneſs is not he ſtrong? In what ſolitude hath not he troops to guard him? Or when is he poor who poſſeſſeth all things? When is he alone who hath Piety for his companion and the Angels for his Miniſters? When is he diſhonourable who is clothed with this robe of righteouſneſs? He that hath nothing in this world, if he hath not this art of enjoying Nothing, *Perdidit infelix totum nil*, hath utterly loſt the benefit

De Gratiar. actione, T. 1. p. 357.

of that Nothing. This may ſeem a Paradox, and ſo doth every thing to the Fleſh, and to the Senſitive part which doth confine and regulate it, which indeed is to honour and ſpiritualize it; but Reaſon and Religion diſcover more groſs abſurdities and ſolœciſmes in the motions and applications of the Senſe, which waſteth it ſelf in its inclinations and longings, and is loſt in its paradiſe, in that flattering object to which it was carried with ſuch violence: And ſo we are made poor in the midſt of our heaps, baſe and diſhonourable in our Zeneth, when we are at the higheſt; we are ſick, and tremble, as Belſhazzar did, at a feaſt, and are quickly weary of thoſe delights we longed for; we have leaſt when we have moſt, and have nothing when we have all; when with this *Good* here in the Text (when in appearance we have nothing) we have more then this world can give, and are then richeſt when we are thrown out of it, and are then at the end of our hopes when to the eye of fleſh we are loſt for ever.

Again, as this *Good* ſweetneth our Miſery, ſo it improveth our Wealth, maketh that uſeful to us which might otherwiſe ruine us, maketh that as a chain and ornament about our necks which the Devil uſeth to make his ſnare. *Pariſienſis* calleth it *honeſtiſſimum furem*, the honeſteſt thief in the world, which by taking from us maketh us richer. In a word, it
Luke 16. 9. maketh *the unrighteous Mammon a friend. Non enim auri vitium eſt avaritia*; Covetouſneſs is not the fault of Gold, nor Gluttony of Meats, nor Drunkenneſs of Wine, but of men; *nec dificitur ad mala, ſed malè*, ſaith Auguſtine. We fail not in things evil in their own nature, but our great defect is, that even againſt the order of Nature we abuſe thoſe things to evil which are naturally good. All the riches in the world can-
Mark 12. 42. not raiſe a cloud, ſaith Baſil; but yet we ſee *the widows two mites* did purchaſe heaven. All the dainties, all the glory which we ſee, cannot
Matth. 10. 42. bring us back again into Paradiſe, and yet *a cup of cold water* ſhall find *its reward*. And this is the end why they are given, to wit, to be ſubſervient to this *Good*, to be the matter whereon it may ſhew its art and skill, and extract Manna out of meat, and the Water of life out of drink, and Eternity out of that which paſſeth away as a ſhadow, and returneth no more. For ſenſible things, ſaith Baſil, are as types and repreſentations of ſpiritual, and point out to them, as the Sacrifices under the Law did to Chriſt, and ſhall have their *conſummatum eſt*, and be aboliſht, as they were: and therefore we may ſo far make uſe of them (and it is the beſt uſe we can put them to) as to make us in love with this true *Good* which will lead us unto bliſs, and ſo think of them as if there no gold at Ophir, no pearl but Sanctity, no riches but Godlineſs, no purchaſe but Eternity. And this is the *Good* in the Text, 1. fitted and proportioned to the nature of our ſoul, 2. fitted to all ſorts and conditions of men, 3. lovely and amiable in the eyes of all, 4. filling and ſatisfying all, and 5. giving a ſweet reliſh to the worſt of evils, which we have moſt to fear; and making that which is not good in it ſelf, good and profitable and advantageous to us. View it well and conſider it, and you cannot but ſay it is worth the ſhewing, worth the ſight, and worth the purchaſe, though we lay down all that we are worth for it.

And now to proceed, that you may fall in love with it and embrace it, it is 1. laid open and naked and manifeſted unto you, 2. publiſht by open proclamation, as a Law, which hath *δύναμιν ἀναγκαστικὴν, a forcing and neceſſitating power*; that if the cords of Love will not draw you, the bonds and force of a Law may confine you to it. 1. God ſheweth it; *He hath ſhewed thee, O man, what is good:* 2. He requireth it, he willeth and commandeth it; *and what doth the Lord require of thee, but,* &c.

First,

First, that which is truly *good* is open and manifeſt unto all. God expoſeth and layeth it open, putteth it to ſale, and biddeth us *come and buy*. It is *a treaſure*, and he hath unlockt it; it is *a pearl*, and he hath opened the caſket. It is his *light*, and he *hideth it not under a buſhel*. It is *a rule* by which we are to *walk*; and being it concerneth our conduct in our way, it is eaſie and obvious and open to the weakeſt underſtanding. *Suâ fronte proponitur*, ſaith Tertullian; It is preſented to us without any maſk or veil. For indeed it is the property of a Rule to be ſo, perſpicuous. Otherwiſe it is not a Rule, but an Oracle, or rather a Snare to catch us. For how ſhall we be able to embrace it if we cannot ſee it? How ſhall we be able to do our duty if we know not what it is? *If the trumpet give an uncertain ſound, who ſhall prepare himſelf to battle?* ſaith S. Paul. If this *Good* be clouded with darkneſs and perplexities, who ſhall gird up his loyns to make his approches and addreſſes to it? It is true indeed, to draw near; to lay hold and joyn with it, having no better retinue commonly then Contempt and Reproch, then Miſery and Affliction, then Perſecution and Death, being compaſſed about with theſe terrours, is a matter of difficulty, in regard of our Weakneſs and Frailty, which loveth not to look upon Beauty in ſuch a dreſs, and of that domeſtick war which is within us, and that fight and contention which is between the Fleſh and the Spirit: And in this reſpect it is a *narrow way*, and we muſt uſe a kind of violence upon our ſelves to work through it to our end: But yet it is *ſhewn* and manifeſted, and the knowledge of the way is not ſhut up and barricadoed except to thoſe who are not willing to find it, but run a contrary way by ſome falſe light, which they had rather look upon and follow then that which leadeth them upon the pricks, upon labour and ſorrow and difficulty. Whatſoever concerneth a *Man* is eaſie to be ſeen; for it is as open as the Day. In other paſſages and diſpenſations of himſelf, in other effects of his power and wiſdome, God is *a God afar off*, but in this which concerneth us he is near *at hand*, he is with us, about us, and within us. In other things, which will no whit advantage us to ſee, *he maketh darkneſs his pavilion round about him*, but in this he diſplayeth his beams. *His way is in the whirlwind, and his footſteps are not known.* Why he lifteth up one on high, and layeth another in the duſt; Why he now ſhineth upon my tabernacle, and anon beateth upon it with his tempeſt; Why he placeth a man of Belial in the throne, and ſetteth the poor innocent man to grind at the mill; Why he paſſeth by a brothel-houſe, and with his thunder beateth down his own temple; Why he keepeth not a conſtant courſe in his works, but to day paſſeth by us in a ſtill voice, and to morrow in an earthquake, as it is far removed out of our ken and ſight, ſo to know it would not promote or forward us in our motion to happineſs. We are the wiſer that we do not know theſe things: For there is no greater folly in the world then for a mortal finite creature to diſcover ſuch a mad ambition as to deſire to know as much and be as wiſe as his Creatour. *This was my infirmity*, ſaith David; I was even ſick when I did think of it: and he checketh himſelf for it. Behold, the world is my ſtage; and here I muſt move by that light which God hath offered me, and not be put out of my part to a full ſhame by a bold and unſeaſonable contemplation of his proceedings, not run out of my own wayes by gazing too boldly on his. My buſineſs is to embrace this *Good*, and that will be my *Angel to keep me in all my wayes, that I daſh not my foot againſt a ſtone*, againſt perplext and croſs events, which are thoſe ſtones we ſo hardly digeſt. I cannot know why God *lifteth up one and pulleth down another*; but if I cleave to this, this will lift up my head, even when I am down. It is not fit I ſhould know

Iſa. 55. 1. Matth. 13. 44, 45. Matth. 5. 15. Gal 6. 16. 1 Cor. 14 8. Jer. 23. 23. Pſal. 18. 11. Nah. 1 3. Pſal. 77. 19. Pſal. 77. 10. Pſal. 91. 11, 12. Pſal. 75 7.

why

Jer. 12. 1. *why the wicked proſper*; but by this light I ſee a Serpent in their Paradiſe, which will deceive and ſting them to death. Why they proſper I cannot find out; but he that ſeemeth to hide himſelf cometh ſo near me as to Prov. 1. 32. tell me that *their proſperity ſhall ſlay them*, that their greateſt happineſs is their greateſt curſe, and, if there be a hell on earth, it is better then their heaven. It is not convenient for me to know things to come; *quem* Horat. l. i. od. 11. *mihi, quem tibi Finem Dii dederint*, what will be my end, and what will be theirs; to know the number of their dayes, how long they ſhall rage, and I ſuffer. Theſe are like the ſecrets of great Princes, and they may undo us; and therefore they are lockt up from us in the preſcience and boſome of God, and he keepeth the key himſelf, and will not ſhew them. Pſal. 55. 22. But *caſt thy burden upon him*, do thy duty, exerciſe thy ſelf in that which he hath *ſhewn*, and then thou mayeſt lye down and reſt upon this, that 2 Pet. 2. 3. *their damnation ſleepeth not*, that their rage ſhall not hurt thee, and that thy patience ſhall crown thee. In a word; If it be evil, and thou foreſeeſt it, it may caſt thee down too low; and if it be good, it may lift thee up too high, and thy exaltation may be more dangerous then thy Pſal. 34. 14. fall: but *eſchew evil, and follow that which is good*, and this will be a 1 Pet. 3. 11. certain propheſie and preſage of a good end, be it what it will, whether it come to meet thee in the midſt of rayes or of a tempeſt. Theſe things God will not ſhew thee, becauſe thy eye is too weak to receive them.

Nor, in the next place, will he anſwer thy Curioſity, and determin every queſtion which thou art too ready to put up, nor redeem thee from thoſe doubts and perplexities which not Knowledge but Ignorance hath led thee into, and ſo left thee in that maze and labyrinth out of which thou canſt not get. For it favoureth more of Ignorance then of Knowledge to venture in our ſearch without light, to conclude without premiſſes, and to affect the knowledge of that which we muſt needs know was yet never diſcovered, and therefore can never be known. That *Good* which is good for us God bringeth out of the treaſurie of his Wiſe- Pſal. 34. 8. dome, and layeth it before us, and biddeth us *come and ſee how gracious he is*. But that which is *curioſæ diſquiſitionis*, as Tertullian ſpeaketh, of a more ſubtle nature, he keepeth from our eyes. For Religion may ſtand faſt as mount Sion, though it have not thoſe deeper ſpeculations to ſupport it, which many times ſupplant and undermine it, and rob it of that precious time and thoſe earneſt endeavours which were due and conſecrated to it alone. What a fruitleſs diſpute might that ſeem to be between S. Hierome and S. Auguſtine concerning the Original of the Soul? when after long debate, and ſome heat, and frequent intercourſe of letters, S. Auguſtine himſelf confeſſeth in his Retractations, *De origine animæ nec tunc ſciebam, nec adhuc ſcio*, Concerning the Soul's original I knew nothing then, and know as little now. What a needleſs controverſie aroſe between the Eaſtern and the Weſtern Biſhops concerning the time of the keeping of the Feaſt of Eaſter? when whenſoever they kept it, they gave ſome occaſion to ſtanders by of fear that they kept it both with the leaven of malice and uncharitableneſs. And what a weakneſs is it to put that to the queſtion which before inquiry made we may eaſily know we ſhall never find? Many ſuch queſtions have been in agitation, many ſuch inquiries made; and ſome others of another nature, which do not deſerve the name of queſtions, becauſe they cannot be reſolved, or are reſolved with ſo little profit; as concerning the ſtate of the Dead, which they could not or would not diſcover who were raiſed from it; of the nature of Hell-fire, when it ſhould be the ſtudy of our whole life to be thoſe *New creatures* who ſhall never know it; of the condition of Infants

that

that dye in the womb; of Gods Decrees, and the order of them; of his Omnipotency, Omniſcience, Omnipreſence, which we as boldly ſpeak of as we do of the Virtues in Ariſtotles Morals, as if we did ſee him as he ſeeth us, and did *know* him *as we are known.* Many more Queſtions there are; and to theſe, many Caſes of conſcience, which do rather perplex and rack the Conſcience then guide and ſettle it; and too many which, as the Apoſtle ſpeaketh of *Fornication* and *Uncleanneſs*, are *not fit to be named amongſt us. Poteramus has horas non perdere*; The time which hath been ſpent in the diſcuſſion of theſe might (to ſpeak no more) have been beſtowed with more advantage to the Church and the common cauſe; for I do not ſee how they come within the compaſs of this *Good*, or have added one hair to its perfection. For what need this loſs of oyl and labour, this ſtir and noiſe? Why ſhould this Curioſity ſpread ſo as to be as univerſal as the Church it ſelf, when all that God will *ſhew*, or that concerneth us to ſee, is drawn up within the narrow compaſs of this one word, that which is *Good?* Would you view it in its particulars? I need not ſend you to thoſe many Creeds framed at ſundry times and in divers manners: For Eraſmus will tell us that *Religion was never more ſincere and uncorrupt then when they uſed but one Creed, and that a ſhort one.* S. Paul calleth it *the proportion of faith*, Rom. 12 6. that proportion which we muſt not come ſhort of nor exceed; *the form of ſound words*, 2 Tim. 1. 13. which hath no corrupt doctrine mixed with it; and *the truth which is after godlineſs*, Tit. 1. 1. which is therefore *ſhewn* that we may be *juſt* and *merciful* and *humble.* Who knoweth not what it is to believe in Chriſt? * *to deny ungodlineſs and worldly luſts?* What Oppreſſour knoweth not what *Juſtice* is? and who more ready to demand it? What Tyrant is not ready to beg *Mercy* at his need? Who is ſo puffed up as to be quite ignorant what *Humility* is? Who underſtandeth not our Saviours Sermon on the mount, where this *Good* in the Text is ſpread and dilated into its ſeveral parts? And to know theſe is to know all that ſhould be known. And did we practiſe what is eaſie to know, we ſhould not thus trouble our ſelves and others to know what to practiſe. The antients uſe to ſay, *The way to knowledge is eaſie to them who are deſirous to be good*; nor was this light ever hid from thoſe who did delight to walk by it. *The Law is light*, ſaith Solomon: and to ſay it is not viſible when it is held forth, is to deny it to be a light: For God therefore ſheweth it that it may be ſeen; *He hath ſhewed thee, O man*, &c. God hath ſhewn us, 1. all thoſe things which concern us, 2. all that we can apprehend, all thoſe truths of which we are capable. And theſe two are alwaies in conjunction, and have a mutual aſpect one on the other. What concerneth us, that we can apprehend; and what we can apprehend, that concerneth us. The mind is large enough for that which will better it, and that which will better it is obvious to the Mind. As S. Paul ſpeaketh, *Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any vertue, any praiſe*, theſe are within the compaſs of this *Good* here in the Text, and are ſet up and pointed to by the finger of God for all that are *men* to look upon.

1 Cor. 13. 12.

Eph. 5. 3.

Quò plus eſt dogmatum, hoc uberior eſt hæreſium materia. Nunquam fuit ſincerior caſtiorque Chriſtiana fides, quàm cùm illo uno, eoque breviſſimo, Symbolo contenta eſt orbis, Eraſm. Guliel. Varamo Archiep. Cant. Præfat. ad ep. Hieron.

* Tit. 2 12.

Prov. 6. 23.

Phil. 4. 8.

But now it may be asked, If the object be ſo fair and viſible, how cometh it to paſs it is hid from ſo many eyes, that there be ſo few that ſee it, or ſee it ſo as to fall in love with it and embrace it? For, as the Prophet asketh, *Who hath believed our report?* ſo may we, Who hath delighted in this ſight? I muſt therefore call your thoughts to look upon the Spectatour as well as the Object, the *Man* as well as the *Good.* If it be *good*, it was ſhewn to the *Man*; and if he be a *Man*, he can ſee it: *He hath ſhewed thee,*

Iſa. 53. 1.

thee, O man, what is good. This word *Man* runneth through every vein of the Text: He was built up to be a ſpectatour of this great fight. The *Man* it is to whom the Law is given; and if he be a *man*, he cannot but behold it: for when he ſeeth it not, he doth *exuere hominem*, put off the *Man* quite, deveſt himſelf of Reaſon, and *become like to the beaſts that periſh.* Many hindrances there may be to keep this object from our eyes, that we do not rightly judge of this *Good*, in which the *Man* is loſt and ſwallowed up in victory. Iſidore of *Peluſium* hath given us three; 1 βραχύτης γνώμης, *Narrowneſs of the underſtanding and judgment*, 2. ῥᾳθυμία, *Sloth and neglect in the purſuit of it*, 3 πονηρία τῆς πρόθεσεως, *Improbity of mens manners, and a wicked and prophane converſation.*

Firſt, Narrowneſs and defect in the underſtanding is an evil incident but to a few. For how can the Underſtanding be too narrow to receive that *Good* which was fitted and proportioned to it? If it will receive Evil, it will receive Good. For there can be no reaſon given why it ſhould be as the needles eye to Piety and Holineſs, and a wide open door of capacity enough to let in a legion of Devils. No; this befalleth none but thoſe who know it not indeed, and yet ſhall never be queſtioned for their ignorance, as natural fools and madmen, which bring that diſeaſe with them into the world which they can neither avoid nor cure, and of which the cauſe cannot be found out, ſaith the Oratour. And theſe men come not under the common account, nor are to be ſet down in the roll and catalogue of Men. *Furioſus pro abſente*, ſaith the Law; Whereſoever they are, they are as abſent; and whatſoever they do, they do as if they did it not: They are not what they are, and they do not what they do. And why they are ſo, and what ſhall be their end, is *caſus reſervatus*, is lockt up and reſerved in the boſome of God alone: And he that ſhall ask how it cometh to paſs that they are thus and thus may well claim kindred of them both. To theſe this Good is not *ſhewn*, who are as far removed from being *Men* as they are from the uſe of Reaſon. How ſhould he ſee a ſtar in the firmament, ſaith S. Auguſtine, who cannot ſee ſo far as to my finger, which pointeth up to it? And how ſhould they ſee this *Good* who are deſtitute of Reaſon, which is the only eye with which we can behold it?

Non eſt demen-tia, quæ eſt in hominis pote-ſtate, Quint. declam. 348.

Pet. Faber. adel. 124.

Lib. 1. De doct. Chriſt.

The Second hindrance is Sloth and Neglect, that we do not ſearch it out, not fix our eyes upon it, but walk on towards our journeys end, ſport our ſelves in the way, and only ſalute it in the by, and then (as travellers do many objects and occurrences they meet with) behold it, paſs by and forget it, or as S. James ſpeaketh, look on it as *on a glaſs*, not as Women, with curioſity and diligence, but as *Men*, perfunctorily and ſlightly, and never once think more of what we have ſeen. We firſt ſlight, and at laſt loath it. For a negative contempt is the immediate way and next ſtep to a poſitive. *Venit ignavia, & ea mihi tempeſtas fuit*, ſaith he in the Comedy; Sloth cometh upon us, bindeth our faculties, and that is the tempeſt which ſpoileth us of our crop, of that fruit which we might have gathered from this tree of life. For though this *Good* be moſt fully and perſpicuouſly ſet forth in Scripture, ſhewn in all its beams and glory, yet this giveth no encouragement to neglect thoſe means which God hath reached forth unto us to guide and direct us in our ſearch. *There is light enough, and it is plain*, is no argument that we ſhould ſhut our eyes. For as we do not, with the Church of Rome, pretend extreme difficulty, and with this pretenſe quite ſtrike the Scripture out of the hands of the Laity, and buſie their zeal with other matters, bind them as a horſe is bound to the mill, and lead them on in the motion of a blind obedience; ſo do we require the greateſt diligence, both in reading Scripture, and alſo

James 1. 23.

Plaut. Moſtell.

in

in asking counsel of the gray hairs and multitude of years, of the learned, of those whom God hath placed over them in the Church. And if the great Physician Hippocrates thought it necessary in his art for those who had taken any cure in hand ἐρᾶ περὶ ἰδιωτῶν ἰσοῖσιν, *to ask advice of all, even of Ideots, and those who knew but little in that art*, much rather ought we τῦ θεῦ βυλεύειν, *ask counsel of God* by prayer, and be ready to be instructed by any who is a *Man*. For though the lesson be plain, yet we see it so falleth out that Negligence doth not pass a line, when Industry and Meditation have run over the whole book; that Diligence hath a full sight of this *Good*, when Sloth and Neglect have but heard of its name. S. Hierome speaketh of some in his time, *qui solam rusticitatem pro sanctitate habebant*, who accounted Rusticity and Ignorance the only true Holiness, and called themselves *the scholars and disciples of the Disciples of Christ*, who we are told were simple and unlearned fishermen; *Idcirco sancti, quòd nihil scirent*; as if Ignorance were the best argument to demonstrate their piety, and they were therefore holy because they knew not what it was to be so. I will not say, Such we have in these our dayes; no, they are not such as profess ignorance, but who are as ignorant as they could be who did profess it. Like *the Lillies of the field, they labour not*, they study not, and *yet* Solomon *with all his* wisdome *was not so* wise *as one of these*. Some crums fall from their Masters table, some passage they catch and lay hold on from some Prophet which they call theirs, and this so filleth them that they must vent, that it runneth over, and defileth and corrupteth that which they will not understand. For bring them to a trial, and you shall find them as well skilled in Scripture as he was in Virgil, who having studied it long at last asked whether Æneas was a man or a woman. Faith is their dayly bread, their common language; Religion they speak of as oft almost as they do speak; Piety dwelleth with them; Purity is their proper passion, or essence rather: but then this *Good* in the Text, *Justice* and *Mercy* and Honesty in conversation, if we may judge of the tree by his fruits, *is not*, as the Psalmist speaketh, *in all their thoughts*; for it is scarce in any of their wayes; and we have that reason which we would not have to fear that they do but talk of it. Now to cast a careless look upon this *Good* is not to see it; to talk of it, is not to understand it; to name it, is not to embrace it: For all these may be in a man who hath *the price in his hand*, but hath *no heart* to buy it. As the Philosopher said of those who were punisht after death in their carcasses, *Relicto cadavere, abiit reus*, The body was left behind, but the guilty person, the parricide, was departed and gone: So here is a lump of flesh, but the *Man* is gone, nay dead and buried, covered over with outward formalities, with words and phansie. This is not the *Man* in the Text, and then no marvel if he cannot see this great sight.

Hippocrat. in præcept. Nat. ep. 120.

Matth. 6. 28, 29.

Psal. 10. 4.

The third impediment is Improbity of manners, a mind immerst and drowned in all the filth and pollution of the world, *evil-affected*, Acts 14. 2. *Corrupt*, 2 Tim. 3. 8. For wickedness is φθαρτικὴ ἀρχῶν, saith the Philosopher, *doth corrupt the very principles of nature*, and make that *Candle*, as Solomon calleth it, which God hath lighted up in our hearts, burn but dimly. As we read that when *the earth was without form and void, darkness was upon the face of the deep*, so when the Perturbations of our mind interpose themselves, as the Earth, there is straight a darkness over the Soul. An *Evil eye* cannot behold that which is *Good*; An *eye full of adulteries* cannot discover the beauty of Chastity; A *lustful eye* cannot see *Justice*; A *Lofty eye* can neither look upon *Mercy*, nor *Humility*. The Love of Honour maketh the judgement follow it to that pitch and height which it hath set and markt out. The Love of money will gloss that

Prov. 17. 16.

Arist. Eth. l. 5. *Magnis scelerum præmiis jura naturæ interrunt*, Sen. Cont.

Prov. 20. 27.

Matth. 6. 23.

2 Pet. 2. 14.

1 Joh. 2. 16.

Ps. 131. 1.

Matth. 5. 3. Bleſſing which our Saviour hath annext to Poverty of ſpirit. My Factious humour will ſtrike at the very life and heart of Religion in the name of Religion and God himſelf, and deſtroy Chriſtianity for the love of Rom. 13. Chriſt. *Reſiſt not the power*, in one age tis gloſſed, bound in with limitations and exceptions, or rather let looſe to run along with men of turbulent ſpirits againſt it ſelf; In another, when the wind is turned, it is a plain Text, and needeth no interpreter. Bid the angry Gallant bow to Luk. 18. 22. his enemy, he will count you a fool. Bid the Covetous *ſell all that he hath*, he will think you none of the wiſeſt, and pity or ſcorn you. Bid the Wanton forſake that ſtrumpet which he calleth his Miſtreſs, and he will ſend you a challenge, and for attempting to help him out of that Prov. 23. 27. *deep ditch* will ſend you to your grave. We may talk what we pleaſe of Marcion and Manes, of Hereticks, and of the Devil, as interpolatours and corrupters of Scripture; but it is the wickedneſs of mens hearts that hath cut and mangled it, and made it what we pleaſe, made it joyn and comply with that which it forbiddeth and ſeverely threatneth. Now to conclude this, In the midſt of ſo many paſſions and perturbations, in the throng of ſo many vices and ill humours, in this *Chaos* and confuſion, where is the *Man*? There is a body left behind, *inutile pondus*, an unweildy and unprofitable outſide of a *Man*, the garment, the picture, or rather the ſhadow of a Man; and we may ſay of him as Jacob did when Gen. 37. 33. he ſaw Joſephs coat, *It is my ſons coat, but evil beaſts have devoured him*; Here is the ſhape, the garment, the outſide of a *Man*, but the *Man without doubt is rent in pieces*, diſtracted and torn aſunder by the Perturbations of his mind, corrupted and annihilated and unmanned by his Vices, and there is nothing left but his coat, his body, his carcaſs, and the name of a *Man*. This is not the *Man*, and then no marvel if he do not ſee this great ſight. In his day, whileſt he was a *Man*, his Reaſon not clouded, his Underſtanding not darkned, in this his day it was *ſhewn* to him, and it was fair and radiant; but now all is night about him, and it is hid from his eyes. 2 Cor. 4. 3. For *if it be hid, it is hid to them that periſh*, to them that will periſh. *He hath ſhewed thee, O man*: The *Good* inviteth the *Man*, and the *Man* cannot but look upon that which is *Good*. Draw then thy ſoul out of prison; take the *Man* out of his grave, draw him out of theſe clouds of Sloth, of Paſſion, of Prejudice, and this *Good* here, Piety and Religion, will be as the Sun when it ſhineth in its ſtrength.

For concluſion then, Let us cleave faſt to this *Good*, and uphold it in its native and proper purity againſt all external rites and empty formalities, and in the next place againſt all the pomp of the world, againſt that which we call *good* when it maketh us evil. I am almoſt aſhamed to name this, or make the compariſon: For what is Wealth to Righteouſneſs? What is Policy to Religion? What is Earth to Heaven? But I know not how men have been ſo vain as to attempt to draw them together, and to ſhut up the world in this *Good*, or rather this *Good* in the world; to call down God from heaven, not only to partake of our fleſh, but of our infirmities and ſins, and to draw down that which is truly *good*, and make it an aſſiſtant and auxilary to that which is truly evil. For how do mens countenances, nay how doth their Religion alter, as they ſee or hear how the world doth go? Now they are of this faction, and then of that, anon of a third; Now *Proteſtants*, anon *Browniſts*, anon *Papiſts*, anon—— but I cannot number the many Religions and the No-religions. But whereſoever they faſten, they ſee it, and ſay it is *Good*. It was obſerved of the Romanes, that before the corruption and decay of manners they would not entertain a ſervant or officer but of a perfect and goodly ſhape, but afterwards, when luxury and riot had prevailed and

were

were in credit with them, they diligently ſought out, and counted it a kind of elegancy and ſtate to take into their retinue, dwarfs and monſters and men of prodigious appearance, *ludibria naturæ*, thoſe errours and mockeries of nature: So hath it alſo fallen out with Religion; At the firſt riſe and dawning of it men did lay hold on that *Faith* alone *which was* Jude 3. *once delivered to the Saints*, and *went about doing good*; but when this Acts 10. 38. light had paſſed more degrees, men began to play the wantons in it, and to *ſeek out divers inventions*; and this *Good*, the Doctrine of faith, was Eccl. 7. 29. made to give way to thoſe ſick and loathſome humours which did pollute and defile it; and inſtead of following that which was *ſhewn* men ſet up ſomething of their own to follow and countenance them in whatſoever they ſhould undertake, and then did look upon it alone, and pleaſe and delight themſelves in it, although it was as different from the true pattern which was firſt ſhewn as a monſter is from a man of perfect ſhape: As Quintilian ſpeaketh of ſome profeſſours of his art, *Illa quæcunque deflexa tanquam exquiſitiora mirabantur*; that was cryed up with admiration which had nothing in it marvellous or to be wondred at but its deformity. We have a proverb, that *It is ill going in proceſſion where the Devil ſaith Maſs*; but moſt certain it is, there be too many who never move nor walk but where he is the leader. If *the Prince of the ayre*, if *the God of this world* go before, we follow, nay we fly after. If any child or ſlave of his hold out his ſceptre, we bow and kiſs it. The World, the World is the mint where moſt mens Religion is coyned; and if you well mark the ſtamp and ſuperſcription, you may ſee the Prince of the ayr on one ſide, and the World on the other; the Devil on one ſide like an Angel of light, and the World on the other with its pomp and glories. And then when we have brought our deſires home to their ends, when we have raiſed our ſtate and name, how good, how religious are we? When the purſe is full, the conſcience is quiet. When we are laden with earthly bleſſings, we take them as a fair pledge of eternal. We ſay to our ſelves as Micah did, *Now I know that* Judg. 17 13. *the Lord will do me good, becauſe I have a Prieſt*, ſaid he; Becauſe we have great poſſeſſions, ſay we, as great Idolaters as Micah. For what are our ſhekels of ſilver but as his graven and molten image? And thus we walk on ſecurely all the dayes of our life, not as *the children of this world*, but as *the children of light*, and out of our great abundance ſometimes we drop a penny. We waſt away, and ſicken, and make our will and ſeal it, and doubt not but the Spirit will do his office, and ſeal our redemption. At laſt the rich man dyeth, and is buried, and ſome hireling will tell you, *The Angels have carried his ſoul into heaven*: A ſtrange conceit, Luke 16. and, if true, of force to pluck Lazarus out of Abrahams boſome, and to bring back *Dives* through the gulf, and place him in his room. But if this be not true, may it never be true. Onely let us not deceive our ſelves but ſearch and try our hearts, and root out all ſuch vain and groundleſs and pernicious imaginations, which may be raiſed up in time of proſperity, and multiply like flyes in the Sun. Let us not ſeek our peace in thoſe falſe fictitious, ſpurious, deceitful Goods, but in the true and full and filling *Good*, the *Good* here in the Text. And becauſe God hath fitted and proportioned it to us, let us fit and apply our ſelves unto it. And ſince he hath built us up after his own Image, let us adorn and beautifie it with *Juſtice* and *Mercy* and *Humility*, and not blur and deface it with the craft of a Fox, the luſt of a Goat, and the rage of a Lion: For what ſhould the mark of the Beaſt do upon the Image of God? Again, being fitted to us, and to all ſorts and conditions of men, *Let young men and maids*, Pſal. 148. 12, *old men and children*, Scribes and Ideots, noble and ignoble, Prieſt and 13. people, cleave and adhear to it, and ſo *praiſe and magnifie the name of the*

Lord : Sic laudant Angeli, for ſo the Angels and Arch-angels praiſe him. And thirdly, being lovely and amiable, let us make it our choice, and eſpouſe our wills to it, love and embrace it; not kiſs and wound it, approve and condemn it, worſhip it in our hearts and perſecute it in our brethren. And ſince it is a filling and ſatisfying good, here let us let
Iſa. 12. 3. down our pitchers, and *draw waters out of this well of ſalvatien*, even thoſe waters which will ſweeten our miſeries, and give a pleaſant taſt to Bitterneſs it ſelf.

To conclude; Behold, here is the object, that which is *Good*, fair and
Jer. 5. 1. beautiful to the eye. *Run to and fro through the ſtreets of Jeruſalem, and ſee if you can find a* MAN, and he is the ſpectatour, and cannot but ſee it.
Matth. 11. 7. 9 *But what went you out into the wilderneſs to ſee?* ſaith our Saviour. Why
Pro. 27. 20. *the eye is never ſatisfied*, and all would go out to ſee. Some would ſee
Eccl. 1. 8. & *ſoft Raiment*; and that you may ſee on every back. Some gaze upon
4. 8. Beauty; and that is a burning-glaſs to ſet the Soul on fire. Others love
Prov. 23. 31. to ſee *the redneſs of the Wine*; *Look not on it*, ſaith Solomon; *It is a moc-*
& 20. 1. *ker.* Some would behold a ſhew of Pomp and Glory; and we ſee, though Juſtice can never fail, but hath the beſt even when ſhe is worſted, yet Injuſtice hath had more triumphs then ſhe. When Julius Cæſar triumphed over his countrey, and when Pompey rid in with the ſpoils of Aſia, the ceremony and the pomp and the glory was the ſame. But the eye with which we behold theſe ſpectacles is not fit for this object. We have another eye, a ſpiritual eye, we call it the eye of our Reaſon, and we call it the eye of our Faith. This many times is but as an eye of glaſs, for ſhew, but no uſe at all, and ſerveth to hide a deformity, but not to ſee with. But if it be a quick and living eye, then here is a fit object for it, worth the looking on, in which we may ſee all other things in a fairer dreſs, in a celeſtial form, in *the beauty of Holineſs*, being made uſeful and ſubſervient to it, like that *Speculum Trinitatis*, that feigned Glaſs, in which they tell us he that looketh ſeeth all things. If wee ſee not this object,
2 Pet. 1. 9. then are we *blind*; or if not τυφλοὶ, yet μυωπάζοντες, *purblind, not ſeeing afar off* thoſe things which are laid up in heaven for thoſe who look upon this *Good*, and love it : and then I am unwilling to ſay what we are, but certainly we are but infidels. And indeed there is ſomething of Infidelity in all our averſions and turning away from this *Good*. For what is the reaſon that covetous men make Riches an idol, and *ſacrifice to their own net*, but want of faith and their diſtruſt in God? For when God doth not an-
1 Sam. 28. ſwer their deſires, they run with Saul to the Devil at Endor, or with the
Adv. Judæos c. 1. Iſraelites in a pet chuſe to themſelves *bubulum caput*, as Tertullian expreſ-
Præſſet eis bubulum caput, &c. ſeth it, a Calves head to be their leader. I ſay there is a degree of Infidelity in all theſe averſions from this *Good*. All that can be ſaid is but what many ſay within themſelves after they have conſulted with fleſh and blood, that this *Good* is not *ſhewn* ſo clearly nor made ſo plain as it is ſaid to be; which is indeed to remove their own prop and pillar, to demoliſh their own Idol, and to drive Faith quite out of the world. Believe they do in God, yet will not truſt him : And they are perſwaded of the truth of things not ſeen, yet will leave the purſuit of them to follow vanity, becauſe they are not ſeen. *He hath ſhewed thee, O man, what is good*,
Heb. 11. 1. wilt thou not believe him? *Faith is the ſubſtance of things not ſeen*; and though they be not ſeen, yet they are *evident*, the Means *evident*, and the End as *evident* as the Means, in our ſad and ſober thoughts, when we talk like ſpeculative men, as *evident* as what is open to the eye. But ſuch an *evidence* we have which a Covetous man would ſoon lay hold on for a title to a fair inheritance, and the Ambitious for an aſſignment of ſome great place. For if ſuch a record had been tranſmitted to poſterity,

ſterity, if the Scripture which conveyeth this *Good* had entailed ſome rich Manour or Lordſhip upon them, it ſhould have then found an eaſie belief, and been Goſpel, *a ſure word of prophecy*, unqueſtionable, undoubtable, like *the decrees of the Medes and Perſians*, which muſt ſtand faſt for ever and cannot be altered. For too many there be who had rather have their names in a good leaf then in the book of life. And this is the reaſon why we are ſo ignorant of that which is *Good* indeed, and ſo great Clerks in that which is called *good* but by the worſt; why we are ſo dull and indocil in apprehending that *wiſdome which is from above*, and ſo wiſe and witty to our own damnation; why we do but darkly ſee this *Good* which is ſo plainly ſhewn unto us.

What ſhall we ſay then? Nay, what ſaith the Scripture? *Awake thou that ſleepeſt* in Sloth and Idleneſs, thou that ſleepeſt in a tempeſt, in the midſt of thy unruly and turbulent Paſſions, ariſe from the grave and ſepulchre wherein thy Sloth hath intombed thee; *ariſe from the dead*, from that naſty charnel-houſe of rotten bones, where ſo many vitious Habits have ſhut thee up: Break up thy monument, *caſt aſide every weight and every ſin that preſſeth down*, and riſe up, and be but a *Man*, improve thy Reaſon to thy beſt advantage, and this *Good* ſhall ſhine upon thee with all its beams and brightneſs, *and Chriſt ſhall give thee light*, if not to ſee things to come to ſatisfie thy Curioſity, yet to ſee things to come which *ſhall fill thy ſoul as with marrow and fatneſs*; if not to know the uncertain yet certain wayes of Gods providence, yet to know the certain and infallible way to bliſs; if not to know things too high for thee, yet to know that which ſhall exalt thee to heavenly places in Chriſt Jeſus. *He hath ſhewn thee, O man, what is good:* Doſt thou ſee it? doſt thou believe it? *Thou ſhalt ſee greater things then theſe.* Thou ſhalt ſee what thou doſt believe, and enjoy what thou doſt but hope for. Thou ſhalt *ſee God*, who hath *ſhewed thee* this *Good* that thou mighteſt ſee him. Thou ſhalt then have a more exact knowledge of his Wayes and Providence, a fuller taſt of his Love and Goodneſs, a clearer ſight of his Beauty and Majeſty, and with all his Angels and all his Saints behold his Glory for evermore.

Eph. 5. 14.

Hebr. 12. 1.

Pſal. 63. 6.

Thus much of this *Good*, as it is an Object to be lookt on. We ſhall in the next place conſider it as a Law; *QUID REQUIRIT? What doth the Lord require.*

The Third
SERMON.

PART III.

MICAH VI. 8.

He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, &c.

HE *hath ſhewed thee, O man, what is good,* what it is thou wert made for, even that which is fitted and proportioned to thy Soul, that which is lovely and amiable, and ſo a fit object to look on, that which will fill and ſatisfy thy Soul, and turn the greateſt evil the world can lay as a ſtone of offenſe in thy way into *good*, and raiſe it ſelf upon it to its higheſt pitch of glory; And this he hath made plain and manifeſt, drawn out in ſo viſible a character, that thou mayeſt run and read it. And thus far we have already brought you.

We muſt yet lead you further, even to the foot of mount Sinai; *What doth the Lord require of thee?* This is as the publication of it, and making it a Law. For with the thunder and the lightning and *the ſound of the trumpet, and the voice of words*, this voice was heard, *I AM THE LORD. THUS SAITH THE LORD*, is the Prophets Warrant or Commiſſion. *I THE LORD HAVE SPOKEN IT*, is a ſeal to the Law. By this every word ſhall ſtand, by this every Law is of force. It is a word of power and command and authority: For he that *can do what he will* may alſo *require* what he will *in heaven or in earth*. So then, if he be *the Lord*, he may *require* it. In this one word, in this Monoſyllable, all power in heaven and in earth is contained. For in calling him *Lord* he aſſigneth unto him an abſolute Will, which muſt be the rule of our Will, and of all our actions, which are the effects and works of our Will, and iſſue from it as from their firſt principle and mover. And this his Will is attended 1. with Power, 2. with Wiſdome, 3. with Love. By his Power he made us, and ſtill protecteth and preſerveth us; and from this iſſueth his legiſlative Power. Again, as by his Wiſdome he made us, ſo by the ſame Wiſdome he giveth us ſuch a Law as ſhall ſweetly and certainly lead us to that end for which he made us. And laſt of all, his Love it is to the work of his own hands thus to lead us. And all theſe are ſhut up in this one word *Lord*. Let us view and conſider all theſe, and ſo look upon them as to draw down their influence and virtue into our ſouls, to work that obedience in us which this *Lord requireth* and will reward.

Hebr. 12. 19. Exod. 20. 2.

First, it is *the Lord requireth*. I need not trouble you with a recital of

of thoſe places of Scripture where God is called *the Lord*. For if the Scripture be as the Heaven, this is a Star of the greateſt magnitude, and ſpreadeth its beams of Majeſty and Power in the eyes of all men. And *to require* is the very form of a Law: *I will, I require*, if Power ſpeak, it is a Law. It will be more appoſit and agreeable to our purpoſe, that we may the more willingly embrace and entertein this *Good* which is publiſht as a Law, to look upon this word *Lord* as it expreſſeth the Majeſty and Greatneſs of God. He is therefore ſaid to be *the Lord*, becauſe he is omnipotent, and can do all things that he will. He is πλαγὼ τ ὐσίας, ſaith Nazianzene, *a vaſt and boundleſs Ocean of Eſſence*; and he is πλαγὼ τ δυνάμεως, *a boundleſs and infinite Sea of Power*. Take the higheſt pitch of Dominion and Lordſhip that our imagination can reach, yet it ſ. lleth ſhort of his who is *Lord of Lords*, to whom all earthly Majeſty muſt vail, and at whoſe feet all Princes lay down their Crowns and Sceptres. And therefore Dionyſius Longinus, falling upon the ſtory of the Creation, maketh that expreſſion of Moſes, Ἔστω ὁ Θεὸς, φησὶ, καὶ γενέσθω φῶς· καὶ ἐγένετο· γενέσθω γῆ· καὶ ἐγένετο, *Let there be light; and there was light. Let there be earth; and there was earth*, the higheſt and moſt ſublime that the art or thought of man could reach, ταύτῃ γὰρ ἄριστα δύναμις ἐγγένοιτο, *for thus the Majeſty of God is beſt ſet forth*. He no ſooner ſpeaketh, but it is done. Nor can it be otherwiſe. For as he is *a Lord*, and hath an abſolute and uncontrollable Will, ſo his Will is attended by an infinite Power which is inſeparable from it. You may find them both joyned together, Acts 4. 28. All things are *done* ὅσα ἡ χεὶρ καὶ ἡ βουλὴ *whatſoever his hand and his counſel determined to do*. Becauſe he can do all things, therefore he bringeth to paſs whatſoever he will. And his Hand and Power hath here the firſt place, becauſe all Counſell falleth to the ground if Power be not as a pillar and ſupporter to uphold it. What is the ſtrength of a ſtrong man, if there be a ſtronger then he to bind and diſarm him? What is it to conceive ſomething in the womb of the mind, to ſhape and form and faſhion it, and to bring it even to the door of life, if there be no ſtrength to bring it forth? What is my Will, if it be defeated? Thus it falleth out with duſt and aſhes, with Man, whoſe will is free when his hands are bound, who may propoſe miracles but can do nothing, who may will the diſſolution of the world when he hath not power to kill a fly or the leaſt gnat that lighteth upon him. But Gods Power is infinite, nor can any thing in heaven or earth limit it but his Will, which doth regulate and reſtrain it; for otherwiſe it muſt needs have a larger flow. *If he cut off, or ſhut up, or gather together, who can hinder him? The voice of the Lord*, that is, his Power (for his word is power) *is full of majeſty. It breaketh the Cedars of Lebanon, and maketh them skip like a calf.* It *hath ſet a tabernacle for the Sun*, he biddeth it *run its race*, and commandeth it to ſtand ſtill. *He doth whatſoever he will in heaven or in earth.* I need not here enlarge my ſelf. Every work of his is a miracle, every miracle is eloquent to declare his Power. *Every thing that hath breath* ſpeaketh it, and that which hath neither breath nor life ſpeaketh it. That which hath voice ſpeaketh it, and that which is dumb ſpeaketh it. *Day unto day uttereth ſpeach, and night unto night ſheweth knowledge. There is no ſpeach, nor language, where their voice is not heard.* The Power of this Lord is the proper language of the whole world. *Non, ut ait ille, ſilere melius eſt, ſed vel parùm dicere*; It is not good to be ſilent, nay we cannot be ſilent, but yet it is not good to ſpeak too much of the Power of this Lord, becauſe we cannot ſpeak enough, nor can any finite underſtanding comprehend it.

De ſublimi genere orat. Sect. 7.

Liberavoluntas in nullum habet imperium præterquam in ſe. Hierocles apud Phot. Bibl. 1394.

Job 11. 10.

Pſ. 29. 3.. 6.

Pſ. 19. 4, 5.

Pſ. 135. 6.

Pſ. 150. 6.

Pſ. 19. 2, 3.

Apul. de mundo.

Now by this Power firſt God created Man, and *breathed into him a living*

living ſoul, made him as it were wax fit to receive the impreſſions of a
Pſal. 139. 14. Deity, made him a ſubject capable of a Law. *I am fearfully and wonderfully made*, ſaith David, marvellouſly made, excellently made, *ſet apart*, ſelected, culled out, as it is Pſal. 4. 4. from all the other creatures of the
Gen. 17. 1. earth, *to walk with God and be perfect*. *My members were curiouſly wrought*, drawn as with a needle (for ſo the word there ſignifieth) embroidered with all variety, as with divers colours, every part being made inſtrumental either to the keeping or breaking of the Divine Law. I am as it were built and ſet up on purpoſe to hearken what that Power
Pſal. 100. 3. which thus ſet me up will require of me. In a word, *It is he that made us, not we our ſelves*. And he made us to this end, to his glory, to be united to himſelf, to bowe under his power, to be conformed to his will, and ſo to gain a title to that happineſs which is ready to meet them that run unto it by doing what he *requireth* at their hands.

Again, by his Power as God createth ſo he continues Man and protecteth him, doth not leave him, as an artificer doth his work, to the injuries of time, to laſt or periſh, as the ſtrength of the materials is of which it conſiſteth; but as by his power he made him, ſo by the ſame power he upholdeth and preſerveth him, that in this life he may move and preſs forward to a better; he moveth in him and moveth with him,
Acts 17. 25. that in this ſpan of time he may make a way to Eternity. *He giveth to all* ζωὴν καὶ πνοὴν, *life and breath*, but in a more eminent manner to Man, to whom he hath communicated part of his Power, and given him Dominion over himſelf and other creatures.
——27. *He is not far from every one of us*,
Wiſd. 6. 7. he is near us, with us, within us. *He hath made the ſmall and the great, and careth for all alike. Sceleratis ſol exoritur*, ſaith Seneca: *His Sun*
Matth. 5. 45. *riſeth upon the evil and the good*, ſaith our Saviour. His Power moveth in the hand that ſmiteth his brother, and in the hand that lifteth him out of the duſt; in the Tyrant which walketh in his palace, and in that
2 Sam. 6. 6, 7. poor man who grindeth at the mill. By it Uzzah's hand was ſtretched
Deus ſalus eſt & perſeverantia earum quas effecerit rerum, Apul. de Mundo. out to uphold the Ark, and by it he was ſmitten and dyed. It moveth in the eye that is open to vanity, and in the eye that is ſhut up by covenant. All the creatures, all men, all motions and actions of men, are in *manutenentia Divina*. *My times are in thy hand*, ſaith David. And in this
Pſal. 31. 15. ſenſe the Schools tell us that the Creation of Man and his Converſation are but one continued act; that we may ſay of every creature ſo long as it is, that ſo long God createth it: becauſe Creation reſpecteth the being of the creature as made out of nothing, and Conſervation the being of the ſame creature as continually quickned and upheld that it fall not back again into that Nothing out of which it was made. For God's Power is the Being of the creature, and the withdrawing of it is its An-
2 Pet. 3. 5, 7. nihilation. *The Heavens and the Earth are by the word of God*, and are eſtabliſhed by his power; and when he will no longer uphold them, all
——12. *ſhall be diſſolved, and the Elements ſhall melt with heat*. It is no more but the withdrawing of his Power, and the world is at an end.

Now in the next place, from this Ocean of God's Power naturally iſſueth forth his Power of giving Laws, of *requiring* what he pleaſe from his creature. For as there is but one omnipotent God, ſo *there is but one*
James 4. 12. *Lawgiver, who is able to ſave and to deſtroy*: For the one is the ground
Pſal. 100. 3. and foundation of the other. If *he made us, and not we our ſelves*; if he preſerve us, and not we our ſelves, then not we our ſelves, but he is to give us Laws. It is here, *Do, ut des*, and *Facio, ut facias*: He giveth us our Being and Continuance, that we ſhould give him our Obedience and Subjection; he doth this for us, that we may do ſomething for him, even whatſoever

whatsoever he shall *require*. The Stoicks say well, Τὰ καθήκοντα ταῖς σχέσεσι παραμετρεῖται, *All duties are measured out by relations.* The Care of the Father calleth for the Honour of the Son; The Oversight of the Master commandeth the Obedience of the Servant; And the Father and the Master are to the Son and Servant as Moses is said to be to Pharaoh, *instead of God*, *domestici magistratus*, saith Seneca, domestick Lords or Magistrates. He is my Father; if he speak the word, it is done: He is my Master and Lord; if he say, Go, I go. The reason of this is plain; For *beneficia compedes*, all benefits are as fetters, are obligations; He that doth me good obligeth me, placeth himself as it were in authority over me, giveth me Laws, and looketh upon me as his Creature, which must do whatsoever he requireth in a just and equal proportion to what he hath done. *Accepi beneficium, & protinus perdidi libertatem*; I receive a good turn, and forthwith lose my liberty: My hand is filled and bound at once, bound to his service that filleth it. If he say, *Do this*, I do it. I plead for him, I commend him, I excuse him, I run for him, I dye for him, because he is my friend. *If my friend bid me, I will set fire on the Capitol*, saith Blosius in Tully. Not onely a Father, a Master, a Lord, but a Friend, every one that obligeth me, is a kind of Lawgiver, boundeth and keepeth me in on every side, tendereth me his edicts and laws, by doing something for me gaineth a power over me. In the Civil law it is styled *Patris Majestas*, the Majesty of a Father: And there is the Majesty of a Master, and the Majesty of a Friend or Benefactour: For *nostrum officium nos facere æquum est*: There is a kind of equity and justice that he that buyeth me with a price should claim some interest in me. These are those *cords of men* to tye us to them. And if we *break them asunder, and cast these bands from us*, if we will not answer the diligent love of a Friend by doing something which may be required at our hands, we are guilty of a foul ingratitude, which is a kind of civil or moral Rebellion. And therefore God taketh up this as an argument against the rebellious Jews, and draweth it from that relation which was founded on his Power and that Love which he had shewed to them, *A Son honoureth his Father, and a Servant his Master: If then I be a Father, where is my Honour? and if I be a Master, where is my fear? saith the Lord of hosts*, who am not onely your *Lord* by right of creation, but your Father for my daily care and preservation of you, and those many benefits I have laden you withal. And, *Ye are my friends, if ye do whatsoever I command you*, saith Christ. If ye do not, ye are not my friends, but you have broke that relation which might have been eternal. So that we see one Power followeth another, as in a chain, the Power and Right of dominion the Power by which we were made and are preserved, the Power of giving Laws the Power that made us capable of a Law. He that did these great things for us may *require* what he please. First, God createth Man, and then giveth him a Law, and putteth him to the trial of his Obedience. By the same act of Power, by creating, as he acquired to himself the full right of Dominion, so he brought also upon Man the necessity of Subjection. *Lord, what wilt thou have me to do?* saith S. Paul, when he was struck to the ground. *Verbum breve, sed vivum, sed efficax*, saith Bernard; a short speach, but full and lively and operative, even an acknowledgment of that Power of God which is mighty in operation, by which he hath authority to command and *require* what he will. Gods Will then thus attended with his Power must be the rule of all our actions, and is the *matrix* from which all Laws must issue.

Epict. Enchir. c. 28.

Exod. 4. 16.

De Benef. 3. 11.

Cic. de Amicit.

Neque id magis facimus quàm nos monet pietas, Plaut. Stich. act. 1. sc. 1.

Mal. 1. 6.

Acts 9. 6.

De convers. Pauli, Ser. 7.

But in the next place, as his absolute Will is attended with Power uncontrollable, so is it also with Wisdome unquestionable. For as he is

Rom. 16. 27. 1 Tim 1. 17. the only *powerful*, ſo he is *the only wiſe God:* And from the inexhauſt fountain of his Wiſdome flow thoſe rivers of Laws *which make glad the city of God*, which are made, as all things in the world are, in *number*, *weight* and *meaſure*, numbred, weighed, meaſured, fitted out unto us, that we may live and move thereby, even move upwards towards the houſe of our Lord, where there are many manſions prepared for us. So that all the Laws of men which look towards Innocency and Perfection are borrowed, ſaith Tertullian, from the Divine Law; and all Law-givers are called by Galen, and called themſelves, *the Diſciples of God*, Minos of Jupiter, Numa of Ægeria, Solon of Minerva, Lycurgus of Apollo, Triſmegiſtus of Mercury; none ever having been thought fit to make a Law but God, whoſe Power hath no bounds but his Will, and whoſe Wiſdome reacheth over all tempers and conſtitutions, all caſualities and contingences, all circumſtances of Time or Place, all croſs intercurrent accidents, which the narrowneſs of Mans Underſtanding and humane Frailty cannot foreſee nor prevent. *Lex erit omne quod ratione conſiſtet*, ſaith Tertullian; That which bindeth a reaſonable creature muſt it ſelf be reaſonable, and whatſoever is reaſonable is a Law, and Reaſon is a beam of the Divine Light, by which all Laws, which deſerve the name of Laws, were drawn.

Apol. c. 45.

Nulla lex ſatis commoda omnibus eſt, &c. Liv. Dec. 4. l. 4. *Nulla tanta eſſe potuit prudentia majorum ut ad omne genus nequitiæ occurrat*, Quint. Decl. 350.

The Power of God, yea and his Wiſdome, ruleth over all; and his Laws are like himſelf, juſt and holy, pure and undefiled, unchangeable, immutable and everlaſting; fitted to the firſt age of the world, and fitted to the laſt; fitted to the wiſeſt, and fitted to the ſimpleſt; fitted to times of peace, and fitted to times of tumult; eſtabliſht, and mighty againſt all occurrences, all alterations, all mutations whatſoever. There is no time wherein a man may not be *juſt* and honeſt, wherein he may not be *merciful* and compaſſionate, wherein he may not be *humble* and ſincere. A Tyrant may ſtrip me of my poſſeſſions, but he cannot take from me my honeſty; he may leave me nothing to give, but he cannot ſequeſter my Compaſſion; he may lay me in my grave, but my *Humility* will raiſe me up as high as heaven. The great Prince of the air and all his legions of Devils or Men cannot pull us back or ſtop us in the courſe of our obedience to the Will and Law of God, but we may continue it and carry it along *through honour and diſhonour, through good report and evil report*, through all the terrours and affrightments which Men or Devils can place in our way. What he *requireth* he required (and it may be done) yeſterday, and to day, and to the end of the world.

Qui dat rationem, dat legem, Tert. de Coron. mil. c. 4.

And as his Wiſdome is ſeen in giving Laws, ſo it is in fitting the means to the end, in giving them virtue and force to draw us to a nearer viſion and ſight of God, *whoſe Wiſdome reacheth from one end to another mightily, and doth ſweetly order all things.* For which way can frail Man come to ſee his God but by being like him? What can draw him near to his pure Eſſence but Simplicity and Purity of ſpirit? What can carry us to the God of Love but Charity? What can lead us into the courts of Righteouſneſs but Juſtice? What can move a God of tender mercies but Compaſſion? Certainly God will never look down from his Mercy-ſeat on them that have no bowels. In a word, what can make us wiſe but that which is *good*, thoſe virtues, *Temperance*, *Juſtice* and *Liberality*, which are called *the labours of Wiſdome?* What can bring us into Heaven but this full *taſt of the powers of the world to come?* So that there is ſome truth in that of Gerſon, *Gloria eſt gratia conſummata*, Glory is nothing elſe but Grace made perfect and conſummate. For though we cannot thus draw *Grace* and *Glory* together as to make them one and the ſame thing, but muſt put a difference between the Means and the End, yet Wiſdome

Wiſd. 8. 1.

Wiſd 8. 7. Hebr. 6. 5.

it

it ſelf hath written it down in an indeleble character and in the leaves of Eternity. That there is no other key but this *Good* in the Text to open the gates of the kingdom of Heaven, and he that bringeth this along with him ſhall certainly enter. Heaven and Glory is a thing of another world, but yet it beginneth here in this, and Grace is made perfect in Glory.

And therefore, in the laſt place, God's abſolute Will is not only attended with Power and Wiſdome, but alſo with Love. And theſe are the glories of his Will; He can do what he will, and he will do it by the moſt proper and fitteſt means, and whatſoever he requireth is the dictate of his Love. When he ſent his Son, the beſt Maſter and Wiſeſt Lawgiver that ever was, *on whoſe ſhoulders the government was laid*, he was uſhered in with a *SIC DILEXIT*, *So God loved the world.* God's Love ſeemeth to have the preeminence, and to do more then his Power. This can but annihilate us; but his Love, if we embrace it, will change our ſouls, and angelifie them; change our bodies and ſpiritualize them; endow us with the will, and ſo with the power of God; make us differ as much from our ſelves as if we were (not annihilated, which his Power can do, but, which is more) made ſomething elſe, ſomething better, ſomething nearer to God. This is that mighty thing which his Love bringeth to paſs. We may imagin that a Law is a mere indication of Power, that it proceedeth from Rigour and Severity; that there is nothing commanded, nothing required, but there is ſmoke and thunder and lightning; but indeed every Law of God is the natural and proper effect and iſſue of his Love; from his Power, it is true, but his Power managed and ſhewn in Wiſdome and Love. For he made us to this end, and to this end he *requireth* ſomething of us, not out of any indigency, as if he wanted our company and ſervice (for he was as happy before the creation as after) but to have ſome object for his Love and Goodneſs to work upon, to have an exceptory and veſſel for the dew of Heaven to fall into: As the Jews were wont to ſay, *propter Meſſiam mundum fuiſſe conditum*, that the world and all mankind were made for the Meſſias, whoſe buſineſs was *to preach the Law which his Father ſaid unto him, and to declare his will.*

Iſa. 9. 6.

John 3. 16.

Pſal. 2. 7.

And in this conſiſteth the perfection and beauty of Man. For the perfection of every thing is its drawing near to its firſt principle and original. The nearer and liker a thing is to the firſt cauſe that produced it, the more perfect it is; as that Heat is moſt perfect which is moſt intenſe, and hath moſt of the Fire in it. So Man, the more he partaketh of that which is truly *Good*, of the Divine nature, of which his Soul is as it were a ſparkle, the more perfect he is, becauſe this was the only end for which God made him. This was the end of all Gods Laws, That he might find juſt cauſe to do Man good; That Man might draw near to him here by obedience and conformity to his Will, and in the world to come reign with him for ever in glory. And as this is the perfection, ſo is it the beauty of Man. For as there is *the beauty of the Lord*, ſo is there the beauty of the Subject. *The beauty of the Lord* is to have Will and Power and Juriſdiction; to have Power and Wiſdome to command, and to command in Love: So is it the beauty of Man to bow and ſubmit and conform to the will of the Lord (for what a deformed ſpectacle is a Man *without God in this world?*) which hath Power and Wiſdome and Love to beautifie. Beauty is nothing elſe but a reſult from Perfection. The beauty of the Body proceedeth from the ſymmetrie and due proportion of parts, and the beauty of the Soul from the conſonancy of the will and affections to the will and law of God. Oh how beautiful are thoſe

Pſal. 27. 4.

Eph. 2. 12.

feet which walk in the wayes of life? How beautiful and glorious ſhall
Eph. 5.2. he be who *walketh in love as God loved him,* who reſteth on his Power, walketh by his Wiſdome, and placeth himſelf under the ſhadow of his Love? And thus much the ſubſtance of theſe words affords us, *What doth the Lord require?*

Let us now caſt an eye upon them in the form and habit in which they are preſented, and conſider the manner of propoſing them. Now the Prophet propoſeth them by way of interrogation: And as he asked the queſtion, *Wherewith ſhall I come before the Lord?* ſo doth he here ask, *what doth the Lord require?* He doth not ſpeak in poſitive terms, as the
Jer. 6.16. Prophet Jeremiah doth *Ask for the old paths, where is the good way, and*
Iſa. 30.21. *walk therein,* or as the Prophet Iſaiah, *This is the way walk in it*; but ſhapeth and formeth his ſpeach to the temper and diſpoſition of the people, who ſought out many wayes, but miſſed of the right. And ſo we find Interrogations to be fitted and ſharpned like darts, and then ſent towards them who could not be awaked with leſs noyſe nor leſs ſmart. And we find them of diverſe ſhapes and faſhions. Sometimes they come as
Pſal. 2.1. Complaints, *Why do the heathen rage?* ſometimes as Upbraidings, *How*
Matth. 22.12. *cameſt thou in hither?* ſometimes as Admonitions, *Why ſhould I now kill*
2 Sam. 2.22. *thee?* ſometimes as Reproofs, *Why tempt ye me, you Hypocrites?* And
Matth. 22.18. whitherſoever they fly, they are feathered and pointed with Reaſon. For there is no reaſon why that ſhould be done of which Chriſt asketh a reaſon why it is done? The queſtion here hath divers aſpects: It looketh πρόσω καὶ ὀπίσω, *forward and backward.* It looketh back upon the Jew buſie at his Sacrifice, and it looketh forward to *the beauty of holineſs,* and is levelled at the very heart of thoſe errours which led the people from the city of God into the wilderneſs, from that which is truly *Good* to that which is ſo but in appearance, which did ſhew well and ſpeak well, but ſuch *words as were clothed with death.* Firſt it checketh them in their old courſe, and then *ſheweth them a more excellent way.* The Jew (as we have told you formerly) pleaſed himſelf in that piece of ſervice which was moſt attempered to the Senſe, and might be paſſed over and performed with leaſt vexation of the Spirit and labour of the Mind. For what an eaſie matter was it to approch the courts of God, to appear before the
Pſal. 118.27. Altar? What great trouble was it to *bind the ſacrifice with cords to the horns of it?* Nay, this was their delight, this they doted on, this they thought none could cry down but a falſe Prophet. Did they not thus ſpeak and murmur within themſelves, If this be not, what is then Religion? If to appear in his courts, to offer ſacrifice, be not to ſerve God, how ſhould we bow before him and ſerve him? As many ſay in their hearts now adayes, If to go to Church, to be zealous in a faction, to cry down Superſtition, be not true Religion, what Religion can there be? Who can ſpeak againſt it but an uncircumciſed Philiſtin, or he that hath drunk deep of the cup of the Whore? He that preacheth any other Law or any other Goſpel, let him be *Anathema.* And therefore the Prophet, to ſilence this, asketh another queſtion, Do you ask, If this be not, what is true Religion? I ask alſo, *What doth the Lord require?* Not this in which you pleaſe your ſelves, *but* ſomething elſe, *to do juſtly, to love mercy, and to walk humbly with your God.*

And this *But,* as it is an Excluſive, and ſhutteth out all other ſervices whatſoever which look not this way, or are not conducible to uphold and ſupport and promote it, ſo it doth colour, as it were, and place a kind of amiableneſs, a *philtrum,* upon that which may invite and win us to embrace it. For commonly thoſe duties which require the luctation of the Mind, the ſtrivings and victories of the Spirit, are more formida-

ble,

ble; and ſo more avoided, then thoſe which imploy only the outward man, the Eye, the Tongue, the Ear, and the Hand. Here every man is ready and officious, and thruſteth himſelf into the ſervice; every man almoſt rejoyceth to run his race, and there is a kind of emulation and contention who ſhall be the forwardeſt. But thoſe commands which ſet us at variance within our ſelves, which buſie the Spirit againſt the Fleſh, which ſound the alarm and call us into the liſts to *fight the good fight of Faith* againſt our ſelves, againſt our Imaginations, even thoſe which lye unto us, and tell us *All is well*; theſe are that Meduſa's head which turneth us into ſtones: And we, who were ſo active and diligent in other duties leſs neceſſary, when theſe call upon us to move, are lame and impotent; we, who before had the feet of hinds, can move no more then he did who lay ſo long by the pool-ſide. The Prophet Eliſha biddeth Naaman the leper, *Go waſh in Jordan ſeven times, and thou ſhalt be clean: But Naaman was wroth*, and *thought* that may be done with *the ſtroke or touch of* the Prophets *hand. Are not Abanah and Pharpar, rivers of Damaſcus*, ſaith he, *better then all the rivers of Iſrael?* But the Servants were wiſer then the Maſter, and truly told him, that what the Prophet enjoyned was no *great thing*; for it was but this, *Waſh and be clean.* So it was with the Jew; and ſo it is with us. That which will cure and heal us we moſt diſtaſt. *Naufeat ad antidotum qui hiat ad venenum*; The ſtomach turneth at the antidote, that is greedy of poyſon. What? bid us be *Juſt* and *Merciful* and *Humble?* Will not Sacrifice ſuffice? Are not our Sabbath-dayes exerciſe, our Pſalms and Hymns of force enough to ſhake the powers of heaven, and draw down bleſſings upon us? Why may he not ſpeak the word, and heal us? Why may he not ſave us by miracle? To be *juſt* and honeſt, will ſhrink the curtains of our tabernacles. To be *merciful* and liberal, will empty our cheſts. To be *humble*, will lay us in the duſt. Theſe are harſh and rugged, hard and unpleaſing commands, beyond our power, impoſſible to be done. Nay rather theſe are the ebullitions and murmurs of the fleſh, the imaginations of corrupt hearts: And therefore the Prophet Micah ſetteth up his *But* againſt them to throw them down and demoliſh them. *Quare formidatis compedes ſapientiæ?* Why are you afraid of the fetters of Wiſdome? They are golden fetters, and we are never free but when we wear them. Why do you ſtartle at God's Law? It is a Law that giveth life. Why do you murmur and boggle at that which he *requireth?* Behold he *requireth* nothing but that which is firſt Poſſible, ſecondly Eaſie, thirdly Pleaſant and full of delight. He *requireth but to do juſtly, to love mercy, and to walk humbly with thy God.*

John 5.
2 Kings 5. 10.
——12.
——13.
Tertul. Scorp. c. v.

And firſt, *the Prophet* here doth not *bid us do any great things*; He doth not bid us work miracles, remove mountains, do that which is beyond our ſtrength; Do that which you cannot do: *Do juſtly*; for you cannot do ſo: *Be merciful*; for you cannot be ſo: *Walk humbly before me*, though it be impoſſible you ſhould. God never yet ſpake ſo by any Prophet. This were to make God's commands ſuch as S. Auguſtine telleth us thoſe of the Manichees were, not only *nugatoria*, light and vain, but *pugnatoria*, oppoſit and deſtructive to themſelves. For nothing is more deſtructive and contrary to a Law then to place it under an impoſſibility of being kept. For the Keeping of a Law is the virtue and force and end of a Law, the end for which it is enacted. It is true, *God hath* now *concluded all under ſin*: And the reaſon is given, *For all have ſinned.* But the Apoſtle there deliverеth it as an inſtance and matter of fact, nor as a concluſion drawn out of neceſſary principles. He doth not ſay, *All muſt ſin*; but, *All have ſinned.* For both the Gentiles might have kept the Law of

De Morib. Manich.

Gal. 3. 22.
Rom. 3. 23.

Nature,

Nature, and were puniſht becauſe they did not, as it is plain Rom. 1. and the Jews might have kept that Law which was given to them as far as God required it; for ſo we ſee many of them did, and God himſelf bore witneſs from heaven, and hath regiſtred the names of thoſe in his Book 2 Chr. 15. 17. 1 Kings 11. 33, 34, 38. 2 Kings 22. 2. *who did walk before him with a perfect heart*, as of Aſa, of David, *that he kept Gods Laws*, of Joſias, *that he turned not aſide neither to the right hand nor to the left.* Though theſe fell into many ſins, which yet notwithſtanding they might have avoided (for why might they not by the ſame aſſiſtance fly one ſin as well as another?) yet they kept the Law, though not ſo exactly as God required, yet ſo far as that God was pleaſed to accept it as a full payment. In that hot contention betwixt the Orthodox and the Pelagians, when the Pelagians, to build up Perfection in this life, brought in the examples of the Saints of God, who either had not broke the Law of God in the whole courſe of their life, or, if they did, did return by Repentance, and afterwards in a conſtant obedience did perſevere unto the end; they found oppoſition on all hands, not one being found who would give this honour to the beſt of Saints. But where they urge that this Perfection is not impoſſible, where they ſpeak not *de eſſe* but *de poſſe*, and conclude not that it is but that it may be ſo; not that any man hath done what God requireth, but that he may, S. Auguſtine himſelf joyneth hands with them; *Non eſt eis continuò incautâ temeritate reſiſtendum*, &c. We muſt not be ſo raſh as unwarily to oppoſe them who ſay Man may do what God requireth. *For if we deny a Poſſibility, we at once derogate from Mans Will, which may incline to it, and from the Power and Mercy of God, who by the aſſiſtance of his Grace may bring it to paſs.* So that the great difference between them may ſeem to be but this, The one thought it poſſible by the power of Nature, the other by the aſſiſtance of Grace, which is mighty in its operation, and may raiſe us to this height, if we hinder it not; for every ſtream may riſe as high as its ſpring. *Cum Dei adjutorio in noſtra poteſtate conſiſtit*, ſaith S. Auguſtine often; *It is in our power to do what God requireth with the help of Grace.* God requireth nothing above our ſtrength, and certainly we can do what by him we are enabled to do. When Julian the Pelagian, a young man of a ready and pleaſant wit, urged S. Auguſtine with his own Confeſſion, and that he did but diſſemble, when with ſo much art and eloquence, and ſuch vehemency of ſpirit he perſwaded men to the love of Chaſtity, if they could not, though they would, preſerve and keep themſelves undefiled, S. Auguſtine maketh this reply, *Reſpondeo, me fateri, ſed non ſicut vos*; I confeſs they may preſerve their virgin, but not, as you would have it, by their own power, but by the help of Gods Grace, which muſt make them willing, and with his help they may. And what need there then any further altercation? Why ſhould men contend about that in which they cannot but agree? Why ſhould they ſet themſelves at ſuch a diſtance, when they both look the ſame way? There are but few, and I am perſwaded none, that do ſo far Pelagianize as to deny the Grace of God. And then, when God biddeth us, *Do this*, he that ſhall put the queſtion Whether it be poſſible to be done, hath no more of Reaſon or Revelation to plead for him then the Pelagian had. For with him the Law can be kept neither without the help of Grace, nor with it; and ſo it muſt loſe its name, nor is it a Law; for what Law is that which cannot be kept? I know it was a Decree of a Council at Carthage, *That every man ought to pray to God to forgive him his treſpaſſes*; *That he ought to ſpeak it, not as out of humility, but truly*: and I think there are ſcarce any that will not willingly ſubſcribe to it, but this Decree may be as unchangeable as thoſe of the Medes and Perſians: Yet I do not ſee any neceſſity of fixing this doctrine

Si negaverimus eſſe poſſe, & hominis libero arbitrio, qui hoc volendo appetit, & Dei virtuti, qui hoc adjuvando efficit, derogabimus, Auguſt. De peccat. meritis & Remiſ. l. 2. c. 6.

Hom. 2, 6, 12, 16, 27, &c.

Lib. 5. cont. Jul. Pelag. c. ult.

doctrine of the Impoſſibility of doing what God requireth on the gates of the Temple, or proclaiming it as by the ſound of the trumpet in the midſt of the great congregation. For this Petition is put up in eſpecial relation to ſins paſt: For *Nè peccemus* is in order before *Si peccemus:* We are first commanded *not to ſin*, and then followeth the ſuppoſition, *If we ſin.* So that theſe two, *Sin not*, and, *If you ſin*, make up this Concluſion, *We may, or we may not ſin*, rather then this, *It is impoſſible to keep to Laws.* So then this Petition may be ſaid *humiliter*, humbly, and *veraciter*, truly, in reſpect of ſins paſt; but it is neither Truth nor Humility to make God a Liar, in calling upon us to do that which he requireth, when he knoweth we cannot do it; to make him a Tyrant, in cripling us firſt, and then ſending us about his buſineſs, in giving us Fleſh which the Spirit cannot conquer, in letting looſe that Lion upon us which we cannot reſiſt, in leaving us naked to thoſe Temptations which we cannot ſubdue. No; *God is faithful and true, and will not ſuffer us to be tempted above our ſtrength*, will not let in an enemy upon us which with his aſſiſtance (which is ready, if we refuſe it not) we cannot overcome. And *he is gracious and merciful*, if in the midſt of ſo many enemies we chance to ſlip, and *fall with* Jonathan *in theſe high places*, to reach out his hand, and lift us up again; but with this *Proviſo*, that we look better to our ſteps hereafter. For he knoweth of whom he *requireth* it, even of *Men*, and he conſidereth us as Men, and *remembreth whereof we are made.* He doth not *require* we ſhould be as *juſt* and *merciful* as he is. God may give us his ſtrength, but he cannot give us his arm, to be as *juſt* as he. This is more impoſſible then that which is moſt impoſſible; it is impoſſible to think it. Nor doth he look that our obedience ſhould be as exact as that of the Angels, *quorum immortalitas ſine ullo malorum metu & periculo conſtat*, whoſe happineſs is removed from all danger or fear of change, ſaith Lactantius; But he *requireth* an obedience anſwerable to our condition, which may conſiſt both with Sin and Errour, into which Man as Man may ſometimes either through inadvertency or frailty fall and yet do what God *requireth.* But then, if this doctrine were true, That we are fettered and ſhackled with an Impoſſibility of doing what God requireth (as indeed it hath neither Reaſon nor Scripture to countenance it) yet ſure it cannot without danger be ſo rudely and with ſuch zeal and earneſtneſs publiſht as ſometimes it is; nor can it favour of that ſpiritual wiſdome which is that *Salt* which every Teacher ſhould have in himſelf, to urge and preſs it to the multitude, who are too ready to make an idol of that Serpent which is lifted up to cure them. For how many weak hands and feeble knees and cowardly hearts hath this made? How willing are we to hear of weakneſs and impoſſibilities, becauſe we would not keep the Law? How oft do we lye down with this thought, and do nothing, or rather run away with it even againſt the Law it ſelf, and break it? What polluted, blind, impotent, cripled wretches are we ready to call our ſelves? which were indeed a glorious confeſſion, were it made out of hatred to ſin. But moſt commonly theſe words are ſent forth not from a broken but a hollow heart; and comfort us rather than accuſe us, are rather flatteries then aggravation; the oyl of ſinners, to break their heads, and to infatuate them, not to ſupple their limbs, but benum them: And they beget no other Reſolution in us but this, Not to gird up our loins, becauſe we are weak; To ſin more and more, becauſe we cannot but ſin; Not to do what God *requireth*, becauſe we have already concluded within our ſelves that it is impoſſible. To conclude this; The queſtion is not, Whether we can exactly keep a Law ſo as not to fail ſometimes as men (for I know no reaſon why this queſtion ſhould be put up) but, Whether we can keep

1 Joh. 2. 1.

1 Cor. 10. 13.

Pſal. 103. 8.

2 Sam 1. 23.

Pſal. 103. 14.

Matth. 5. 13. Mark 9. 50.

it

it ſo far forth as God *requireth* and in his goodneſs will accept, Whether we can be *juſt* and *merciful* and *humble* men? And if this be impoſſible, then will follow as ſad an impoſſibility of being ſaved; For the not doing what God *requireth* is that alone which ſhutteth the gates of Heauen againſt us, and cutteth off all hope of eternal happineſs. And this were to unpeople Heaven; this were a Dragons tail to draw down all the ſtars, and caſt them into hell. But the Saints are ſealed, and have this ſeal, That they did what God *required*: And it is a thing ſo far from being impoſſible that the Prophet maketh but a *But* of it; It is not impoſſible, it is *but to do juſtly, to love mercy, and to walk humbly with our God.*

Secondly, it is ſo far from being impoſſible, that it is but an eaſie duty.

Matth. 11. 30. *My yoke is eaſie*, ſaith our Saviour, *and my burden light.* For it is fitted to our necks and ſhoulders, and is ſo far from taking from our nature, or preſſing it with violence, that it exalteth and perfecteth it. All is in put-

Prov 1. 9. ting it about our necks, and then this *yoke* is *an ornament of grace*, as Solomon's chain, about them. And when this *burden* is layd on, then it is not a burden, but our Form to quicken us, and our Angel to guide us with delight in all our waies. And this the beloved Diſciple ſuckt from

1 John 5. 3. his Maſter's boſome, *This is the love of God, that we keep his commandments: and his commandments are not grievous:* For here is Love and Hope to ſweeten them, and make them eaſie and pleaſant. Nor doth he ſpeak this as an Oratour, to take men by craft, by telling them that that which he exhorted them to was neither impoſſible nor difficult, and ſo give force to his exhortation, and make a way for it to enter, and work a full perſwaſion in them to be obedient to thoſe commands; but, as a Logician, he backeth and eſtabliſheth his affirmation with an undeniable reaſon in the next verſe, *For whatſoever is born of God overcometh the world*; and ſo *his commandments are not grievous* to thoſe who have the true knowledge of God. *He that is born of God* muſt needs have ſtrength enough to paſs through all hindrances whatſoever, to tread down all Principalities and Powers, to demoliſh all imaginations which ſet up and oppoſe themſelves, and ſo make theſe commands more grievous then they are in their own nature. And this he ſtrengthneth with another reaſon in the next verſe, *For he that is born of God* hath the help and advantage of *Faith*, and full perſwaſion of the power of Jeſus Chriſt, which *is that victory which overcometh the world:* So that whoſoever ſaith *the commandments are grievous*, with the ſame breath excommunicateth himſelf from the Church of Chriſt, and maketh himſelf an hypocrite, and profeſſeth he is that which he is not, a Chriſtian, when Chriſt's words are irkſome and tedious unto him; that he is born of God, when he hath neither the language nor the motion of a child of God, doth not what God *requireth*, but doth the works of another father, the Devil. When men therefore pretend they cannot do what God *requireth*, they ſhould change their language: for the truth is, they will not for: If they would, there were more for them then againſt them. *Totum durum eſt quicquid imperatur invitis*, To an unwilling mind every command carrieth with it the fearful ſhew of difficulty. A wicked man *mavult emendare Deos quàm ſeipſum*, ſaith Seneca, had rather condemn the Law then reform his life, rather hate the precept then his ſin. Continence is a hard leſſon, but to the wanton; Liberality to a Miſer, Temperance to a Glutton, Obedience to a Factious and Rebellious ſpirit. All theſe things are hard to him that loveth not Chriſt: But where there is will there is ſtrength enough, and *Love is ſtronger then Death.* What was ſweeter then Manna? what ſooner gathered? yet the children of Iſrael murmured at it. What more bitter then Hunger and Impriſonment? yet S. Paul rejoyced in

Salvian.

Mavult execrari legem quàm emendari mentem; præcepta odiſſe quàm vitia.

Cant. 8. 6.

Iſid. Peluſ. 2. ep. 67.

in them. Nay, Πονηρον ἡ κακία, ὀχληρον δ' ἡ ἀρετή. *Wickedneſs* in its own nature *is a troubleſome and vexatious thing. Vitia magno coluntur*, ſaith Seneca: Scarce any ſin we commit but coſteth us dear. What more painful then Anger? what more perplext and tormenting then Revenge? what more intangled then Luſt? what can more diſquiet us then Ambition? what more fearful then Cruelty? what ſooner diſturbed then Pride? Nay further yet, How doth one ſin incroch and treſpaſs upon another? I fling off my Pleaſure and Honour to make way to my Revenge, I deny my Luſt to further my Ambition, and rob my Covetouſneſs to ſatisfie my Luſt, and forbear one ſin to commit another, and ſo do but *verſuram facere*, borrow of one ſin to lay it out on another, binding and looſing my ſelf as my corruption leadeth me, but never at eaſe. Tell me, Which is eaſier, ſaith the Father, to ſearch for wealth in the bowels of the earth, nay in the bowels of the poor by oppreſſion, then to ſit down content with thy own? night and day to ſtudy the world, or to embrace Frugality? to oppreſs every man, or to relieve the oppreſſed? to be buſie in the Market, or to be quiet at home? to take other mens goods, or to give my own? to be full of buſineſs for others, or to have no buſineſs but for my ſoul? to be ſolicitous for that which cannot be done, or to have no other care but to do what God *requireth?* To do this will coſt us no ſweat nor labour: We need not go on pilgrimage, or take any long journey; it will not coſt us money, nor engage us to our friends; we need not ſail for it, nor plough for it, nor fight for it: Ἀρκεῖ θελῆσαι μόνον, &c. ſaith Chryſoſtome; If thou beeſt willing, obedience hath its work and conſummation. If thou wilt, thou art *juſt*, *merciful* and *humble*. As Ariſtotle ſpake of his Magnanimous man, οὐδὲν μέγα, ſo to a reſolved Chriſtian *nothing is great*, nothing is difficult. It is not to dig in the minerals, or labour in chains; it is not to cleave wood or draw water with the Gibeonites; but *thy lines are fallen unto thee in a fair place*, it is *but to do juſtly, love mercy*, &c.

Orat. de ira.

Eth. l. 4. c. 3. Liber & rectus animus, omnia ſubjiciens ſibi, ſe nulli, Sen. ep. ult.

Laſtly, it is not onely eaſie but ſweet and pleaſant to do what God *requireth*. For obedience is the onely ſpring from whence the waters of Comfort flow, an everlaſting foundation on which alone Joy and Peace will ſettle and reſt. For what place canſt thou find, what other foundation, on which thou mayſt build up a true and laſting joy? Wilt thou look on all the works which thy hands have wrought? Wilt thou prove thy heart with mirth, and gather together all that is deſireable, and ſay, Here it will lye? All that joy will ſoon be exhauſted and draw it ſelf dry. That Pleaſure is but like that beaſt of the Apothecary to whom Julian the Pelagian likeneth S. Auguſtine, which he promiſed to his patient to be of great virtue, which before the morning was come had eaten up himſelf. But the doing what God *requireth*, our Conformity to his will, is the onely *baſis* upon which ſuch a ſuperſtructure will riſe, and towre up as high as heaven: For it hath the Will and Power of God to uphold and perpetuate it againſt all thoſe ſtormes and tempeſts which are ſent out of the Devils treaſury to blaſt or imbitter it. Do you take this for a ſpeculation and no more? Indeed it is the ſin and the puniſhment of the men of this world, to take thoſe truths which moſt concern them for ſpeculations, for groundleſs conceptions of thoughtful men, for School-ſubtilties rather then realities. Mammon and the World have the preeminence in all things, and ſpiritual Raviſhments and Heaven it ſelf are but *ingens fabula & magnum mendacium*, as a tedious ly, or a long tale that is told. And there is no reaſon of this but their Diſobedience. For would men put it to the trial, deny themſelves, and cleave to the Lord, and do what he deſireth, there would then be no need of any Artiſt or Theo-

Non ſum ſimilis pharmacopolæ, ut dicis, qui promittebat beſtiam, quæ ſe ipſam comeſſit. Auguſt. Cont. Jul. Pelag. l. 3. c. 21.

logue to demonstrate it, or fill their mouth with arguments to convince them of the truth of that which would so fill their souls. Of all the Saints and Martyrs of God, that did put it to the trial, did we ever read that any did complain they had lost their labour? but all of them, upon a certain knowledge and sense of this truth, betook themselves chearfully to the hardship of mortification, renounced the world, and laid down their lives, poured out their blood for that Truth which paid them back again with interest, even with fulness of joy. Let us then *hearken what this Lord will say*, and answer him in every duty which he *requireth*; and he will answer us again, and appear in glory, and make the terrours and flatteries of the world the object not of our Fear and Amazement but of our Contempt, and the displeasing and worser side of our Obedience our crown and glory, the most delightful thing in the world. For, to conclude this, why are we afraid? why should we tremble at the commands of God? why should their sound be so terrible in our ears? *The Lord requireth* nothing of us but that which is 1. possible, to rouse us up to attempt it; 2. easie, to comfort and nourish our hopes; and 3. pleasant and delightful, to woe and invite and even flatter us to obedience, and to *draw us* after him *with the cords of men*.

Hos. 11. 4.

We have now taken a view of the Substance of these words, and we have looked upon them in the Form and Manner in which they lye, *What doth the Lord require?* Let us now draw them nearer to us. And to this end they are sharpned into an Interrogation, that as darts they might pierce through our souls, and so *open our eyes to see*, and our ears to hearken to *the wonders of his Law*.

First, this word *Lord* is a word of force and efficacy; It striketh a reverence into us, and remembreth us of our duty and allegiance. For if God be *the Lord*, then hath he an absolute Will, a Will which must be a rule to regulate our wills by his *Jubeo* and his *Veto*, by his commands and prohibitions, by removing our wills from unlawful objects, and confining them to that which may improve and perfect them; from that which is pleasing but hurtful, to his Laws and commands, which are first distasteful, and then fill us with joy unspeakable. And this is the true mark and character of a servant of God, To be then willing when in a manner he is unwilling, to be strong when the flesh is weak, to have no will of his own, nor any other spring of spiritual motion, but the will of his *Lord*. And therefore as God is *the Lord* over all, so are his Laws over all Laws. As *to him every knee must bowe*, so to his Laws all the Laws of men must yield and give place, which are no further Laws, or can lay any tye or obligation, but as they are drawn from his, and wait upon them, and are subservient to them. Common Reason will tell us, and to that the Apostles Peter and John appeal when the rulers of the Jews *commanded them to speak no more in the name* of Christ, *Whether it be right in the sight of God to hearken unto you more then to God, judge you. For we cannot but speak the things which we have seen and heard:* And we cannot but be obedient, for *the Lord requireth* it. When Creon the Tyrant in Sophocles asked Antigone how she dared to bury her brother Polynices, when he had enacted a law to the contrary, her answer was, Οὐ γάρ τι μοι Ζεὺς ἦν ὁ κηρύξας τάδε, &c. *That this was not Jupiter's Law*; and that she buried her brother in obedience to a Law more ancient then that of the Tyrant's, even to the Law of Nature, Ὁ γάρ τι νῦν γε κἀχθὲς, ἀλλ' ἀεί ποτε Ζῇ ταῦτα, κοὐδεὶς οἶδεν ἐξ ὅτου φάνη, &c. *For this Law was not of yesterday, but eternal; and I ought not for fear of any man to break the Law of God and Nature.* And what better answer can a Christian make to all unlawful commands, either of those we love, or of those we fear? Οὐ γάρ τι μοι Ζεύς, &c. *God hath not enacted*

Isa. 45. 23. Rom. 14. 11.

Acts 4. 18, 19, 20.

enacted theſe; I ſee more of the claw of the Devil then finger of God in them. Theſe are *Novellæ inſtitutionis*, but of yeſterday, the breathings and dictates it may be of Luſt and Covetouſneſs, of Pride and Ambition; and I muſt not conſider what Man, what this Man, this Lord or this Potentate, but what *the Lord of Lords and King of Kings requireth* at my hands. When his Laws are publiſht, all others muſt be ſilent, or as little hearkened to as if they were; as when the Sun appeareth the Stars are not ſeen, nor ſeen at any time but with that light which they borrow from it.

For again, as he is *Lord* paramount, and hath an abſolute Will, ſo his Will is attended with Power, with that Power which made thee. And he did not make thee a Man that thou ſhouldeſt make thy ſelf a beaſt of burden, to couch under every load which the hand of a Phariſee will be ready to lay upon thee. He did not make thee capable of a Law that thou ſhouldſt keep the Laws of the Fleſh, or of Men. He did not publiſh his will that upon this or that pretenſe thou ſhouldeſt reſiſt it, that the fear of a frown or the love of the world ſhould be ſtronger, and prevail with thee more, then his Will. For if thou wilt not do what he *requireth*, he will not do what thou expecteſt, but leave thee to thy choice, to thoſe new Lords and Maſters, under the ſame wrath and curſe, to walk delicately along with them to that vengeance which will fall upon the heads of thoſe who will not hearken to this Lord.

For thirdly, by the ſame Power he preſerveth and protecteth thee, which all Power that is over us doth not. For then the Thief may be ſaid to protect him he robbeth, the Strong man may be ſaid to protect him he bindeth, the Oppreſſour him whom he hath eaten up, and Cain to have protected Abel when he knockt out his brains. But the power of God is a ſaving and preſerving Power, and under the ſhadow of his wings we ſhall be ſafe. And to this end he ſpreadeth his wing over us, he guideth and holdeth us up, that we may walk before him in all obedience in the land of the living, bowing to his will againſt our Luſt, againſt our Ambition, againſt all thoſe machinations and temptations which preſs upon us to break his will even whilſt we are under his wing. What ſhould a Wanton, an Oppreſſour, a man of *Belial* do under God's wing? And yet we ſee many times they play and revel it in the ſhadow, when they that do his will are beaten with the tempeſt, and yet are ſafer there then the others are in their Paradiſe, are the miracles of God's Providence to be manifeſted at laſt to all the world. It is true, the wicked are in ſome ſort under God's wing; for he upholdeth and continueth them, and prolongeth their daies: And, if an eye of fleſh may judge, they are the greateſt favourites of this *Lord*; and if the world were heaven, they were the onely Saints. *But the ſpiritual man judgeth all things*, and to his eye they are but a ſad and ruful ſpectacle, as condemned men led with muſick to execution. For God preſerveth and protecteth them no otherwiſe then he doth Serpents and Vipers and Beaſts of prey; He upholdeth them no otherwiſe then he doth the Earth and the Devils, and Hell it ſelf, which he preſerveth for them, as he reſerveth them for it, as S. Jude ſpeaketh in his Epiſtle. And then, as Abraham ſaid to the Rich man, *Son, remember, thou in thy life time receivedſt thy good things*; ſo ſhall this *Lord* ſay to thoſe, to a Cain, to a Nimrod, an Ahab, a Phariſee, a Hypocrite, Remember you were under my wing, under my protection, and remember what you did there, how you beat your fellow-ſervants, how you ſtripped one, diſpoſſeſſed another, killed a third; how even then, when you were under my wing, when I upheld and preſerved you, *you ſaid in your hearts there was no God.* This is a fearful and hideous change, like the fall of *Lucifer*: Onely he fell from

1 Cor. 2. 15.

Jude 6.

Luke 16. 25.

Pſal. 14. 1.

heaven indeed, theſe from an imaginary one, a heaven built up with a thought; but both fall into the ſame place. Oh then, ſince *he made us*,
Acts 17.28. ſince *in him we live, and move, and have our being*, let us live unto this *Lord*, let our motion be regular, and let us be what he would have us to be. Let it be our wiſdome to follow him in thoſe waies which his infinite Wiſdome hath drawn out for us: Let our Love be the echo of his Love. This Wiſdome is from above, and this Love is kindled from the coal of a Cherubin, is a fire from heaven kindled in our hearts, and it will lick up all fluid and unbounded deſires in us. Let us remember that God hath endowed us with faculty and ability to do what he requireth, that he hath committed and entruſted this unto us for this end, that he doth now as it were *manu ſuâ tenere debitores*, that he hath us in his power, obliged and bound faſt unto him by this his gift as by an inſtrument or bond. Ἐπιστεύθησαν is the
Rom. 3. 2. Apoſtle's word; and it is the very word which the Civilians uſe; *He hath committed and entruſted* his commandments, and *requireth* ſomething of us. And as he that entruſteth his money doth not loſe the propriety of it, no more doth God of that ſubſtance, of our intellectual and practick faculties, which he hath put into our hands. He hath not paſſed them o-
Luke 19. 13. ver to us as a free and abſolute gift, but left them onely *to traffick with and improve till he come.* For in receiving the Law, and will and faculty to
Ariſt. Eth. 5. obſerve it, we make a kind of contract with God, ἔστι γὰρ ὅλως αὐτὸς ὁ νόμος συνθήκη τις ὥσπερ, ſaith Ariſtotle, *For the Law it ſelf is a kind of contract or covenant*, becauſe he that cometh under a Law hath bound himſelf to keep it. Let us remember then that we come under many obligations. I cannot name the ſeveral waies we ſtand obliged to this *Lord*. We may comprehend all in that axiome of the Civilians, *Tot obligationes præſumuntur, quot ſunt ſcripturæ*; We have as many engagements and obligations as there be inſtruments and writings betwixt us; and there are as many as there be precepts and commands, which are the beſt helps to promote us to perfection. Let us then provide againſt the day of trial. For not to keep covenant with this *Lord*, but when he cometh to make inquiſition whither we have done what he *required*, to preſent him with nothing but ſhews, but good intentions, but drowſie endeavours and feeble wiſhes; when he cometh to ask for his talent, to ſhew him a napkin, is a plain forfeiture of our obligation, and bringeth us under a worſe and heavier, bindeth us over to puniſhment. Let us then ever fix our eye upon our obligation: Let us conſider that God made us, that he upheld and protected us, and ſo had power to oblige and bind us to him by a Law: Let us admire his Wiſdome, and embrace his Love: Let this double chain, the ſtrong iron chain of his infinite Power and univerſal Dominion, and the glorious and golden chain of his ſuperabundant Love, bind and tye us unto him. And when all other creatures are ready to bowe at Gods beck, and follow conſtantly in that way which Nature hath allotted them, and ſeldome or never turn aſide, when the Sun knoweth his ſetting, and the Moon her ſeaſons, let not us forget our ſtation and place, but anſwer this *Lord* in every command as the Romane Centurions did their Emperours, *Factum eſt, Imperator, quod juſſiſti*; Behold, thou art our *Lord*, and we have done what thou *requiredſt*.

In the laſt place, Let us not ſet up thoſe mountains in our way, of Difficulty, or Irkſomneſs, or Impoſſibility, and then faint and lye down, *ſettle*
Zeph. 1. 12. *our ſelves upon our lees*, and wallow in our own blood, upon a groundleſs fear that there is no paſſing out. For why ſhould we pretend and plead Difficulty and Impoſſibility, when we our ſelves are an argument againſt our ſelves, and our own practice every day confuteth us? For how do we every day make a ſurrendry of our wills to thoſe who have will indeed, and proclaim their will, but have neither might nor wiſdome nor love to attend

attend it? *Ibo, licèt invita faciam omnia,* ſaith the woman in the Comedy; I will go, although I go againſt my will. *To riſe up early and lye down late* are nothing pleaſing to us, yet for that which a wiſe man contemns, for a little pelf, we will do it. To wait attendance, to bowe, and cringe, and make great men Gods, to give him a leg whom we wiſh on the gallows, to engage our ſelves for the hardeſt task, to be diminiſhed and brought low, to ſweat and fight and dye, cannot be delightful to fleſh and blood, yet for honour we will do it. But then how do we bebauch our underſtandings and wits, and bury them in other mens wills as in a Sepulchre, there to rot and ſtink amidſt thoſe corrupt and loathſome imaginations which are as wings to carry them to their unwarrantable ends? How ready are we to conclude that to be true which we know to be falſe, that to be lawful which our Conſcience condemneth? It was a ſin; it is now a duty. It was as abomination; it is now a ſign of Election. It was Oppreſſion; Power hath ſet a mark upon the innocent, and it is Juſtice. It was an Idole; it is now our God. It was a Devil, a black and ugly fiend; it is now an Angel of light. Thus we can *ad omnem occurſum majoris cujuſque perſonæ decreſcere*, as Tertullian ſpeaketh, ſhrink our ſelves in, and be in a manner annihilated, at the appearance of any greater perſon. When theſe ſons of Anak ſhew themſelves, we are but graſhoppers, we are fools, or ſlaves, or worſe, any thing, or nothing, even what they will have us. We are led captive according to the will of others, and according to the will of our greateſt enemy, become the Devils enchanters, making that appear which is not, that ſeem white which is black, and that good which is evil; and the Devils muſicians, ſetting and tuning our notes, our words and looks and actions, to his will and pleaſure; nay, the Devils fiddles, to be wound up or let down to any pin or note to which the hand of Greatneſs or Power will ſet us. We are as ſo many looking-glaſſes, which reflect and preſent the actions of men in power back upon themſelves, laughing when they laugh, and weeping when they weep, ſtriking as they ſtrike, planting as they plant, and plucking up as they pluck up, doing in all as they do, when they are weary and faint, falling to the ground along with them: And all this to gain our peace, or, as the Apoſtle telleth the Galatians, *leſt we ſhould ſuffer perſecution for the croſs of Chriſt.* I urge this by way of inſtance and exprobration, to ſhew that the denial of our own will is not a thing of ſuch difficulty as it is thought, that we may do that for Gods cauſe which we do for our own, that we may do that for him that we do for our luſt, unleſs we ſhall ſo far diſhonour God and our ſelves as to make that moſt inglorious and falſe confeſſion, That we can do nothing but that which is evil, and have ſtrength to do nothing but that which will ruine us, and ſo conclude againſt heaven and our own ſouls that we are good for nothing but damnation. I have much wondred that men ſhould be ſo willing to publiſh their weakneſs and diſability in this, and in other things to hide and maſque it as they do their ſin; that they ſhould be ready to brand him with the name of Heretick, that ſhall tell them they may be juſt and honeſt men if they will, that God will aſſiſt them if they put him not from them, and yet be as forward to be paraſites to that Paraſite, and reward him, that ſhall commend their prudence and dextrous activity in the affairs of this world, as if they were made for this world, and no other, and made able to raiſe a bank here, but not to lay up for themſelves any treaſure in heaven. *Why ſhould it be thought a thing incredible that God ſhould raiſe the dead?* ſaith S. Paul. Why ſhould any man think it impoſſible to do the will of God? *It is eaſier for a Camel to go through the eye of a needle then for a rich man to enter into the kingdome of heaven.* True, whileſt he

Plaut. Mil. Glor. act. 4. ſc. 8

Gal. 6. 12.

Acts 26. 8.

Matth. 19. 24.

Mark 10.24. Eph. 5.5. Matth. 19.12. Matth. 5 3. Job 31. 1. Matth, 19.25. Phil. 4.13. Prov. 9.13,14. Numb. 23.19. Exod. 5. 17. *Prodigioſum oraculum hoc fuit, liberatum iri Delios malis præſentibus, ſi aram Deli duplicaſſent,* Plut. de urb. Theb. & Socratis Dæmon. Rom. 3. 4. *Præſtat operibus voluntas,* Hilar. in Pſal. 128. *Sæpe honorata virtus eſt, ubi eam impellit exitus.* Sen. Controv. c. 4. 7. Pſal. 26. 8. & 57. 7. 1 Cor. 14. 15. 2 Cor. 8. 12.

he truſteth in his riches. And it is impoſſible for *an unclean perſon* to enter there. True, till he *make himſelf an eunuch for that kingdome.* But is it impoſſible for a rich man to be made *poor in ſpirit?* Is it impoſſible for a wanton to *make a covenant with his eyes?* Our Saviour hath fully determined that, *That with men it is impoſſible, but with God all things are poſſible;* poſſible for him in the barrenneſt ground to plant and gather fruit, out of any crooked piece of wood to make a Mercury, a ſtatue for himſelf. And this Omnipotency of God is referred not onely to the giving a being to all things, but in fitting thoſe helps and furtherances of piety which may enable and promote us in the performance of our duty. As S. Paul ſpeaketh, *I can do all things through Chriſt that ſtrengthneth me;* Who, if we call upon him with that ſincere fervour and humility which our Weakneſs and his Majeſty require, is ready at hand, ready by his power and aſſiſtance to preſerve the Rich ſafe from the contagion of wealth and the ſnare of the devil, and to purge the Unclean perſon, and to keep him from *the fooliſh woman,* and *the door of her houſe.* Why, why ſhouldſt thou lay ſo unjuſt an imputation upon ſo juſt and merciful a *Lord? God is not as Man, that he ſhould lye:* God is not as Man, that he ſhould bid us do what we cannot do. Such indeed is our miſerable condition under the ſons of men, under thoſe who are built up of the ſame mould and earth which we are: Many times our Superiours grow wanton; and as they can be angry for no other reaſon but becauſe they will be angry, ſo they will command to ſhew their power; tell us we are *Idle,* when we are *impotent;* give us ſuch commands as the Devil's was to the men of Delos, *to double his Altar,* to double a cube or ſquare; Which hath troubled the wits of all ages to find out. And ſhall we phanſie ſuch a God unto our ſelves? This were at once to diveſt him of his Majeſty and Goodneſs, and take him from his throne; firſt to ſlander and blaſpheme him, and then break his Law, and comfort our ſelves in our rebellion. Nay rather *let God be true, and all men be liars:* For he *requireth* of us no more then we can do. And, to conclude, when we cannot do it, he *requireth* but the *Will:* And as it is a great ſin *nolle cùm poſſis,* not to be willing when thou canſt do it, ſo is it a great vertue *velle cùm non poſſis* to be willing when thou canſt not do it. And thus I may be poor when I am rich, I may be liberal when I do not give, and I may be humble in a triumph; I may do what I do not. For with God to will is to do; becauſe when our hands are bound, that is left free; nor hath Man or Devil any power over it. Perſecution may ſeal up the Church doors, yet I may *love the place where God's honour dwelleth.* Power may ſeal up my lips, yet I may ſay with David, *My heart, my heart is prepared;* and my prayers are loud when they are not heard, and I am heard though I cannot ſpeak. I may *pray with the tongue,* and I may *pray with the ſpirit;* and I may pant forth thoſe prayers which I muſt not ſay. I may do what God *requireth* when I have neither mouth, nor tongue, nor hand. For *what doth he require?* That *which a man hath, and not that which he hath not;* That which thou canſt do, and that which thou mayeſt do with eaſe, and that which thou mayeſt do with delight: Here are theſe three; firſt, it is poſſible, ſecondly eaſie, thirdly delightful. And theſe are thoſe *Wings* Ezek. 1. 9. *joyned one to another,* and carrying us *ſtreight forward* towards the mark: Theſe are as the *Wheels* v. 16. and on theſe our Obedience may move on in an even and conſtant courſe, till we are brought to our journeys end, even to that place of reſt which is prepared for all thoſe who are ready to hearken and do what *the Lord requireth.* We paſs now to the particulars.

The

The Fourth SERMON.

PART IIII.

MICAH VI. 8.

He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, &c.

WE have ſeen what this *Good* is; for it is *ſhewn* unto us. And we have beheld it in the commanding form and power of a Law; for God *requireth* it, who, as he made the whole world for Man, ſo made Man for himſelf, and bound him to that which might make him free, to walk at liberty in thoſe paths which lead unto that happineſs which is with him for evermore. We compared it to the Tree of Life: And the Heart of Man is the Paradiſe, the ſoyl wherein it muſt grow. And it is ſo, a celeſtial Paradiſe, a Paradiſe of the pureſt and ſincereſt delights, when this *Good* is planted and well rooted in it. We have taken a ſurvey of it in its generality, as it were in the bulk and body and ſubſtance of it. We deſcend now to particulars, to gather ſome fruit from the parts and branches of it; Which are three; firſt, *Juſtice* or *Honeſty*; ſecondly, *the Love of Mercy*; thirdly, an *Humble* and reverent deportment and *walking with our God.*

The firſt is *Juſtice* or *Honeſty*; Which is a ſmooth and ſtreight and even branch; and we reap the fruit thereof in peace. *To do juſtly* is but one, but it ſpreadeth it ſelf, and in its full latitude taketh in all the duties of our life. For we are no ſooner Men but we are debtours, under obligations to God, to Men, and to Our ſelves. The Apoſtle comprehendeth all in three words, *Ye are witneſſes how holily and juſtly and unblameably we behaved our ſelves amongſt you.* First, ὡς ὁσίως, *how holily*, in relation to God. For we are bound to him as Sons, to honour him; as Subjects, to obey him; as Servants, to do his will; in brief, to *be holy, as he is holy.* Secondly, ὡς δικαίως, *how juſtly*, in reſpect of men. For we are not left at large; but as there is a relation of Man to God, ſo there is of one man to another. All men are bound to every man, and every man is bound to all. There is an inſtrument and obligation drawn between them, a kind of counterbond to ſecure one from the other, and it is written and ſealed up in every heart, and by the hand of God himſelf, *To do to others as we would have others do to us.* If men would be but men, this would be what it was made for, the Security of the whole world. Thirdly, ὡς ἀμέμπτως, *how unblamably*, in reſpect of himſelf and his perſonal converſation. For, though we ſcarce believe it, or conſider it as little

1 Theſ. 2. 10.

Matth. 7. 12.

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as if it were not true, we our ſelves are bound unto our ſelves, and in all the aſſaults we make either againſt God or our Neighbour the firſt injury we do is to our ſelves. We are bound to our Bodies, not to make them the inſtruments and weapons of unrighteouſneſs; and we are bound to our Souls, not to pawn or ſell them to our luſts; we are bound to our Fleſh, as a migiſtrate is in his office, to beat it down and ſubdue it, and ſo ruſe and govern it; and we are bound to our Reaſon, not to enſlave it, or place it under the vanities of this world. And if we break theſe obligations, we are the firſt that riſe up againſt our ſelves. The firſt man that condemneth a ſinner is the ſinner himſelf. *Se judice nemo nocens abſolvitur*; In himſelf he beareth about with him a Court, a ſeat of Juſtice, from which no appeal lieth. His Reaſon is his Judge, his Conſcience is his Accuſer, and he himſelf is his own Priſoner; and he crucifieth and hangeth himſelf up every day, though no forrein authority arreſt him. And theſe three are linkt together as in a chain. For when we make good our obligations to God and our ſelves, we never fail in that which is due unto Men; and he that faileth in doing juſtly to Men, hath *ipſo facto* forfeited his obligation to God and himſelf; For *to do juſtly* is a duty which he oweth to God and himſelf as well as to others. He that is not juſt is not holy, and he that is not holy is an enemy to God and himſelf: For God made him to this end, and God *requireth* it at his hands: So that an unjuſt man at once breaketh this threefold cord, and is injurious to God, to Men, to himſelf. If we miſs in one, we are loſt in all, and are in a manner out-lawed from Men, baniſhed from Our ſelves, and ſo *without God in this word.*

Eph. 2. 12.

We have a large field here to walk in; but we muſt limit and confine our ſelves, and paſs by the Juſtice of the publick Magiſtrate, whoſe proper work it is μεσίνειν, *to ſtand in the midſt*, between two oppoſite ſides, till he draw them together and make them one; to keep an equality even in equality; to uſe his power either in cutting off the wicked from the earth, and taking the prey out of his mouth, or elſe in dividing to every man his own poſſeſſions, in giving Mephiboſheth his Lands again. This is neither meant here in the Text, nor can it concern this Auditory. Read the 10, 11, 12. v. of this chapter, and you will ſee what *Juſtice* it is the Prophet here ſpeaketh of: *Are there yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſure, that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have ſpoken lyes, and their tongue is deceitful in their mouth.* Is there yet the houſe of the wicked built by oppreſſion, and cemented with blood, and will he not reſtore what he hath unjuſtly gained, after ſo many warnings and threats? *Adhuc ignis in domo impii?* So the Vulgar; *Is there yet a fire in the houſe of the wicked?* not *a Treaſure*, but *a fire*, which will conſume all. So that *to do juſtly* in this place is not onely the duty of the Magiſtrate (and yet publick Juſtice is both a Serpent and a Rod; not onely a Serpent, to bite and ſting the guilty perſon; but a Rod, to mete out to every man his own meaſure) but *to do juſtly* is to give every man his own, not to lay hold on or alienate or deceitfully withdraw or violently force from any man that of which he is a lawful poſſeſſour. For *quicquid jure poſſidetur, injuriâ aufertur*, that which I poſſeſs by right cannot be taken from me but by injury. And this is it which we call common Honeſty or private Juſtice. This bindeth my hand from oppreſſion and robbery, ſealeth up my lips from guile and ſlander, checketh and fettereth my phanſie from weaving thoſe nets of deceit which may catch my brother and entangle him, limiteth my

my hands, my wit, my tongue, not to do, not to imagine, not to ſpeak that which may endamage him; not to touch, not to undermine his eſtate; not to touch, not to wound his reputation. For Slander is a great injuſtice, a kind of Murder, *jugulans non membra, ſed nomina*, ſaith Optatus to the Donatiſts, not cutting off a limb or member, but mangling and defacing a good and fair name, and even treading it in the dirt. Private Juſtice is of a far larger extent then that which is publick, which ſpeaketh and acteth from the tribunal. For publick Juſtice ſteereth by no other Compaſs but the Laws of Men, but this by the Laws of Nature and Charity, which forbid many things which the Laws of Men mention not, and reſtrain us, there where humane Authority leaveth us *in noſtro manicipio*, to diſpoſe of our ſelves as we pleaſe. *Nec enim quicquid honeſtum eſt, legibus præcipitur*: for this Juſtice and Honeſty bindeth us to that which no Law exacteth. For Law-givers are not Diviners or Prophets; they ſee little more then what is paſſed by them already, or now before their eyes, or which Probability hath brought ſo near that they even ſee it as a thing which, if not prevented, will certainly come to paſs. They have not the knowledge of all that is poſſible, nor of all things that are under the differences of times paſt, preſent, and to come; nor can they fathome the depth and deceitfulneſs of their own hearts, much leſs of the hearts of other men, which are fruitful in evil, and find out new inventions, and multiply them every day. For as S. Auguſtine ſpake of the Lawyers of his time, *Nulla cauſa ſine cauſa*, There was not a Cauſe brought to them which they could not ſo handle as that it ſhould multiply in their hands, and beget as many as they pleaſed; ſo there is no fraudulent act which is not a ſtep to another, and that to a third, and that third is now a teeming and ready to bring forth more. *Depunge ubi ſiſtam.* Injuſtice hath the ſame ſubſiſtence and meaſures with our Covetouſneſs and Luſt, and that ὅρον οὐκ ἔχει, *knoweth neither bounds nor end.* So that thoſe Laws by which Humane Societies are managed and upheld are rather occaſioned by that which is paſt then by that which is to come; and they that make them take their aim by their eye, and ſome ſenſible inconvenience, which is either viſible in it ſelf, or in that which may cauſe it, but cannot provide againſt that which is removed ſo far as that neither the eye nor thought, neither wiſdome nor ſuſpicion, can reach it, but is to them as if it would never be, in that darkneſs and obſcurity wherein it was before they were born. And therefore the rule of thoſe duties which we ow one to another is of a larger extent then that of the Law. *Anguſta eſt innocentia, ad legem probum eſſe*, ſaith the Philoſopher; That Honeſty is but of a narrow compaſs which meaſureth it ſelf out by that rule, and reacheth no further then to that point, which the Laws of men have ſet up, and maketh that its *Non ultra.* Piety conſtraineth us to do many things where the Law leaveth us free. What Law did force that pious Daughter to ſuckle her old Father in priſon, and nouriſh him with the milk from her own breaſts? or Antonine the Emperour to lead his aged Father-in-law, and eaſe and ſupport him with his hand? Again, Humanity bindeth us where the Law is ſilent. For where was it enacted that we ſhould not open the letters no not of our enemies? yet Julius Cæſar burnt thoſe which he found in their Tents whom he had conquered, and the Athenians and Pompey did the like. Liberality hath no Law, and yet it is a debt. No Law enjoyneth me to keep my promiſe and make good my faith, and yet my promiſe bindeth me as firmly, and ſhould be as ſacred, as my oath. All theſe are *extra publicas tabulas*, not to be found in our Statute-books that confineth his ſtudies and endeavours to theſe, that hath no other compaſs to ſteer by in the courſe of his

De verb. Dom. num. 19.

Uſu probatum eſt, leges egregias apud bonos ex delictis aliorum gigni, &c. Thraſ. Pæt. apud Tacit. Annal 15.

Sen. 2. *de Ira*, c. 27.

Feſt. verb. Pietas.

Spartianus.

Humanitatis eſt, quædam neſcire velle.

Beati divites, quia cæteris prodeſſe poſſunt & debent, Alciat. de verb. Significat.

life then that which he there findeth written, cannot take this honour to himſelf, this honourable title of a *Juſt and Honeſt man.* For how many inventions and wiles have men found out to work iniquity as by a Law? to drive the proprietary out of his poſſeſſions before the Sun and the people, and then wipe their mouths, and proclaim it as juſt to all the world? How many eat nó other bread but that which is kneaded by craft and oppreſſion, and ſometimes with blood, and yet count it as Manna ſent down from Heaven? How ſhort is the hand of the Law to reach theſe? Nay, how doth the Law it ſelf many times enable them to invade the territories of others, and to riot it at pleaſure? How is it made their muſick, by which they dance in other mens blood? *Juſtice* or common *Honeſty* is but one word, but of a larger compaſs then Ambition and Covetouſneſs are willing to walk in. In a word, *A thing may not be juſt and honeſt, and yet there may be no Law to puniſh it, no man that dare reprehend it,* ſaith Tully. *Take not up that which thou laid'ſt not down; count that which thou findeſt in the way but as a pledge to be returned upon demand,* ſaid the Stagirites. *If thou ſell a thing, declare the fault of it; If thou underbuy a thing, upon the diſcovery pay the full price.* Theſe no humane Law, but Juſtice and Honeſty and the Law of Nature, requireth. To collect and draw out a catalogue of all thoſe irregularities in behaviour which will not conſiſt with Juſtice and Honeſty, as it is a thing not neceſſary to be done, ſo is it impoſſible to do it. For *as day unto day teacheth the knowledge* of that which is good, ſo day unto day and hour unto hour teach the knowledge of that which is evil; and it is not eaſie to open thoſe Myſteries of iniquity. The mind of Man, when it is corrupted, is reſtleſs in finding out new and untrodden paths which may lead to its deſired end, and is wheeled about from one falſhood to another, begetteth a ſecond lye to defend the firſt, and draweth in cheat upon cheat, that it may have at leaſt the ſhadow of Juſtice and Honeſty to veil and obſcure it. And ſo long he is an Honeſt man that is not a detected knave; as he is counted a good Lawyer who can find out ſomething *in fraudem legis,* ſome hanſome colour or fetch to delude the Law. He that hath the ſentence on his ſide is Juſt, and he that is fallen from his cauſe is fallen from the truth; and ſo honeſty is bound up in the verdict of the Jury, and twelve perjured men may make an oppreſſour honeſt when they pleaſe. We will not therefore go in *Hue* and *Cry* after every thief, nor follow the deceitful perſon in thoſe rounds and windings and turnings which he maketh. And I can truly ſay, *Non multùm incola fuit anima mea,* I have been but a ſtranger and ſojourner *in theſe tents of Meſech*; I have not ſo much converſed in theſe waies of thrift and arts of living as to read a lecture upon them, and diſcover the Method and courſe of them. It may ſo fall out, and doth too often, that they who are the beſt artiſts in theſe are the worſt of men. For the wiſdome of this world is not like that in Ariſtotle, which reſiſteth in it ſelf, and never ſeeketh another end: For in this the theory and the practice go hand in hand, and advance one another. Nor do we make uſe of it onely to preſerve and defend our ſelves, but we let it out to diſquiet and diminiſh others. And they that tread theſe hidden and indirect wayes, though they hide themſelves from others, yet ſeldome do ſo far deceive themſelves as not to know they walk deceitfully. They check and comfort themſelves at once; they know they do not juſtly, and yet this thought ſetteth them forward in their courſe, even this poor and unworthy thought, That *it is good to be rich*; and ſo the light which they ſee is ſomewhat offenſive, but the Love of gain is both a provocative and a cordial.

We will therefore *bring Juſtice to the line, and Righteouſnes to the plummet,*

Fides & juramentum æquiparantur, ut hoc ſervari debet, ita & illa, Menoch. cap. 367.

Conſenſere jura peccatis, &c. Cypr. ad Donat.

Cicer. 2. de Finib. 93. Lex Stagiritarum, Ὁ μὴ κατέθου, μὴ λαμβάνε. Ælian. Var. Hiſt l. 3. c. 46. Clem. Alex. 2. Strom. 398. *Dolus quidam in contractu eſt non indicare errorem,* Hermias apud Damaſ. in Phot. Bibl.

Iſa. 28. 17.

met, and have recourſe to the Law and the Prophets; not ſtand gazing upon the practice of the world and actions of men, but look upon the rule, by which a diligent eye may eaſily diſcover all particulars ſwervings and deviations, though they be as many as the atomes before the Sun. For, as Seneca well, *difficile eſt animam ſuam effugere*, it is a hard matter for a man to fly from himſelf, or to diveſt himſelf of thoſe principles with which he was born, or ſo to fling them from him as that they ſhall never return to reſtrain and curb him, or at leaſt to moleſt him, when his fleſh and luſts are wanton and unruly and violent to break their bounds. And now, *what doth the Lord require, but to do juſtly?* that is, but to do that which firſt the Law of Nature requireth, ſecondly, that which he *at ſundry times by* holy men and *his Prophets* hath taught, and Hebr. 1. 12. *in the laſt daies* hath urged and improved *by his Son* Chriſt Jeſus, the Prince of Peace and Righteouſneſs. So that Juſtice doth raiſe it ſelf upon theſe two pillars, Nature and Religion, which are like the two pillars *in the porch of the Temple*, Jachin and Boaz, and do *ſtrengthen* and *eſta-* 1 Kings 7. 21. *bliſh* Juſtice, as that doth the pillars of the earth, or as the *Legs* of the Cant. 5. 15. Bridegroom in the Canticles which *were as pillars of marble ſet upon ſockets of pure gold.* For the wiſdome and ſtrength of Chriſt and Chriſtianity conſiſt in adorning and improving of Nature and ſetling a true and perfect Religion; and the ſockets, the baſes, are of pure gold. *Baſis aurea, timor plenus diſciplinæ*, ſaith Ambroſe; *The golden Baſis*, which upholdeth all, *is a well-diſciplined Fear*, by which we walk with circumſpection, and carefully obſerve the Law of Nature and the Law of Chriſt, and by the Law of Nature and the brighter and clearer light of Scripture ſo ſteer our courſe that we daſh not againſt thoſe dangerous rocks of Deceit and Violence, of Oppreſſion and Wrong, that we may not *ſpem noſtram alienis miſeriis inaugurare*, increaſe our ſelves by diminiſhing others, not riſe by another mans ruin, not be enriched by another mans loſs, not *begin and inaugurate* and crown *our hopes* and deſires *with other mens miſeries*, nor bath our ſelves with delight in the tears of the widow and the fatherleſs; but rather ſuffer wrong then do it, rather loſe our coat then take away our brothers, *vitámque impendere vero*, rather loſe that we have, yea life it ſelf, then our Honeſty, and ſo by being Men and by being Chriſtians fulfil all Righteouſneſs.

And firſt, Nature it ſelf hath hewn and ſquared all Mankind as it were out of the ſame quarry and rock, hath built them up out of the ſame Materials, into a Body and Society, into a City compact within it ſelf. For the whole World is but as one City, and all the Men therein, in reſpect of mutual offices of love, are but of one Corporation. *Look unto the* Iſa. 51. 1. *rock out of which you were hewn, and the hole of the pit whence you were digged*; Look unto the common ſeed-plot out of which you were all extracted, and there you ſhall diſcover that near relation and fraternity that maketh every man a Neighbor, a Brother, to every man; how they are not onely together children of Corruption, and kin to the Worm and Rottenneſs. but the workmanſhip of the ſame immortal Hand and illimitted Power, Sons of one Father, who hath built them up *in his image and* Gen. 1. 26. *according to his likeneſs*, which though it may be more reſplendent and more improved in one then in another, yet is that impreſſion which is made and ſtampt on all. From the ſame Rock are hewed out the weak and feeble man, and *Iſh* the man of ſtrength, who *hath milk in his breaſts* Job 21. 24. *and marrow in his bones.* From the ſame Hand is that face we turn away from, and that face we ſo much gaze on; the Scribe, and the Idiote; the narrow underſtanding that receiveth little, and the active and piercing wit, which runneth to and fro the earth; the plain ſimple

man, that hath no ends, and the ſubtile Politician, who multiplieth his every day, and can compaſs them all. Of the ſame extraction are the purple Gallant and the ruſſet pilgrime. And he that made all caſteth an equal eye on all, bindeth every hand from violence, and every heart from forging deceit, maketh every man a guard and protection to every man, giveth every man a guard and conduct for himſelf and others: And to every man the word is given, *Touch not another*, and, *Do him no harm.* Thus hath God ſenſed us in, and taken care that the ſtrong man bind not the weak, that the Scribe over-reach not the idiote, that the Politician ſupplant not the innocent, that the experienced man defraud not the ignorant, but that every mans ſtrength and wit and experience and wiſdome ſhould be advantageous, and not hurtful, to others; that ſo the weak man may be ſtrong with another mans ſtrength, and the ignorant man wiſe with anothers experience, and the idiote be ſecured by the wiſdome of the Scribe. *For who hath made all theſe? have not I the Lord?* And then if he made them, and linkt them together in one common tye of nature, *quis diſcernet?* as the Apoſtle ſpeaketh, *who ſhall divide and ſeparate them?* who ſhall divide the rich from the poor, that he ſhould ſet him at his footſtool and deſpiſe him? the ſtrong from the weak, that he ſhould beat him to the ground? the wiſe from the ignorant, that he ſhould baffle and deceive him? Indeed ſome diſtance, ſome difference, ſome precedency of one before the other may ſhew it ſelf to an eye of fleſh; but yet even an eye of fleſh may ſee how to reunite and gather them together as one and the ſame in their original: *RESPICITE ZUR, Look unto the rock*, the vein, *out of which you were taken*; and then what Moſes ſpake to the Iſraelites when they ſtrove together may be ſpoken to all the men in the world, *Sirs, you are brethren*; why do you defraud, or uſe violence? *why do you wrong one to another?*

Pſal. 105.15.

1 Cor. 4.7.

Acts 7. 26.

But in the next place, beſides this our common Extraction, the God of Nature, who hath built us all out of the ſame materials, hath alſo imprinted thoſe Principles, thoſe Notions, thoſe Inclinations in the heart of every man, which may be as ſo many buttreſſes and ſupporters to uphold this frame, and to make us dwell together in all ſimplicity and innocency of converſation; not in envy and malice, in fraud and deceit, but with courteſie and affability, helping and ſupporting one another, which is that *Juſtice* which God *requireth* at our hands. *Nulla anima ſine crimine, quia nulla ſine boni ſemine*, ſaith Tertullian; No ſoul can plead *Not guilty* here, becauſe no ſoul is deſtitute of this ſeed of Goodneſs. And thus we ſee in Rom. 1. where S. Paul maketh up that catalogue of foul irregularities, he draggeth the *unrighteous*, the *covetous*, the *malicious*, the *deceitful*, the *inventors of evil things*, the *covenant-breakers*, to no other tribunal then that of Nature, and condemneth them by no other Law then that which we brought with us into the world. *Quædam jura non ſcripta, ſed omnibus ſcriptis certiora*, ſaith the Orator. This Law is not written, and therefore is written to all; and being connatural to us, is more ſure and infallible then thoſe which are written in wood, or engraven in braſs or marble. And one would think that it were as ſuperfluous and needleſs to make any other Law to bind us to Juſtice and upright dealing one towards another, as to command children to love their parents, or parents to be indulgent to their children. For why ſhould that be urged with that vehemency to which mens natural bent and inclination carrieth them, and would certainly continue them, and hold them up in even courſe of Juſtice and Honeſty, did not education, and their familiar converſe and dalliance with the world, corrupt and blind them? To this Law of Nature S. James ſeemeth to call us back chap. 3.

Rom. 1. 29. &c.

Senec. contr. *Solonis leges ligneis axibus inciſæ*, Gell. l. 2. c. 12.

where he maketh it as a ſtrange thing to be wondred at, that *the ſame tongue that bleſſeth God, ſhould yet curſe men, who are made after the ſimilitude of God.* As if he ſhould have ſaid, *Curſe him not*, Deceive him not; for if thou curſe him, if thou deceive him, thou curſeſt and deceiveſt God, *after whoſe ſimilitude he is made. My brethren, theſe things ought not ſo to be:* They are as much againſt Nature, as for *the ſame fountain to ſend forth ſweet and bitter water*, or for *a fig-tree to bear olives, or a vine figs.* S. Paul ſhutteth up the Lyars mouth with the ſame argument, *Wherefore caſt off lying, and ſpeak truth every one to his neighbour:* The reaſon followeth, *For we are members one of another.* Thou art a part of him, and he is a part of thee, being both hewn out of the ſame rock, formed and ſhaped of the ſame mould: therefore by lying to thy brother thou putteſt a cheat upon thy ſelf, and, as far as in thee lyeth, upon that God that made you both, and gave you Tongues, not to lye but to inſtruct, and Wits, not to deceive but counſel and help one another. And therefore he deterreth men from *fraud* and *violence* by no other argument then this, That *God is the avenger of ſuch things*, as if the Lye had been told unto and the Cheat put upon him. When Mans Juſtice to man faileth, there Gods vengeance is ready to make a ſupply. For, ſaith Clemens, *Vidiſti fratrem tuum? vidiſti Deum tuum*; When thou lookeſt upon thy brother, thou ſeeſt God himſelf, as near as Mortality can diſcover him. He is the faireſt copie thou canſt ſee him by, fairer then the Heaven of heavens, and thoſe miniſters of light; fairer then the faireſt Star, then the Sun in the Firmament, when *he rejoyceth to run his race.* Hence S. John concludeth poſitively and peremptorily, *If a man ſay he loveth God, and hateth his brother* (and he that deceiveth him, he that oppreſſeth him, hateth him, or elſe deſpiſeth him, which is worſe) *he is a lyar.* And his reaſon is irrefragable, *For he that loveth not his brother whom he hath ſeen* (in whom he ſeeth himſelf, in whom he ſeeth his God, and ſo hath Love conveyed into his heart by his very eye, many viſible motives to win him to this duty) *how can he love God whom he hath not ſeen? whom no man hath ſeen, or can ſee*, but, as the Apoſtle ſpeaketh, *through a glaſs darkly*, in his Words, and in his Works, of which Man is the brighteſt mirrour, and giveth the faireſt and cleareſt repreſentation of him. So that now we may ſee all Mankind tyed and united together in this love-knot of Nature, knit together as Men, that they ſhould not fly aſunder and then return again one upon another, not as Men, but as Snakes and Vipers; look back, but with an evil eye; approch neer, but in a cloud or tempeſt; not look, but envy; not ſpeak, but lye; not touch, but ſtrike; not converſe with, but defraud and oppreſs one another: Which is againſt that Law with which we were born, and which we carry about with us whitherſoever we go and whatſoever we do.

James 3. 9, &c.

Epheſ. 4. 25.

1 Theſſ. 4. 6.

Clem. Alex. Strom. 2.

1 John 4. 20.

1 Tim. 6. 16. 1 Cor. 13. 12.

Ὡς χαρίεν ἦν ἄνθρωπος, εἰ ἄνθρωπος ἦν,

How gratious and helpful a creature is one man to another, if he continue ſo. a Man, and receive no new impreſſion from the Fleſh, from Self-love, and thoſe tranſitory Vanities below? if he be not byaſſed and wheeled from this natural motion by the World, and ſo fit to be driven into the field with *Nebuchadnezzar*, being turned Fox, or Lion, or Tiger, or Panther, or worſe then any of thoſe Beaſts, becauſe he is a Man? For ſo many forms he may receive, having once degenerated from his own. And then it is not, *Look upon men*, as of the ſame mould and frame, as brethren by nature, as auxiliaries and ſupplyes, as keepers and guardians; but CAVETE AB HOMINIBUS, *Beware of men*; A warning and caution given by our Saviour himſelf; and a ſtrange caution it is from him who ſo loved men that he dyed for them. *Beware of men*, beware of them thus transformed,

Matth. 10. 17.

transformed, thus brutifyed. That ſmiling friend may be a tempter: He that calleth himſelf a Saint may be a ſeducer. His oylie tongue may wound thee, his embrace cruſh thee to pieces, that demure countenance ſhadow a legion of Devils. Look not upon his phylacteries, the Man is a Phariſee; and this Angel-keeper may be thy murderer. And thus it is when the courſe of nature is turned backward, and Man degenerateth from himſelf, and maketh his Reaſon, which ſhould be an inſtrument and promoter of Juſtice, a ſervant to Sin and a weapon of Unrighteouſneſs. This the Love of the world and the Wiſdome of the fleſh can do. *Victrix etiam de Natura triumphat*; When it prevaileth, it moveth and troubleth the *wheel*, as S. James calleth it, *the whole courſe, of our Nativity*, and triumpheth over Nature it ſelf.

Now to draw this yet nearer to our purpoſe; Speak what we will of Profit and Commodity, the Heathen Oratour by the very light of Nature hath told us, That *they who divide Profit from Juſtice and Honeſty*, and call that profit and advantage which is unlawfully gotten or detained, with the ſame hand *lift at the very foundation of Nature*, and ſtrive to put out that light which they cannot utterly extinguiſh. *Iſta duo facimus ex uno*, ſaith Seneca; Though we make Profit and Honeſty two things, yet they are but one and the ſame. And therefore *to riſe upon another mans ruines, to enrich our ſelves by fraud and deceit, is as much againſt Nature*, ſaith Tully, *as Poverty*, which pincheth it, *or Grief*, which afflicteth it, *or Death*, which diſſolveth it: For Poverty may ſtrip the body, Grief may trouble it, and Death may ſtrike it to the ground: but yet they leave a ſoul, and Injuſtice is its deſtruction, and leaveth a dead ſoul in a living body. For, as we have already ſhewn, Man is naturally ζῶον πολιτικὸν, *a ſociable creature*; but Violence and Deceit quite deſtroy all ſociety. And Tully giveth the ſame reaſon in his Offices which S. Paul doth againſt Schiſme in his Epiſtles, *If one member ſuffer, all the members ſuffer with it*; and therefore the intent and purpoſe of all muſt be, ſaith the Oratour, *ut eadem ſit utilitas uniuſcujuſque & ſingulorum*, that the benefit of one and every man may be the ſame: So that what Deceit hath purloyned or ſtoln away, or Violence ſnatcht from others, is not *Profit*, becauſe it is not honeſt. And the Civilians will tell us that *that which is unjuſtly deteined is not valuable, is of no worth, till it return to the hands of the lawful proprietary.*

Subvertunt homines & ea quæ ſunt fundamenta Naturæ, cùm utilitatem ab honeſtate ſejungunt. Tull. De Off. l. 3.

1 Cor. 12. 26.

Res furtiva, quouſque redierit in domini poteſtatem, perpetuò vitioſa eſt.

Again, in the ſecond place, Juſtice and Honeſty are more agreeable to the nature of Men then Profit or Pleaſure. For theſe Reaſon it ſelf hath taught us to contemn: He moſt enjoyeth himſelf who deſireth not pleaſure: he is the richeſt man who can be poor; and we are never more Men then when we leaſt regard theſe things. But if we forfeit our Integrity, and pervert the courſe of Juſtice, we have left our ſelves nothing but the name of Men. *Si, quod abſit, ſpes felicitatis nulla*, ſaith S. Auguſtine, If we had no eye to eternity, nor hope of future happineſs; *ſi omnes Deos hominè, que celare poſſimus*, ſaith Tully, if we could *make darkneſs a pavilion round about us*, and lye ſkreened and hid from the eyes of God and Man, yet a neceſſity would lye upon us to be what we are made, *to obſerve the leſſons and dictates of Nature*, ſaith one: *Nihil injuſtè faciendum*, ſaith the other, Nothing muſt be done unjuſtly, though God had no eye to ſee it, nor hand to puniſh it. This doctrine is current both at Athens and Jeruſalem, both in the Philoſophers School and in the Church of God.

Tull Off. 3.

To give you yet another reaſon, but yet of near alliance to the firſt, Whatſoever we do or reſolve upon muſt *habere ſuas cauſas*, as Arnobius ſpeaketh, muſt be commended by that cauſe which produceth it. Now what

what cauſe can move us to deſire that which is not ours? What cauſe can the Oppreſſour ſhew that he grindeth the face of the poor? the Thief, that he divideth the ſpoyl? the deceitful Tradeſman, that he hath falſe weights, *pondus & pondus*, a weight and a weight, a weight to buy with, and a weight to ſell with? If you ask them, What cauſe? they will either lye and deny it, or put their hand upon their mouth, and be aſhamed to anſwer. Here their wit will fail them, which was ſo quick and active to bring that about for which they had no reaſon. It may be the cauſe was an unneceſſary Fear of poverty; as if that were a greater ſin then Couſenage. It may be, the Love of their children; *& ſæpe ad avaritiam cor parentis illicit Fœcunditas prolis*, ſaith Gregory, Many children are as many temptations: And we are ſoon overcome and yield, willing to be evil that they may be rich, and calling it the Duty of a Parent, when we feed and cloth them with our ſin. Or indeed it is the Love of the world, and a Deſire to hold up our heads with the beſt. Theſe are no cauſes, but defects and ſins, the blemiſhes and deformities of a ſoul transformed after the image of this world: Theſe are but ſophiſmes and deluſions, and of no cauſality. For it is better I were poor then fraudulent, better my children ſhould be naked then my ſoul, better want then be unjuſt, better be in the loweſt place then ſwim in blood to the higheſt, better be driven out of the world then ſhut out of heaven. It is no ſin to be poor, no ſin to be in diſhonour, no ſin to be on a dunghil or in a priſon, no ſin to be a ſlave: But it is a ſin, and a great ſin, to riſe out of my place, or either flatter or ſhoulder my neighbour out of his, and take his room. It is no ſin to be miſerable in the higheſt degree, but it is a ſin to be unjuſt or diſhoneſt in the leaſt. Iniquity and Injuſtice have nothing of reaſon to countenance them, and therefore muſt run and ſhelter themſelves in that thicket of excuſes, muſt pretend Want and Poverty and Neceſſity; and ſo the object of my concupiſcence muſt authorize my concupiſcence, the wedge of gold muſt warrant my theft, and to gain ſomething be my ſtrongeſt argument to gain it unjuſtly. And therefore Tully ſaith well, If any man will bring in and urge theſe for cauſes, argue not againſt him, nor vouchſafe him ſo much as a reply: *Omnino enim hominem ex homine tollit*; For he hath moſt unnaturally divided Man from himſelf, and left nothing but the beaſt. Nature it ſelf, our firſt Schoolmiſtreſs, loatheth and deteſteth this, nor will it ſuffer us by any means to add to our own by any defalcation from that which is anothers. And ſuch is the equity of this poſition, that the Civil Law alwaies appealeth unto it; *Videtur dolum malum facere qui ex alienâ jacturâ lucrum quærit*, He is guilty of coſenage and fraud who ſeeketh advantage by another mans loſs: Where by *Dolus malus* is underſtood whatſoever is repugnant to the Law of Nature or Equity. For with the beams of this Law, as with the beams of the Sun, were all humane Laws written, which whip Idleneſs, which pin the papers of Ignominy (the beſt hatchments of a Knave) in the hat of the Common barretter, which break the teeth of the Oppreſſour, and turn the bread of the Deceitful into gall. Upon this baſis, this principle of Nature, *Whatſoever you would that men ſhould do unto you, even ſo do unto them*, hang *all the Law and the Prophets*. For the rule of behaviour which our Saviour ſet up is taken out of the treaſury of Nature: *For this is the Law and the Prophets*; that is, Upon this Law of Nature depend the Law and the Prophets; or, By the due and ſtrict obſerving of this *the Law is fulfilled*, as S. Paul ſpeaketh; or, This is the ſum of all which the Law and the Prophets have taught, to wit, concerning Juſtice and Honeſty, and thoſe mutual offices and duties of men to men. A rule ſo equitable, ſo viſible even to the eye of a natural man, that

In 1 Job c. 4.

De Offic. 3.

Matth. 7. 12.

Severus

Severus a heathen Emperour made it his motto, and ſome have engraven it in their rings, *VISNE HOC FIERI IN AGRO TUO QUOD ALTERI FACIS? Wilt thou do that in another mans field which thou wouldſt not have done in thy own?* Would any Impoſtour be caught by craft? Would any Spoiler be ſpoiled? Would any Cheat be cozened? Would any Oppreſſour have his face ground? Would any Calumniatour be ſlandred? And why ſhould any man claim the privilege of his Humanity, if he be not willing to grant it to all? Why ſhould this ſecure me from injuries, and leave my brother as a mark for Deceit to go about, and Malice and Covetouſneſs and Power to ſhoot at? Why ſhould not this Law of Nature be an amulet to ſecure all mankind from the venom of Fraud and Injuſtice? This Law of Nature brought forth a Regulus, a Cato, a Fabricius, and many other Worthies, who ſhewed to poſterity the poſſibility of keeping this Law ſo far as to be Juſt, and do as yet teach and upbraid us Chriſtians. By this Law, and by no other then this, were the *Ædiles* or Clarks of the market in Rome directed to lay it down as a Law, That whoſoever ſold any commodity was to diſcloſe to the buyer what fault, what defect, what imperfection it had. If he ſold an houſe in which the plague had been, he was to proclaim it by the common cryer, *Peſtilentem domum vendo*, I ſell an infectious houſe. If he ſold a horſe, he was to make known the diſeaſes; if a piece of cloth, the falſhood of it. For if he did not this, there lay an action againſt him, *actio redhibitoria*, by which he was conſtrained to take back his wares again, or make good the damage to the buyer: By this they flung all falſe and deceitful wares into the river. This hath been done in Gath and Aſhkelon; what a ſtrange ſight would it be in Jeruſalem? This hath been done amongſt Heathens, aliens from the grace of God; and is it not pity it ſhould appear as ridiculous amongſt us Chriſtians, who make our boaſt of Gods grace all the day along? Should we put it in practice, what objects of ſcorn and laughter ſhould we be made to the men of this world, who would call us fools, or ſet us down for none of the wiſeſt, or (which is the eaſieſt cenſure) place us in the number of thoſe who may be wiſe perhaps, but will not be wiſe for themſelves? But S. Hierome goeth further, and addeth, *Aliena appetentes publicæ leges puniunt*, The publick Laws did puniſh even thoſe who did but ſeek after or deſire another mans poſſeſſions; perhaps alluding to that cuſtome of the Antients, who ſtraitly forbad that any man ſhould add to or diminiſh that which he poſſeſt. Laſtly, this was it that made them ſacrifice *Deo Termino*, to the God of bounds. And as God laid a *curſe* upon *him that removed the land-mark*, ſo did Numa by the light of Nature, even upon *him who*, though by chance, *had plowed it up*. Such is the tye of Nature, ſo great an obligation doth it carry with it. For *whatſoever is done againſt Nature all men*, ſaith Tertullian, *eſteem as monſtrous, but Chriſtians ſacrilegious againſt God, who is the Lord and Authour of Nature.* And further we preſs not this conſideration.

Solebant Ædiles malas merces in flumen jactare. Plin. Nat. Hiſt. p. 638.

Hier. ad Euſtoch. Amittit meritò proprium qui alienum appetit. Vide Auſon. Epiced. in patrem, & vet. Interp. in Sat. Juvenal.

Deut. 27. 17. *Qui terminum exaraſſet, ipſe & boves ſacri,* Feſt. in verbo *Terminus.*

For, in the ſecond place, Juſtice and Honeſty have yet a fairer pillar, more poliſhed and beautiful, more radiant and manifeſt to the eye. Beſides the Law of Nature, or Humane Laws, which are but the extracts and reſultations from it, we have a Law written, the Law of God, who is *the God of truth*, and of *pure eyes, that cannot behold* deceit and violence, and the Law of that great Law giver, the Prince of Righteouſneſs, *in whoſe mouth there was found no guile.* And this maketh our obligation *to do juſtly* the ſtronger. *Lex prohibens omnia delicta congeminat*, ſaith Auguſtine, The ſuperaddition of a Law to the Law written in our hearts aggravateth and multiplieth a ſin; becauſe after the open promulgation of a Law we do not onely that which is unlawful in it ſelf, but alſo that which

Deut. 32. 4. Hab. 1. 13. 1 Pet. 1. 22.

De relig. c. 6.

which is by ſupreme authority forbidden. Now when we ſpeak of *a Law*, we do not mean the Law of Moſes (although that commandeth to make our *Hin right* and our *Ephah right*, Levit. 19. 36. That *that ſhould be reſtored which was either violently or deceitfully taken away*, Levit. 6. 4. That *that which goeth aſtray, or is loſt, ſhould be reſtored*, Deut. 22. 1, 2, 3. That *the hired ſervant be not oppreſſed*, Deut. 24. 14, 15. That *he that killeth a beaſt ſhall reſtore it*, Levit. 24. 21. That *he that ſmiteth a man ſo that he keepeth his bed, ſhall pay for the loſs of his time, and cauſe him to be throughly healed*, Exod. 21. 18, 19. That *if a man feed his beaſt in another mans field, he ſhall make reſtitution out of his own field*, Exod. 22. 5. That *in buying and ſelling they ſhould not oppreſs one another*, Levit. 25. 14.) but *legem Evangelicam*, the Law which was preached and promulged by Righteouſneſs it ſelf, the beſt Maſter Chriſt Jeſus. And by this Chriſtians are obliged above all the men in the world, becauſe they are Diſciples of a better Teſtament. For Chriſt came not to deſtroy the Law of Nature, but to eſtabliſh and improve it. And though Chriſts Law propoſe ſome duties to which peradventure by clear evidence we are not obliged by the Law of Nature, yet they who have moſt improved and perfected their Reaſon, even by the light of Reaſon will ſubſcribe to them that they are juſt and good, and, as they concern our converſation with men, moſt fit to be done, and moſt worthy of obſervation. *Innocentiam perfectè nôrant Chriſtiani perfecto Magiſtro revelatam*, ſaith Tertullian; That Innocency of life, which beateth down all violence, checketh and confuteth all Sophiſtry and deceit in dealing, is moſt exactly learnt by Chriſtians from the beſt and perfecteſt Maſter that ever was; Who, that we may not kill, hath taught us not to be angry; that we may ſhut out uncleanneſs, hath ſhut up our eyes; that we may not do evil, hath prohibited us to ſpeak or think it; and is ſo far from permitting his diſciples to do any injury, that he hath expreſly and ſtraitly commanded them with patience to bear any that is offered. *Quis illic ſicarius? quis manticularius? quis ſacrilegus? What Chriſtian*, ſaith he, *is a murderer, or a theif, or a ſacrilegious perſon? Or will he ſteal thy coat, who by his profeſſion is bound to give thee his, and his cloak alſo?* It was a common ſaying amongſt them, *Bonus vir Caius Seius*, Caius Seius was a juſt good man certainly, and there was but one fault in him, and that was, that he was a Chriſtian. When the Souldiers askt John the Baptiſt, *What ſhall we do?* he returned an anſwer which did not diſarm them, but bound their hands from violence and wrong; *Do no violence; accuſe no man falſly, and be content with your wages.* The Publicanes were odious even to a proverb, yet he vouchſafeth them an anſwer, *Exact no more then is appointed you.* Will you hear our Saviour from the mount? You cannot but obſerve that moſt of thoſe precepts delivered there tend to Honeſty and Sincerity of converſation with men: *Bleſſed are the merciful; Bleſſed are the peace-makers; Be not angry; Let your Yea be yea, and your Nay be nay.* Theſe ſhort precept leave no room for Fraud and Deceit, for that which is called *Dolus malus*, when our Yea is Nay, and our Nay Yea; one thing is ſaid, and another meant; one thing is pretended, and another done. The Apoſtles are frequent in urging this duty. For Chriſtianity was ſo far from diſannulling thoſe precepts of Morality and mutual converſation which the Philoſophers by the light of Nature delivered and tranſmited to poſterity, that the ancient Chriſtians, as learned Grotius obſerveth, though they were not devoted to any one Sect of them, yet obſerving that, as there was no Sect which had found out all truth, ſo alſo there was not one of them which had not diſcovered ſome, did take the pains to collect and gather into

Leges 12 Tabul. Nè Agrum defraudanto; Nè frugem aratro quæſitam noctu furtim depaſcunto. Puberes ſi ſecanto, Cereri ees ſuſpendunto. Impuberes arbitrio Prætoris verberanto; Ac noxæ talionem decernunto. Plin. Nat. Hiſt l. 28. c 3.

Apolog.

Luk. 3. 13, 14.

Proleg. ad l. de Jure belli & pacis.

a body what was here and there diffuſed and ſcattered in their ſeveral writings, and did think this a fair commentary on the practick part of the Goſpel, and a ſufficient expreſſion of that diſcipline which Chriſtians by their very title and profeſſion were bound to obſerve. You may read them in the Philoſophers, but they are the precepts of Chriſt. And this is the true face of Chriſtianity. *For no other foundation can any man lay then that which is laid, Chriſt Jeſus,* 1 Cor. 3. 11. Now every foundation ſhould bear ſomething; not *Wood* and *Hay* and *Stubble*, but *Gold* and *Silver* and *Pretious ſtones.* Fraud and Violence and Injuſtice cannot lye upon that foundation which is laid in Truth and in Mercy and in Juſtice, nor upon that Saviour *who knew no ſin,* who had this *Elogium* from his very enemies, That *he had done all things well*, and that *there was no fault to be found in him.* No, upon this foundation you muſt lay ſuch materials as are like unto it, Innocency, and Truth, and Righteouſneſs. That theſe might grow up and flouriſh amongſt the ſons of men, Chriſt watered them with his blood, which was ſhed for the Oppreſſour, that he might be merciful; for the Diſſembler, that he might ſpeak truth; for the Deceitful perſon, that he might be juſt in all his wayes and righteous in all his dealings; for the Violent perſon, that he might do no more wrong. And if it have not this effect, it is his blood ſtill, but not to ſave us, but to be upon us to our condemnation. For it is ſtrange that Chriſts blood ſhould produce nothing but a ſpeculative, and a phanſied and an uſurped faith, a faith which ſhould keep thoſe evils in life which he dyed to take away, a faith which ſhould ſuffer thoſe ſins and irregularities to grow, and grow bold, and paſs in triumph, which he came to root out of the earth and to baniſh out of the world. *Faith is the ſubſtance* and expectation of a future and better condition; but we do not uſe to expect a thing, and have no eye upon the means of attaining it. Can we expect to fly without wings, or go a journey without feet? No more can we hope ever to enter thoſe heavens wherein dwelleth Righteouſneſs, if we have no other conduct but Faith, Faith ſo poorly and miſerably attended, with Fraud, Deceit, Injuſtice and Violence. For *who ſhall dwell in the holy hill? He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart: He that doth no evil to his neighbour, that ſweareth to his own hurt, and changeth not.* It is ſtrange then that there ſhould be ſo many Oppreſſours in the world, and ſo many Saints; that ſo many ſhould forfeit their Honeſty, and yet count their Election ſure; that they who are like enough to do as the Jews did, crucifie Chriſt, if he were on the earth, ſhould yet hope to be ſaved by his blood. For if you ſhould ask me what the true property of a Chriſtian were, (Faith alway ſuppoſed, which is the ground and foundation of all) I could not find any virtue which doth more fairly decipher or more fully expreſs him then Sincerity and Uprightneſs of converſation; Which, ſaith Climachus, is *virtus ſine varietate*, a virtue which is ever like unto it ſelf, and maketh us ſo; which doth not look divers waies at once, both towards Samaria and Jeruſalem; doth not profeſs a benefit when it ſtudieth ruine, cloath hatred with a ſmile and a purpoſe to deceive, with fair language and large promiſes, make up words of butter, which at laſt prove to be very ſwords; but is like the Topaz, *Si polis, obſcuras*, if you poliſh it, you obſcure and darken it, but if you leave it as Nature preſenteth it, it caſteth the brighter luſtre. And if you ask me the embleme of a Chriſtian, our Saviour hath already given one, the Dove, whoſe feathers are ſilver white, not ſpeckled, as a bird of divers colours; whoſe eyes are ſingle and direct, not leering as a Fox, nor looking divers waies; *animal ſimplex, non fellе amarum, non morſibus ſævum*, ſaith Cyprian, an innocent

See Serm 20.

2 Cor. 5. 21.

Mar. 7. 37. Joh. 18. 38. & 19. 4, 6.

Hebr. 11. 1.

Pſal. 15.

Scal Paradiſi, grad. 1.

Matth. 10. 16.

innocent and harmleſs bird, no bird of prey, without gall, not cruel to fight, having no talons to lay hold on the prey; ſo far from doing wrong that he knoweth not how to do it. Quintilian obſerveth, *Inter virtutes Grammatici eſt neſcire quædam*, that it is to be ſummed up amongſt the virtues of a Grammarian, to be ignorant of ſome particular nice impertinences: So is it a part of a Chriſtians Integrity and Simplicity, not to be acquainted with the wiles and deviſes and ſtratagemes of the world, to be a *non proficient* in the Devils Politicks? to hear the language of the children of this world as a ſtrange tongue, and underſtand it not; not to know what cannot make him better, and may make him worſe; not to know that which we may wiſh buried in oblivion and darkneſs, never to be ſeen or known of any. For what glory can it be to be well ſeen in the arts of Legerdemain? What praiſe is it to be that which I cannot hear from others with patience, an unjuſt and deceitful and diſhoneſt man? For, to conclude this, it is far worſe to do unjuſtly then to be reproached for doing ſo; far worſe to be diſhoneſt then to be called by that name, far worſe to be a thief or a traytour then to be hanged for it: For between the evil of Action and the evil of Paſſion there is no compariſon. The evil of Paſſion may have a good end, it may be medicinal, & cure the ſinner; if not, ſet an end to his wickedneſs; but the evil of Action hath no end but damnation, no wages but death; and that too hath no end, for it it will be eternal.

Lib. 1 *Inſtit.* c. 14. *de Grammat. off.*

Thus have we ſeen Juſtice or Honeſty in its full ſhape and beauty, faſtned upon its proper pillars, the Law of Nature and the Law of the God of Nature. Let us now ſee, by way of application, with what eye and favour the world of Men and the world of Chriſtians have lookt upon it; whether they have not relied more on thoſe pillars of ſmoke and air, their private Phanſie and private Intereſt, then upon theſe pillars of marble that God himſelf hath ſet up, which are firm and ſtrong, and might bear them up, to build upon them that Juſtice which would raiſe them up above the dying and killing glories of this world, to that which is everlaſting in the higheſt heavens.

Firſt, the complaint is old, that Juſtice or honeſty hath long ſince left the earth, or rather is driven out of it. To ſpeak truth, when her territories were largeſt, when ſhe ſtretcht the curtains of her habitation furtheſt, ſhe did but *anguſtè habitare*, took up but little room, and her retinue was but ſmall. She never yet could tithe the children of men, and it had been well if ſhe had taken in one of an hundred. It were even a labour to ſhew the divers arts and inventions of men which they make uſe of to work out their way to honour and the riches of this world. Cain is blamed by Joſephus for firſt finding out Weights and Meaſures; which was a tacite and ſilent accuſation that that age was corrupt, in which ſo much caution was neceſſary. *Quid fœnus & kalendarium?* ſaith Seneca; What are Intereſt and the Kalendar and your Count-Books, but names *extra naturam poſita*, found out quite beſides and beyond the intention of Nature? What are your Bills and Obligations and Indentures, but as ſo many libels wherein you profeſs to the world that you dare not truſt one another, and that you believe men cannot be honeſt unleſs they be bound? *Plus annulis quàm animis creditis*; Your Seal rings are a better aſſurance then your Faiths. And how do too many *ſell themſelves, but not for bread?* How in all ſorts and conditions of men have ſome uſed their Power, others their Wit, *pro lege publica*, inſtead of a publick Law; and have entitled themſelves the juſt poſſeſſours of that eſtate into which they have wrought themſelves with hands of Oppreſſion, Robbery and Deceit? It hath been an old reproach laid upon Common wealths, That they did ſet common honeſty to ſale. The

Ad hæc ſimplicem haſtenus vivendi rationem excogitatis menſuris & ponderibus immutavit, priſtinámque ſinceritatem & generoſitatem ignaram talium artium in novam quandam verſutiam depravavit, Joſeph. Antiq. Iudaic. l. 1. c. 3. Sen. de Benef. l. 7. c. 10.

Athenians had πρικὸν πόλε, *a tribute out of the ſtews*; and we are told that Chriſtians have ſo, if Rome may yet be thought to be in Chriſtendome. Look into the Civil Law, *Codice de Spect. Scen. & Lenonibus*, of Theatrical Shews, Stage-playes, and Bawds, and you ſhall find that even from hence, from theſe loathſome and naſty dunghills of corruption, Emperours and Common-wealths have ſucked gain. Mathematicians, Juglers, Fortune-tellers, Thieves, and (which the Father could not tell whether he ſhould grieve or bluſh at) *inter hos Chriſtiani vectigales*, amongſt this rabble Chriſtians alſo were brought in as tributary. This was exacted from Poor men, from Statues, from Dead-men, from very Urine; and this to the Emperour was a ſweet-ſmelling ſavour. In one age they did *Uxorium pendere*, pay a ſum of money for not being married; in another *etiam Matrimonia obnoxia*, they who were married were liable to this exaction. *Quocunque modo rem*, Gain was welcome at what gate or poſtern ſoever it came in. So ſoon did they forget they were Men, ſo little did they regard the Law of Nature.

Tert. Apolog. κἂν ἀπὸ νεκρῶν φέρων, Prov. Ariſt. 2. Rhet. Feſt. Verb. *uxor.* Taeitus.

And it were to be wiſhed that this evil had ſtayed here, that this art of unjuſt and unlawful acquiſition had been onely known in the tents of Kedar. But by degrees it ſtole in and found enterteinment in the Church of God, and Chriſtians forgetting their profeſſion, *quæ nil niſi juſtum ſuadet*, which ſhould be known by Juſtice and Equity and Contempt of the world, began to think *ſtolen waters ſweet*, and to feed greedily on the bread of Deceit and Violence. For, as the Phariſees did teach their children to *ſay to their Father and Mother, Corban*, which is not a curſe, as ſome have imagined (for the Phariſees were too wiſe to be ſo openly wicked as to teach men to curſe their parents; to have done this had been to forfeit their phylacteries) but it was their craft and policy, an art to fill their Treaſurie, to teach children who were offended with their parents to conſecrate their wealth to the Treaſury, that ſo they might defeat that other Law which bound them to ſupply their parents in want and diſtreſs: So even within the pale of the Church there have been found men whoſe Phylacteries were as broad as theirs, who by holy fraud did take into their hands the poſſeſſions of the earth, and at laſt laid claim unto the whole world, and that upon the ſcore of Religion; taught men to redeem their ill-ſpent time with a piece of ſilver. What were elſe the Prayers for the dead, as they were uſed in the Church of Rome, but the price of mens ſouls? For the very thought of the power and efficacy of them drove men to a more ſupine and negligent converſation, to weary themſelves in the wayes of wickedneſs, having ſuch a pillow to ſleep on. For what need they be diligent to make their election ſure whileſt they live who are fully perſwaded that this may be done by proxy for them when they are dead? This is truly the Phariſees *Corban*, to teach men to rob their parents, to endanger their ſouls by religion, that ſo their treaſuries may be full. This is to make that *monumentum ſceleris*, a laſting monument of craft and policy, which ſhould have been *ſpecimen pietatis*, an example and expreſſion of piety: This is to cheat men into charity and liberality (which ſhould be free and voluntary) with falſe hopes. It was the ſaying of Martine Luther, *Papatus eſt robuſta venatio Romani Epiſcopi*, that Popery was nothing elſe but a cloſe ſenting and following of gain, and hunting after the riches and pomp of the world. For if men will not give or yield up their eſtates, either Policy ſhall betray or Power like a whirlwind ſnatch them away. When Peter's Keyes are too weak, Julius the Second flingeth them into the River Tiber, with this Chriſtian reſolution, to try what Paul's Sword could do.

Mark 7. 11.

We

We may ſay with the Wiſe man that *this is an evil diſeaſe under the Sun*, a diſeaſe which did not onely envenome that politick Eſtate which is nothing elſe but a Diſeaſe, but did alſo ſpread ſome part of its poyſon and malignity amongſt thoſe who may ſeem to have been ſent down from heaven to purge it out. We cannot but magnifie the name of God for this bleſſed Reformation of the Church, and bleſs their memories which were the Inſtruments: But yet ſome there be who have thought it a juſt complaint, that at leaſt ſome of thoſe who did bear a name with the beſt did not ſo much ſeek Gods honour as their own, and the improvement of their eſtate and enlargement of their territories more then the advancement of Piety, and ſo to recover the Church drew more blood from her then was neceſſary.

Exceſſit medicina modum, nimiúmque ſecuta eſt,
Quâ morbi duxere, manus. Lucan. l 2.

I will hear paſs no cenſure upon it; and yet one would think Jupiter's cloak would ſit beſt on his own ſhoulders. But we may have leave to look back and bewail it, and at leaſt wiſh that the hand which was ſo active to cure had not made ſo deep an inciſion as to leave no blood, that there had been ſome other way found out to reſtore her to her health and ſoundneſs then that which at firſt made her poor, and at laſt nothing. But this is but our wiſh, and not our cenſure, and we may ſpend our affection there where we may not venture our judgement. *The Tree* which *grew up and was ſtrong, whoſe leaves were fair, and fruit much, whoſe height ſeemed to reach to heaven, and the ſight thereof to the end of all the earth*, whoſe boughs ſpread even to the envy of her who *ſitteth as a Queen* amongſt the nations, is now *hewen down*, and ſcarce *a ſtump of the roots left in the earth*: So that we may wiſh for that which we can never hope: And yet we might have obſerved ſome of thoſe who *cryed, Down with it, down with it to the ground*, even thoſe who firſt laid the ax to the root of the tree, ſad and heavy and angry, as Haman was when he waited on Mordecai now clad with that honour which his ambition had propheſied and decreed to himſelf, much troubled that they gathered ſo little fruit from the branches when the tree was fallen. Dan. 4. 11, 12, 20, 21. Rev. 18. 7. Pſal. 137. 7. Eſth. 6.

But, to proceed, this contagion hath ſpread it ſelf well-near over the face of all Chriſtendome, where moſt men count that lawful purchaſe which they can lay hold on; much like Vibius in Tacitus, *pecuniâ & ingenio inter claros magis quàm bonos*, more famous for their worldly providence and wealth then their honeſty. What ſhould I ſpeak of Thieves that are dragged to the bar? The Greek proverb telleth us *there be thieves that keep holiday*; and old Cato in Gellius, that thoſe who ſteal from private men are fed with the bread of affliction, held in miſery and irons; but *fures publici in auro & purpura*, your publick thieves glitter in purple and gold, and none dare ſay, Black is their eye (as the word is) for fear of loſing their own. There have been Laws made againſt thoſe who dig down walls by night, who ſell adulterate and mixt corn, who ſuppreſs and hoord their corn to ſell it dearer, whom Baſil calleth the *Huckſters and Factours of the common calamity*, Laws againſt Impoſtors and Cheaters, and the authority of the Magiſtrate hath influence upon men of what calling or quality ſoever: In the Common-wealth of Rome there was a Law to regulate Fullers, and in ours a Parliamentary Statute that Cord-wainers ſhould look to their ſowing-threads, and that their wax ſhould be well tempered. But what Law can reſtrain them who can deal with the Law as Alexander did with the Gordian knot, cut it aſunder with their ſword; I meane can defeat and baffle the Law by their power and wealth? or thoſe who, as Tully ſpake of a certain Oratour, are

Ἀγυιᾶς ἑορτὴν ἄγουσιν οἱ κλέπται. L. 11. Noct. Attic. c. 18.

Lex Metella exſtat fullonibus dicta; adeò omnia majoribus curæ fuere, Plin. N. Q. 35. 13.

Brut. ſive de claris Orat.

are *lubrici & incomprehenſibles*, ſo ſlippery that the Law cannot lay hold on them, ſo cunning that they can deceive the eyes of the Sun and Juſtice it ſelf, and rob the poor even at noonday; who can make up the ruines of their eſtate, which the Dye or the Strumpet hath waſted, with the tears of the widow and fatherleſs, and then think with that Emperour, *nunquam ſe proſpertori aleâ uſos*, that they never threw a more fortunate caſt in their life? Yet ſuch we have in the world, and they call themſelves Chriſtians. Thus have we ſhaken both the pillars of Juſtice, Nature and Grace, and put behind our backs the leſſons of the one and the precepts of the other, that we may run with leſs regret and controll to that forbidden tree which we delight to look on. Nature is ſwallowed up in victory by the Love of the world, buried and raked up in *the Luſt of the eyes, the Luſt of the fleſh, and the Pride of life:* and then on this foundation of Innocency we build in blood, on this ground of Juſtice we ſet up Oppreſſion. Nay, which is yet worſe, Nature is ſwallowed up in victory by Grace it ſelf; the Decalogue is loſt in our Creed, and Honeſty in Faith. For a ſtrange conceit it is now crept into the world, That how regardleſs ſoever we be of thoſe ſeeds of Goodneſs, how forgetful ſoever of that which Nature dictateth to us, yet if we can hear of Honeſty, talk of Honeſty, and caſt ſome of our gall and bitterneſs upon that Injuſtice which is to us as ſweet as honey, we may be good Chriſtians enough, and the onely religious men in the world. And as the Antients in time of ſuperſtition did appropriate *Religion* to that kind of life which did leaſt expreſs it, and men were then ſaid *ingredi Religionem*, to enter into Religion, when they went into a Monaſtery and put on a Monks coul, ſo there are a generation of men amongſt us who talk of nothing more then Religion, as if it muſt needs live and dye with them, and yet do only take her mantle and viſor, and in it walk on the whole courſe of their life, here beating their fellow-ſervants, here defaming one and defrauding another, and defaming him that they may defraud him. They ſharply inveigh againſt and laſh the iniquities of the time, they are ſevere Juſtitiaries, and chaſtiſe all but themſelves; as the wanton women in Auſonius did crucify Cupid on the wall, *ſibi ignoſcunt, & plectunt Deum*, they know well enough how to pardon themſelves for fraud, for lying, for falſe weights and meaſures, for covetouſneſs and malice, and the whole body of their Religion is made up in this, to fling diſgrace upon the name of Diſhoneſty, and ſo puniſh it but in a picture.

Auſonii Cupido Crucifixus.

For concluſion then, To avoid theſe rocks at which ſo many have been caſt away and loſt, let us firſt look up upon the light of Nature, and *walk h neſtly as in the day*, and not after thoſe blind guides, the Love of our ſelves and the Glory of the world, which will lead us on pleaſantly for a while, and at laſt ſlip from us and leave us in the dark, there to lament and curſe the folly of our waies. For Riches and Honour and Pleaſure are not natural unto us, but adventitious and accidental; and *that which is natural ſhould be prevalent againſt all that is accidental*, ſay the Civilians. This Relation by Nature ſhould be ſtrong againſt all forein circumſtances whatſoever. And therefore it is but a buſie folly and a ſtudious kind of inquiry to come and frame diſtinctions which may wipe out this relation, and ſo leave us at looſe with line enough to run out unto a liberty and privilege of encroching on others by fraud or violence; As the Perſians in Xenophon taught their children that they might lye or not lye with a diſtinction, *lye loudly to th ir enemies, ſo they remember to ſpeak truth to their friends; deceive a ſtranger, but not an acquaintance.* And I fear we have too many ſuch Perſians in this our Iſland: And if they do not utter and dictate it, yet their hearts ſpeak it, and their hands ſpeak it,

Rom. 13. 13.

Accidentali prævalet natu rale c... ff de Tutelis.

and

and their practice proclaimeth it to the whole world; *He is a ſtranger, he is an enemy, of another Religion, of another Faction, I may make what advantage I can upon him, undermine and blow him up.* And thus the Man, the Image of God, the Brother is quite loſt. And what is the iſſue of this diabolical coynage? Even the ſame which Xenophon obſerved to be of the Perſian education; *Their children,* ſaith he, *ſoon forgot the diſtinction, and grew up at laſt to be ſo bold as to lye to their beſt friends.* And ſo it is with them who find it an eaſier thing to call themſelves Religious then to make themſelves honeſt, who firſt begin with proviſo's and diſtinctions to practice injuſtice, and with much gravity and demureneſs to deceive their brethren, and to be diſhoneſt by a rule; At laſt they fall down to an univerſal and promiſcuous iniquity: Friends, Brothers, they of the ſame family, they of the ſame ſect and faction, all are the ſame with them. When they look for advantage, no reſpect of perſon; when they look for Balaams wages, every man then is a ſtranger, an enemy, or as ſtrangely uſed as if he were. And this is to put out the light of Nature, and ſo to go a whoring after our own inventions, which once kindled by the Love of this world are thoſe falſe lights which lead us into that darkneſs which S. John ſpeaketh of; *He that* thus handleth *his brother, walketh* 1 John 2. 11. *in darkneſs, and knoweth not whither he goeth, becauſe darkneſs hath blinded his eyes,* that he cannot ſee a Man in a Man, nor a Brother in a Brother, a Man in the ſame ſhape, and built up of the ſame materials, a Man of the ſame paſſions with himſelf. And therefore by this light of Nature let us check and condemn our ſelves when any *gall of bitterneſs* riſeth in our hearts, and allay or rather root it out with this conſideration, That it is moſt inhumane and unnatural, that we ought not to nouriſh it in our breaſt, and ſo fall from the honour of our creation, and leave off to be men. *How art thou fallen from heaven, O Lucifer, and cut down to the* Iſa. 14. 12. *ground?* And how art thou fallen, O man, whoſoever thou art that doeſt unjuſtly, that takeſt from another that which is his either by violence or deceit? *How art thou fallen from heaven?* For on earth there is no other heaven but that which Juſtice and Charity make. How art thou fallen to hell it ſelf, nay to be an hell, a place for theſe foul ſpirits, Malice and Fraud, to reign and riot in, and to torment others and thy ſelf? How art thou fallen from converſing with Angels to wallow in blood, from the glory of thy Creation to burning fire and blackneſs and darkneſs and tempeſt? O what a ſhame is it, that a man thus created, thus elemented and compoſed, ſhould delight in fraud and violence and oppreſſion? ſhould feed on that bread, not which his Father, who made him, did put into his hands, but which Craft did purloin or Violence ſnatch from the hands of others who were not ſo wiſe or ſo ſtrong as himſelf? that this Creature of Love, made by Love, and made to be ſociable, ſhould be as hot as a fiery furnace, ſending forth nothing but ſulfur and ſtench? that this honourable Creature ſhould be a beaſt, nay a Devil, to enſnare, to accuſe, to deceive and deſtroy his brethren? This is a ſad aggravation.

But if the light of Nature be too dim, and cannot lead us out of the World and thoſe winding and crooked paths which the Love of it maketh in it every day, let us, in the laſt place, look up upon that clearer light, that light *which did ſpring from on high and hath viſited us.* Why ſhould not our friends be more powerful with us then our enemies? Why ſhould not Grace be ſtronger then a Temptation? Why ſhould not the rich and glorious promiſes of the Goſpel be more eloquent and perſwaſive then the ſolicitations of the Fleſh, which is every moment drawing nearer to the duſt? or of the World, which changeth every day, and ſhall

at

at laſt be burnt with fire? Why ſhould they not have the power to purge and cleanſe us from all unrighteouſneſs? Why ſhould we chuſe rather to be raiſed and enriched here for a ſpan of time by Craft and Power then to be crowned by Juſtice and Integrity for ever? For this is the end for
John 1. 9. which this great light hath ſhined, *to lighten every man that is in the world*, that they may walk in the paths of righteouſneſs. It is a light that leadeth unto bliſs; but it will not go before an Oppreſſour, a Thief, an Impoſtour, a Tyrant, to lead them to it, becauſe they delight not in
Matth. 6. 23. it, and do but talk of it. *The light that is in them is* darker then *darkneſs* it ſelf. Their Judgement is corrupt; their Will is averſe, and looketh
Hebr. 11. 6. another way from the region of light. *Without faith it is impoſſible to pleaſe God*; It is true: But without Juſtice and Honeſty *Faith* is but a name. For can we imagin that Religion ſhould turn Thief, and Devotion a Cutpurſe?

Rom. 13 13. To conclude then; That you may do juſtly, and *walk honeſtly as in the day*, conſider Injuſtice, Oppreſſion and Deceit in their true ſhape and proportion, and not dawbed over with untempered morter, not diſguiſed with the pleaſures and riches of the world, not veiled and dreſt up with pretenſes and names which make them lovely and make them worſe. Conſider well, and weigh the danger of them, and from what they proceed. Firſt, if we would find out the fountain from whence they flow, we ſhall find it is nothing elſe but a ſtrange Diſtruſt in God and a violent Love of the World, a Diſtruſt in that God who is ſo far from leaving Man deſtitute of that which is conve-
Pſal. 147. 9. nient for him, that hee *feedeth the young Ravens that call upon him.* For if the windows of heaven do not open at our call, if riches increaſe not to fill our vaſt deſires, we murmur and repine, and even chide the Providence of God, and by foul and indirect means purſue that which would not fall into our mouthes. As Saul, in the book
1 Sam. 28. 6, 7. of Kings, *Acheronta movemus*, when God will not anſwer, we ask counſel of the Devil. Secondly, we may think perhaps that they are the effects of Power and Wiſdome, the works of men who bear a brain with the beſt, the glorious victories of our Wit and trophies of our Power; but indeed they are the infallible arguments of Weakneſs and Impotency, and as the Devils marks upon us. *Non eſt vera magnitudo poſſe nocere*; It is not true Power or true Greatneſs to be able to injure our brethren; It is not true Wiſdome to be cunning artiſts in evil, and to do that in the dark which may be done with more certainty and honour in the light, and to raiſe up that with a lye which will riſe higher and ſtand longer with the truth. That Power more emulateth the Power of God by which we can do good, that cometh nearer by which we will. Nor can we attribute Wiſdome to the fraudulent, but that which we may give to a Jugler or a Pick-purſe, or indeed to the Devil himſelf. And commonly theſe ſcarabees are bred in the dung of Lazineſs and Luxury, and their crafty inſinuating and ſubtle ſliding into other mens eſtate had its riſe and beginning from an indiſpoſition and inability to manage their own. He that can bring no Demonſtration muſt play the Sophiſter: And if the body will not do, then he that will be rich, ſaith Neviſanus the Lawyer, muſt venture his ſoul. Laſtly, weigh the danger. Though the bread of deceit have a pleaſant taſt, and goeth down glibly, yet paſſing to thee through ſo foul a chanel as Fraud or Oppreſſion, it will fill thee with the gall of Aſps.
Prov. 21. 7. *The robbery of the wicked ſhall deſtroy them*, ſaith Solomon, ſhall fall
Zech. 5. 7, 8. upon them like *a talent of lead*, fall *upon the mouth of their Ephah*,

phah, and lye heavy upon it. *Serrabit eos*; ſo it is rendred by others, ſhall tear their Conſcience as with a ſaw; *exoſſabit*; ſo others, ſhall conſume them to the very bones, and break them as upon a wheel; or, as others; *rapina eorum diverſabitur*, that which is got unjuſtly ſhall not ſtay long with them. It may give them a ſalutation, a complement, *peregrinabitur*, like a traveller on the way; it may lodge with them for a night, but dwell longer, as with a friend, it will not, but take the wing and fly away from theſe unjuſt uſurpers; never at reſt but in thoſe *hands* which are *waſht in innocency*, and in that *mouth* which knoweth *no guile*, will dwell with none but thoſe that *do juſtly*. To conclude; *Tribulation and anguiſh upon every ſoul of man who doth that which is evil* and unjuſt, to the oppreſſour and deceiver, to the man that boaſteth himſelf in his Power, and to the man that bleſſeth himſelf in his Craft, to the proud Hypocrite and the demure Politician; but to thoſe that *do juſtly*, that are, as God is, *juſt in all their waies*, and righteous in all their dealings, that walk holily before God and juſtly with men, ſhall be *glory and honour and peace and immortality and eternal life.*

Pſal. 26. 6.
1 Per. 2. 12.
Rom. 2. 7, 9, 10.
Pſal. 145. 17.

Thus much of *Juſtice* and *Honeſty*. The next is the *Love of Mercy*.

The Fifth SERMON.

PART V.

MICAH. VI. 8.

He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, &c.

WE have laid hold of one Branch of this Tree of life, and beheld what fruit it bare. We muſt now ſee what we can gather from the ſecond, *Mercy* or *Liberality*, which groweth upon the ſame ſtock, is watered with the ſame dew from heaven, and bringeth forth fruit meet for repentance and anſwerable to our heavenly calling. Whether you take it *in actu elicito* or *in actu imperato*, whether you take it in the habit or in the act, which is *miſericordia eliquata*, that which runneth from it in the melting as it were, the *Love of Mercy* includeth both, both a ſweet and heavenly diſpoſition, a rich treaſurie of goodneſs full and ready to empty it ſelf, and thoſe ſeveral acts which are drawn out of it, or rather which it commandeth. And here though miracles be ceaſed, yet this by the bleſſing of the God of mercy retaineth a miraculous power, healeth the ſick, bindeth up the wounded, raiſeth the poor out of the duſt, and in a manner the dead to life again, upholdeth the drooping and fainting ſpirit which is ready to fail, intercedeth and fighteth againſt the cruelty of perſecutours, filleth up the breaches which they make, raiſeth up that which they ruine, clotheth the naked whom they have ſtripped, buildeth up what they have pulled down, and is as a quickning power and a reſurrection to thoſe whom the hand of Wickedneſs and Injuſtice hath laid low and even buried in the duſt. A Branch it is which ſhadoweth and refreſheth all thoſe *who are diminiſhed and brought low by oppreſſion, evil and ſorrow.*

Pſal. 107. 39.

And theſe two, *Juſtice* and *Mercy*, are neighbouring Branches, ſo enwrapped and entwined one within the other that you cannot ſever them. For where there is no Juſtice there can be no Mercy, and where there is no *Mercy* there Juſtice is but gall and wormwood. Therefore in the Scripture they go hand in hand. *Unto the upright man there ariſeth light in darkneſs: he is gracious, and full of compaſſion, and righteous.* There is an eye of Juſtice, a ſingle and upright eye, as well as an eye of Mercy: There is *an eye that looketh right on*; and there is *a bountiful eye:* and if you ſhut but one of them you are in darkneſs. He that hath an evil eye to ſtrip his brother can never ſee to clothe them. He whoſe *feet are ſwift to ſhed blood* will be but a cripple when he is called to *the houſe of mourning:* and if his bowels be ſhut up, his hand will be ſoon ſtretcht

Pſal. 112.

Prov. 4. 25.
Prov. 22. 9.

not

out *to beat his fellow ſervants. It becometh the Juſt to be thankful:* In their mouth praiſe is comely, it is a ſong, it is muſick. And it becometh the Juſt to be merciful and liberal: out of their heart mercy floweth kindly, ſtreameth forth like *the river out of Eden, to water* the dry places of the earth. There you *ſhall find gold*, and *good gold, bdellium*, *and the onyx ſtone*, all that is precious in the ſight of God and man. But the heart of an Unjuſt man is as a rock, on which you may ſtrike and ſtrike again, but no water will flow out, but inſtead thereof gall and wormwood, *blood and fire, and vapour of ſmoke. The tender mercies, the bowels, of the wicked are cruel.* Their kiſſes are wounds, their favours reproches, their Indulgences *Anathema's*; their bread is full of gravel, and their water tainted with blood. If their Craft or Power take all, and their ſeeming Mercy, their Hypocriſie, put back a part, that part is nothing, or but trouble and vexation of ſpirit. Thus do theſe two Branches grow and flouriſh and bring forth fruit, and thus do they wither and dye together.

Pſal. 33. 1. Gen. 2 10, 11, 12. Joel 2. 30. Prov. 12. 10.

And here we have a fair and full vintage. For indeed *Mercy* is as *the Vine*, which yieldeth *wine to chear* the hearts of men; hath nothing of *the Bramble*, nothing of the *fire*, nothing that can *devour*. It yieldeth much fruit, but we cannot ſtand to gather all. I might ſpread before you the rich mantle of *Mercy*, and diſplay each particular beauty and glory of it. But it will ſuffice to ſet it up as the object of our *Love*. For as Miſery is the object of our *Mercy*, ſo is *Mercy* the object of our *Love*. And we may obſerve, it is not here *to do mercifully*, as before *to do juſtly* (and yet if we *love* not *Juſtice*, we cannot *do* it) but in expreſs terms *the Lord requireth that we love mercy*, that is, that we put it on, wear it as a robe of glory, delight in it, make it, as God doth make it his, our chiefeſt attribute, to exalt and ſuperexalt, and make it triumph over Juſtice it ſelf. Juſtice and Honeſty give every man his own; but *Mercy* openeth thoſe treaſuries which Juſtice might lock up, and taketh from us that which is legally ours, maketh others gatherers with us and partakers of our basket, and bringeth them under our own vine and fig tree. *Et hæc eſt victoria*, This is the victory and triumph of *Mercy*.

Judg. 9. 13, 15. James 2, 13.

Let us then draw the lines by which we are to paſs. And we ſhall ſhew you *Mercy* 1. in the Fruit it yieldeth, 2. in its Root; firſt, in its proper Act or Motion, *caſting bread upon the waters*, and *raiſing the poor out of the duſt*; ſecondly, in the Form which produceth this Act, or the Principle of this Motion, which is the Habit, the Affection, the *Love of Mercy*. For ſo we are commanded, not onely to ſhew forth our *mercy*, but to *love* it; *What doth the Lord require, but to love mercy?* &c.

Eccl. 11. 1. 1 Sam. 2 8. Pſal. 113. 7.

We begin with the firſt. The proper Act of *Mercy* is to flow and to ſpend it ſelf, and yet not be ſpent, to relieve our brethren in miſery and in all the degrees that lead to it, neceſſities, impotencies, diſtreſſes, dangers, defects. This is it which *the Lord requireth*. And howſoever Fleſh and Blood may be ready to perſwade us that we are left at large to our own wills, and may do what we will with our own, yet if we conſult with the Oracle of God, we ſhall find that theſe reciprocal offices of Mercy which paſs between man and man are a debt, that we are bound as much to do good to others as not to injure them; to ſupply their wants, as not rob them; to reach forth a hand to help them, as not *to ſmite them with the fiſt of wickedneſs*. And though my *hundred meaſures of wheat* be my own, and I may demand them, yet there is a voice from Heaven and from the Mercy-ſeat which biddeth me *take the bill, and ſit down quickly, and write fifty*. Do we ſhut up our bowels and our hands together. Behold, *habemus legem*, we have a Law, and

Iſa. 58. 4. Luke 16. 7.

the first and greatest Law, the Law of Charity, to open them. It is true, what we gain by the sweat of our brows, what Honesty and Industry or the Law hath sealed unto us, is ours *ex asse*, wholly and entirely ours, nor can any hand but that of Violence divide it from us: but yet *habemus legem*, we have a Law, another Law, which doth not take from us the propriety of our goods, but yet bindeth us to dispense and distribute them. In the same Court-roll of Heaven we are made both Proprietaries and Stewards. The Law of God as well as of Man is Evidence for us that our possessions are ours; but it is Evidence against us, if we use them not to that end for which God made them ours. They are ours *to have and to hold*; nor can any Law of man divorce them from us, or question us. For what Action can be drawn against want of Mercy? Who was ever yet impleaded for not giving an almes at his door? What bar can you bring the *Miser* to? Who ever was arraigned for doing no good? But yet in the Law of God and in the Gospel of Christ, which is a Law of Grace, we find an Action drawn *de non vestiendis nudis*, for *not clothing the naked, not feeding the hungry, not visiting the sick.* I, saith Nazianzene, *could peradventure be willing that mercy and Bounty were not necessary, but arbitrary; not under a Law, but presented by way of counsel and advice*; for the Flesh is weak, and would go to heaven with as little cost and trouble as may be: *but then the mention of the Left hand and the right, of the Goats and the Sheep, of the torments they shall be thrown into, not who have invaded other mens goods, but who have not given their own, not who have beat down, but who have not supported these Temples of the Holy Ghost; this is that which striketh a terrour through me, and maketh me think and resolve that I am as much bound to do acts of mercy as I am not to do an injury, as much bound to feed the poor man as I am not to oppress and murder him.* To shew Mercy to others is not an Evangelical Counsel, it is a Law. Therefore as Homer telleth us, that men did not call some things by their proper names, for the Gods had other names for them,

Matth. 25. 41, &c.

Iliad. ξ'. Χαλκίδα κικλήσκουσι θεοὶ, ἄνδρες δὲ κύμινδιν,
Chalcidem homines, Cymindim Dii vocant,

and he speaketh of a certain bird: so when we call that ours which our net hath taken in, our wit and industry hath brought it unto us, we *speak after the manner of men*, we speak the language of the world, the dialect of Mammon: but when we call them ours, and make them ours for the use and benefit of others, we do *à Christo discere disciplinam*, as Tertullian speaketh, we speak in the language of our Saviour, in that phrase and sense which God and the holy Saints do ever take them. Did I say it was the language of men? It is the language of *the two daughters of the Horseleach*, of Covetousness and Ambition, *Give, Give*; alwaies taking in, never emptying themselves: It is the dialect of that *generation whose teeth are swords, and their jawteeth as knives, to devour the poor of the earth:* It is the voice of Luxury and Riot, which must be fed, as Devils are, with the bloud of others; who, like that *Behemoth*, can drink up rivers of bloud: It is the language of the Devil himself, who is no helper, but *a Destroyer.* The language of Nature is more mild and gentle; *Misericordiâ nihil est naturæ hominis accommodatius*, saith Tully; There is nothing more suitable with the nature of Man then Mercy and a desire to do good to others. For when thou seest a man, thou beholdest thy self as in a glass: In him thou beholdest thy self, now chearful, and anon drooping; now standing, and anon sinking; now in purple, and anon naked; now full, and anon hungry: Thou seest thy self in the weakness, in the mutability, in the mortality of thy condition; and his present necessities

Prov. 30. 14, 15.

Sanguis, Dæmonis pabulum, Tertull. Apol. c. 22. Rev. 9. 11. lib. Off. 1.

neceſſities are not onely a leſſon and an argument which plainly demonſtrate to thy very eye what thou or any other man may be, but withall a ſilent and powerful appeal to thy Mercy, a ſecret beſeeching thee (I might ſay, a legal requiring thee) to do unto him as thou wouldſt be done to in the like caſe, which thou art as liable to as he; to be of the ſame mind now which thou wilt be certainly of when with this *Lazar* thou lyeſt at the gates of another.

But if this light of Nature be not bright enough, yet by the light of Scripture, by the light of the Goſpel, we may eaſily diſcern the truth of this parallel. For the Servant of God, the true Chriſtian, is *born again*, not for himſelf alone, but for all thoſe who are parts of the ſame building and members of the ſame body. *If one member ſuffer, all the members ſuffer with it.* And this maketh not onely all the riches, but withall all the miſeries, all the neceſſities, all the afflictions of our brethren, *ours*. And what a celeſtial Harmony doth Mercy make, which putteth thoſe who are at liberty in bonds with the priſoners, which maketh the rich lye down with the poor, the ſtrong ſimpathize with the weak? What Harmony is that which riſeth out of ſuch diſcords, when the joyful heart *weepeth with them that weep*, and the ſorrowful Spirit *rejoyceth with them that rejoyce*, when all men *are of the ſame mind one with another*, the rich naked with the poor, and the poor abounding with the rich, the whole Church impriſoned in one man, and every man comforting his bondage with the peace and proſperity of the whole? This is an harmony indeed. But I fear I may ſay it is like the harmony of the Sphears, which was never heard; or at the leaſt we have more reaſon then we would to believe that there is ſcarce any ſuch Muſick in our dayes. But thus it ſhould be; and this Muſick *Mercy* doth make.

Errat olim iſta ſententia, Nemo aliis naſcitur, moriturus ſibi. Tert de pall. c. 5. 1 Cor 12 26. Rom. 12. 15, 16.

I know *the waies of God are paſt finding out*; and *the reaſons of his judgement*, ſaith Baſil, *are* ὥσπερ κειμηλια, *as Jewels*, fit to be hid and reſerved in the treaſuries of God alone, and are underſtood onely by that Wiſdome which ſendeth them abroad: Yet if you ask why one is born a ſervant, and another free; why one grindeth at the mill, and another ſitteth on the throne; why one lyeth at the gates whileſt another feaſteth in his palace; I may with confidence give you this reaſon for one; This God doth to exerciſe the patience and humility of the one, and to ſtir up and awake the mercy of the other. *The rich and poor meet together, the Lord is the maker of them both*, ſaith Solomon; not that his immediate hand made them rich and poor, poured down with his left hand riches into the boſome of the one, and withdrew it from the other, and ſo left him naked; For this is not manifeſt. God forbid that we ſhould have ſuch a conceit of God, that he ſhould fill the uſurers bags, or enlarge the territories of the wicked. Nor can we ſay that every poor man was predeſtinated to beggery; nor make it good, that God hath thus diſcerned and diſtinguiſhed them; for we know Luxury and Idleneſs cloatheth many with rags, and Induſtry gathereth much, and Craft and Power more. But *God is the maker of them both*: They were both the work of his hands, and from his hands they were the ſame, though now the faſhion of the world hath brought in a diſparity between them. And God, ſaith the Father, *did make both poor and rich, ut in pauperibus divitum miſericordiam probaret*, that he might make the want of the poor as a touchſtone to try the mercy of the rich. For no doubt he could ſend the Ravens to feed them, he could ſend Angels to feed them, he could let down all manner of fleſh in a ſheet, as he did to Peter; his Providence is never at a ſtand, but can find out waies which we cannot think of: But Chriſt hath ſo ordered it, that though *we cannot have him*, yet *the poor* and miſerable

Rom. 11. 33. Prov. 22. 2. Acts 10. John 12. 8.

we

we ſhall alwaies have with us, ut locupletem aliena inopia ditaret, that what all the world cannot, anothers poverty may do, that is, enrich and bleſs us. *Et tu neminem prætereas, nè is quem præteris Chriſtus ſit*, And let thy mercy, ſaith Auguſtine, paſs by none, leſt it paſs by Chriſt himſelf. This he put into the Covenant which he made with us when he was on the earth, and ſealed it with his blood; and now he looketh that we ſhould make it good, and to that end preſenteth and offereth himſelf unto us in theſe, and even boweth before us, to the end of the world. And certainly it is ſtrange that we ſhould thus ſtand out with him, and deny him that which is his by Covenant; that we ſhould lock up all from him, who opened his heart, and let out his blood for us. But ſo it is: The vice we delight in maketh that virtue which is contrary to it a puniſhment; and when we love the world, to give an almes is as irkſome and grievous to us as to pay a forfeiture; Liberality is a penalty, and therefore we uſe all means (but pay down nothing but excuſes) to take it off; *Mercy* is no thriving virtue, but ſeemeth to come upon us as a thief and a robber, to ſtrip and ſpoil us, and to make us like unto them whom ſhe bindeth us to relieve; and therefore we ſhut her up in a narrow heart and an earthy mind. And if there be any Mercy in us, it is as a *fountain ſealed* up, which ſendeth not forth a drop; or *a garden incloſed*, where no man can come to fill his hand. This hard opinion the world hath of *Mercy*, as of the moſt uſeleſs and the moſt unprofitable and diſadvantageous thing in the world, as the nurſe of Prodigality and the mother of Beggery, as that which letteth out our blood and life to feed and ſtrengthen others. We will therefore in the next place, as Tertullians phraſe is, *in hunc ictum conſiderare*, have an eye on this blow, and we ſhall avoid it with eaſe: For indeed it is rather a proffer then a blow. And it will ſoon appear that it is *Mercy* alone that maketh our wealth ours, that it is never more ours then when we part with it, that Alienation is our beſt Aſſurance, and continueth it to us for ever.

Cant. 4. 12.

For firſt, it is but an errour to imagin that God openeth his hand, and filleth our basket, and giveth us the good things of the world for our ſelves alone and for our own uſe; that he openeth the windows of heaven, and droppeth down his bleſſings into us, there to ſettle and putrifie and corrupt. For this is, ſaith Baſil, as if a man who made haſt to the theatre ſhould think all others excluded becauſe he came firſt. This is ἰδιοποιῆν τὰ κοινὰ, *to appropriate to thy ſelf thoſe things which are common to all*, to lock up that in thy cheſt which ſhould fill the bellies of the poor. The goods of the Church in former ages were called κυριακὰ, and πτωχὰ, *the wealth of God and of the poor*, τὰ τοῦ θεοῦ, *the things of God*. Tertullian calleth them *depoſita pietatis*, the pledges of Mercy depoſited in our hands. And if I ſhould call the wealth of Chriſtians ſo, I ſhould not erre; for all are bound to count them ſo, *patrimonium crucifixi*, the patrimony of their crucified Saviour, given them not onely to feed and cloath themſelves, but to ſupply the neceſſity of others, who have a right which indeed they cannot challenge, have ſomething in our granaries and wardrobes to which we onely keep the key, with a charge from Heaven to open them when Nakedneſs and Miſery come but ſo near as to knock at our eyes. For God who gave them is μέγας λογισευτὴς, *the great Auditour*, who will take a ſtrict account if we do σφετερίζεσθαι, *uſe them as our own*, as the Antients uſe to ſpeak, or ſpend that in wantonneſs which ſhould *ſtrengthen the weak knees and hands that hang down*. We are ready to ſay, ſaith the Father, Τίνα ἀδικῶ; *Whom do I wrong in keeping of my own?* And muſt I be cruel to my ſelf, that I may be merciful to others? Muſt I *put my knife to my throat*, that a ſtranger may be fed?

Apol. c. 39.

Bern. l. 4. de conſiderat.

And

And we are eaſily perſwaded that we are good Chriſtians, if we be not Foxes to deceive, or Lions to devour them. The greateſt part of our Piety is negative; and I would we did but make that good. Not to oppreſs, Not to defraud, Not to take away, with us is to be Merciful; as *Thieves*, ſaith Salvian out of Tully, *qui putant ſe vitam dare quibus non eripiunt*, who will ſay they give him his life whom they do not kill. And yet if *Mercy* open not my bowels and my hand too, I may wrong my brother when I do him no harm, I may defraud and ſpoil him when I take nothing from him. *I wrong no man*, is a poor apology. Why, man, thou wrongeſt the King of Kings when thou ſuffereſt his ſubjects to periſh. And this Negative Mercy is no better then Theft. The bread which thou layeſt up is not thine, but the bread of the hungry; The garment which thou haſt lockt up in thy cheſt is the garment of the naked; The gold which thou hideſt in the earth is the revenue of the poor and needy. As he ſaid of his writings, *Omne tuum, & nihil tuum*, All is thine, and nothing is thine.

Ad voluntatem commodantis commodatarius uti debet accommodato, aliquin fartum facit in re commodata, Bern de Inteteriori dom. c. 25.

For, in the ſecond place, the beſt uſe we can put our riches to, the true uſe which God that gave them hath taught us, is ſo to uſe them that they may ſtead us in our greateſt neceſſity; to open our hand, that it may be filled; *to water*, that we may *be watered again*, ſaith Solomon; *to make them our friends*, ſaith a wiſer then Solomon; to make that which is a paraſite to deceive us, a ſnare to entrap us, an enemy to fight againſt us, a friend to help and ſuccour us; ſo to uſe it that it may return multiplyed into our hands. For what is properly gain? Is not this, for a mite to receive a talent? for one ſeed, one work of *Mercy*, to receive an hundred-fold? *Negotiatio eſt, aliqua amittere, ut plura lucreris*, ſaith the Father; It is a kind of traffick and merchandiſe, to lay out ſomething, that you may gain more; to venture a knife or bugle, to bring back a diamond; to treaſure up by ſpending, to increaſe our ſtock by diminiſhing it, and by loſing all to purchaſe more. What was ever, ſaith Julian the Apoſtate, the poorer for what he gave? And of himſelf he telleth us, that whatſoever he laid out to ſupply the wants of others was returned back again by the Gods (as the Apoſtate had now learnt to ſpeak) into his hands with uſury. For when his Liberality had well-near exhauſted his own eſtate, his Grand-mothers happily and opportunely fell into his hands. What that curſed Apoſtate falſly attributeth to his falſe Gods, that the God of Gods doth moſt exactly perform. He hath ſet up his *aſſurance office* to pay us back in our own coine, or, if not, in that which cannot be valued, being of an ineſtimable price. I make no doubt but Gods Mercy is ready to ſhine upon ours; for he loveth it, and loveth to look on it. I doubt not but he rewardeth our *Mercy* with the bleſſings of this life. For a cup of cold water which the hand of *Mercy* filleth and poureth out he giveth many times riches and honour, though we perceive it not, but attribute them to ſomething elſe, as to our Wiſdome and Induſtry rather then to that Providence which alwaies waiteth upon *Mercy*, bleſſing it in the work, and bleſſing it when the work is done. But what are theſe to that reward which is laid up for thoſe who do *ſeminare in benedictionibus*, ſow plentifully? What are Riches, that have wings, to Immortality? What is a Palace to Heaven? We viſit the ſick, and the Spirit of comfort viſiteth us. We ſerve our brethren, and the Angels miniſter unto us. We cover the naked with our cloth, and God clotheth us with joy. We convert a ſinner, and ſhine as ſtars. We part with a few ſhekels of ſilver, and the hand of Mercy worketh and turneth them into a crown. We ſow temporal and tranſitory things, and the harveſt is Eternity. Whileſt we make them ours,

Prov. 11. 25. Luke 16. 9.

Tertull. ad Mart. c. 2.

ours, they are weak and impotent; but when we part with them, they work miracles, and remove mountains, all that is between us and bleſ-
Matth. 6. 27. ſedneſs. All the riches in the world will *not add one cubit to our ſtature*; but if we thus tread them under our feet, they will lift us up as high as heaven. *Nulla ſunt potiora quàm de miſericordia compendia*; The beſt gains are thoſe we purchaſe with our loſs, and the beſt way *to find our*
Eccl. 11. 1. *bread* is *to caſt it upon the waters.*

Will you ſee the practice of the primitive Chriſtians; I do the rather mention it becauſe methinketh I ſee the face of Chriſtendome much changed and altered, and Chriſtians, whoſe plea is *Mercy*, whoſe glory is *Mercy*, who but for *Mercy* were of all men moſt miſerable, who have no other buſineſs in the world then to ſave and help themſelves and others, uſing all means to dry up the fountain of *Mercy*, ſhaping to themſelves *virtutem duram & ferream*, bringing forth *Mercy* in a coat of a mail and, like Goliath, with an helmet of braſs, ſtanding as Centinel, as a Guard about our wealth, with this loud prohibition to all that ſtand in
Col. 2. 21. need, *Touch not, Taſt not, Handle not.* Let us therefore look back, and ſee what they were in former times, and we ſhall find them ſo unlike to thoſe of ſucceeding generations, that they will rather be brought under cenſure then ſet up as a pattern for imitation. For we are as far removed from their Piety as we are from the times wherein they lived. They, I am ſure, thought *Mercy* a virtue, and the chief virtue of the Goſpel, a virtue in which they thought it impoſſible to exceed. They made it their daily bread to feed others. *Melior eſt racematio*, &c. Their gleaning-grapes were much better then our Vintage. Juſtine Martyr in his Apo-
Apolog. logy for the Chriſtians telleth us that that which they poſſeſſed they did εἰς κοινὸν φέρειν, *bring it into a common treaſury.* Tertullian calleth it *arcam communem*, a common cheſt. Nor was this Benevolence exacted as a tribute from thoſe who deſired to be joyned with them in communion, as the Heathen did calumniate; but every man did *ſponte conferre*, ſaith Tertullian, ὅ βούλεται, ſaith Juſtine Martyr, *voluntarily, and what he would.* And that which was gathered was committed to the hands or truſt of the Biſhop, and after, when he was taken up with other matters more proper for his calling, to the Deacons, which by them was laid out for the clothing of the naked, the maintenance of the poor, of orphans, and of old men; to redeem captives, to ſuccour men who had been ſhipwrackt by ſea, and thoſe who were in priſon for their profeſſion and the Goſpel of Chriſt. *Plus noſtra miſericordia inſumit vicatim quàm veſtra ſuperſtitio templatim*, ſaith Tertullian; *Our Mercy layeth out more in the ſtreets on the poor then your Superſtition doth on your Gods in your Temples*; our Religion hath a more open hand then your Idolatry. And to this end they had *matriculas egenorum*, certain Catalogues of the names of their poor brethren, *perſonarum miſerabilium*, perſons, as thy termed them, miſerable.
Eth. l. 10. How many of them were there who, as Ariſtotle ſpeaketh, did σφόδρα ὑφ' ἑαυτὸν ἐν τῇ δόσει, *greatly exceed in their liberality*, and did ſeem to be more
Orat. 10. merciful then *the Lord requireth?* Nazianzene telleth us of his Mother Nonna, that *ſhe was poſſeſt* ἀμέτρῳ ἔρωτι, *with an immoderate and unmeaſurable deſire of beſtowing her goods, that ſhe was willing not onely to ſell all that ſhe had, but even her very children, for the uſe and relief of the poor.* Gorgonia her daughter ſuckt this pious and melting diſpoſition, though not from her breaſts, yet from her good example; Who ſtript her ſelf of all, committed her body to the earth, and left no other legacy to her children but her great example and the imitation of her virtues, which ſhe thought was enough to enrich them, though they had nothing elſe. S. Hierome telleth us of his Paula, that though ſhe were eminent in many

virtues,

virtues, yet her Liberality did exceed, and like a ſwelling river could not be kept within the banks. *Hoc habebat voti, ut mendica moreretur*; She wiſht for that which moſt men do fear as much as Death it ſelf, and her great ambition it was, that ſhe might dye a begger. We might inſtance in more. And theſe examples have ſhined in the Church as ſtars of the faireſt magnitude: But after-ages have thought them but comets, looked upon them, and feared them. And though they know not well how to condemn this exceeding piety, yet they ſoon perſwade themſelves, and conclude, that they are not bound to follow it, and ſo are bound up as in a froſt, in the coldneſs and hardneſs of their hearts, becauſe ſome did ſeem to overflow and paſs their limit. Theſe indeed are ſtrange examples; but yet S. Baſil delivereth a doctrine as ſtrange; for he would not give it as his counſel if it had not truth to commend and confirm it: *If thou haſt but one loaf left in thy houſe*, ſaith he, *yet if a poor man ſtand at thy doors, and aſk for bread, bring it forth and give it him with thy hands lifted up to heaven, whileſt thou doeſt that which God requireth, and for thy own ſupply relieſt on the Providence of thy Father which is in heaven. Do it in his name, and in his name thou ſhalt be fed aſſuredly. Thou haſt parted with thy one loaf here, but his Power to whom thou giveſt it can and will multiply it. For they that thus give are as wells, which are ſoon drawn dry, but fill the faſter, and the more they are exhauſted the fuller they are.* I know not whether it may be ſafe to deliver ſuch a doctrine in theſe daies, and therefore we will not inſiſt upon it; and theſe examples which I have held up to you may be tranſcendent, that we may not bind every man to reach them. Theſe pious Women may ſeem perhaps to have ſtretcht beyond the line and exceeded the bounds of moderation; but yet we cannot but think that this was truly to go out of the world whileſt they were in it. And we may obſerve that this exceſs is incident to great and heroick ſpirits, who, as it is ſaid of Homer and Sophocles, ſometimes ſwelling above that proper and ruled ſublimity of ſpeach wherein they did excell, do *generosè labi*, erre and fall more nobly and with greater commendation then others who ſpin an even but courſe thread, and are ſo far from riſing too high, that they are flat, and alwaies lye upon the ground. I know that all our actions are to be ſquared by the rule, and that it may ſavour of great folly to be wiſer then that Wiſdome that taught us: But yet I cannot think that a God of Mercy, that loveth it in himſelf and in his creature, will look in anger upon thoſe who through too much fervour and ambition of doing all do more then is required, but favour and reward them rather; when he will ſeverly puniſh that negligence that bindeth our hands in our boſome that we do nothing. *Melius ultrà quàm citrà ſtat miſericordia*; There is leſs danger in the works of *Mercy* to exceed then to fall ſhort; I may ſay, leſs danger in Superſtition then in Profaneneſs, leſs danger in giving all then in giving nothing. And I can ſee no reaſon there ſhould be bounds ſet to our *Mercy*: For this is the way to ſhut it up quite; and then we can ſet the bounds where we pleaſe; our *Non ultrà* will be a penny, a mite, a cup of cold water, and at laſt nothing. I will not cenſure the Devotion of theſe Women, and I need not take any pains to frame an apology for them: He that ſhall be ſo bold as to paſs ſentence againſt them will betray in himſelf ſo much love of the world as will deſerve a heavier doom. And although I may not preſs it as a duty on every man, yet thus much we may gain by it as to conclude, That if theſe Women attained to this ſo high perfection as to be willing to ſtrip themſelves of all and give it to the poor, it is not ſo hard a matter as we make it to part with our ſuperfluities. It is as eaſie for Mercy to open our hands now as then. And if this exceſs of

Orat. in famem & ſiccitat.

theirs were as a rock which we ſhould avoid (as indeed it is not) yet what need they to fear it who are ſo unwilling to ſet out, or to follow them but ſo far as to the mean, and thoſe Tropicks which we our ſelves ſet up and do acknowledge in our courſe? Julian the Apoſtate in one of his Epiſtles, obſerving how glorious and renowned the Chriſtians were grown for this virtue, thought it a great piece of his art and cunning to lay this imputation and ſlur upon it, *That their acts of Mercy were done rather out of policy then devotion, and were rather a cheat then charity; that by their liberality they did countenance and commend their Religion, which had nothing elſe to ſpeak for it, and with this ſhew of bounty, with the ceruſſe and paint of communicating to the neceſſities of others, did cover the horrour* (as he there impiouſly ſpeaketh) *of their profeſſion, and thus did entice and draw others to their faction, as men do children with a cake, whom they mean afterwards to deſtroy.* If the Apoſtate were now alive, he would not be put to the labour of his brain, nor forced to ask counſel of his wits to find out ſuch a malicious lye. For our *Mercy* for the moſt part is in the heart. I miſtake; I would it were there: for then upon occaſion it would evaporate and ſhew it ſelf. No, it floteth on the tongue, and the countenance of it is wan and pale, without paint or dreſs. Our Almes are *verba ſine penu & pecunia*, words without works. What need this ceremonious and expenſive *Mercy*? It is enough if our Charity ſpeak, and we ſhew our *love to Mercy* even then when we have ſhut it up in the inward man, and do but think of it.

Epiſt. 49. & Fragment ep. edit. Petav.

But let us not deceive our ſelves. This duty is written in laſting characters to all poſterity: Poverty and Contempt of the world will be Beatitudes to the worlds end. *Mercy* and Compaſſion are everlaſting duties. *To part with our coat* to our brother is as neceſſary now as when Chriſt firſt taught it. Why ſhould we paraphraſe *Mercy*, and coyn diſtinctions and draw out limitations as it were to copſe her up and confine her, that ſhe ſhall not move our tongue or hand but when our Luſts will give her leave? *Be ye merciful as your heavenly Father is merciful.* Why, that is impoſſible; and therefore, becauſe we cannot reach ſo far, we will not ſtir a foot. *Lend, looking for nothing again.* That cannot bind us in the letter; and ſo, though we may be perſwaded to lend, yet our Covetouſneſs ſhall have line enough to reach the debtour, and take him by the throat, and make him lay down what he oweth with the advantage. *Go, ſell all thou haſt.* That was ſpoken to the young man, and ſo concerneth us not. It is true, *To ſell all, and give it to the poor*, was a particular precept to the young man in the Goſpel, and with this command Chriſt made a window into his breaſt, and diſcovered the rottenneſs of his heart: But yet this precept is not ſo particular to the young man but that it may and doth concern thoſe who are fallen into the ſame ſnare of the Devil, and are ready to be ſtrangled βρόχοις χρυσοῖς, *with the ſame golden halter*, and in this reſpect it may concern more then a many. For ſhould our Saviour come with his fan in his hand, he would find too much of this chaff, diſcover too many who are ready to ſubſcribe to the Decalogue, to thoſe commands which they are too ready to break, but have no hand at all to fling one mite into the treaſury; too many ſo like that young man in this that they may well receive this ſtrict command, *Go, ſell all that you have, and give it to the poor.* For the Love of the world is a foul humour, and no other pill can purge it out. Nor can this Augean Stable, the heart of a covetous man, be purged without a Hercules, otherwiſe then by a ſtrong and violent evacuation. No better remedy againſt the Love of the world then thus *exhæredare ſe ſeculo*, to abandon the world, and diſinherit our ſelves of all right and title to it, as the Philoſopher telleth us. To make a crooked ſtaff ſtraight, the

Luke 6. 36.

——35.

Luke 18. 22.

beſt

beſt way is to bow it violently the other way : And if this Phyſick will not purge and cure the Covetous, no power, no miracle, no mercy can ſave him.

I am very willing ſo far to be as a John Baptiſt, a forerunner to *Mercy*, as *to fill up every valley*, and *to bring every mountain and hill low, to make ſmooth every rough paſſage*, and ſo *prepare a way*, and *make the paths of Mercy ſtraight* : And in doing this I prepare a way for Chriſt himſelf ; for Chriſt and *Mercy* never go aſunder. I would not ſee her circumſcribed and drawn within that compaſs which the Fleſh will make narrow enough with gloſſes, diſtinctions and limitations. If it be *Mercy*, it cannot be thus ſhut up, but will break through and ſhine every where in its full ſtrength, ſcatter every miſt, diſperſe every cloud, and be moſt ſeen in darkneſs. If it be a Man and miſerable, ſhe maketh haſt to help him. She asketh no queſtions, maketh no pauſe nor deliberation, ſtandeth not upon circumſtances of time or place or meaſure, of *what* or *where* or *when* or *how much*. She doth not examine nor catechize the perſon, and then raiſe ſcruples ; for a ſcrupulous Mercy is but a conniving cruelty ; it doth not hurt, but it doth not help. Shee ſeeth him caſt down, and ſhe imployeth the underſtanding to find out waies and means, ſhe openeth the ear to hearken to complaints, ſhe maketh *the tongue as the pen of a ready writer*, and *ſpeaketh to his heart*, and ſtretcheth forth the hand to lift him up. Her haſt is her wiſdome, her loſs her improvement, her motion her light, her actuating is the next object, her life is miſery, her method poſeth the wiſemen of this world, her art is ſimplicity, her ſolœciſmes rules, her ſtrange works the laughter of fools and the muſick of Angels. In a word, ſhe endeth not but in her ſelf : For if it end where the object is ſeen, it is not *Mercy*. And thus ſhe leadeth us on, and groweth up with us to that ſtrength that we are able to *die for the brethren* ; and then and not till then the merciful man and his *mercy* end together : And yet they do not end ; for *they ſhall be had in everlaſting remembrance*.

Luk. 3 5.

Ubicunque eſt homo, ibi beneficio locus eſt, Sen. l. 4. De benef. c. 24.

1 Joh. 3. 14.

Pſal. 112. 6, 30

And we ſhall not think ſo ſtrange of this Operation and Magiſtery of *Mercy*, if, in the next place, we conſider what ſpring and what principle it is which beginneth and continueth its motion, and ſetteth it a working. S. Paul placeth it in the inward man, in the very Bowels of him : *Put on therefore bowels of mercy, bowels* which may *ſound as an harp* to raiſe and refreſh every drooping ſoul. For there is a melting as well as a flowing, which is nothing elſe but Compaſſion or Fellow-feeling. And as every natural act and motion hath its principle from whence it proceedeth, ſo have our ſpiritual duties their form as it were to give them life and motion : And when this is wanting, we fail and ſink in our performance, are but *idoles, have eyes, but ſee not, have mouthes, but ſpeak not, have hands, but cannot reach them forth*.

Operari, eſt largiri eleemoſynam, Tert. de Idolol. 23. Cypr. De opere & eleemoſ. Col. 3. 12. Iſa. 16. 11. Pſ. 115. 4, &c.

Now Compaſſion is the ſpring and principle of *Mercy*, when it exerciſeth its act, when it teacheth the ignorant, or feedeth the poor. This wrought the miracle of the Loaves : For Chriſt telleth his Diſciples, *I have compaſſion on the multitude* ; and he multiplieth them. This forced tears from him, and drew them down his cheeks : For *when he came near, he beheld the City, and wept over it*. In a word, this nailed him to the Croſs. Nor can we take it ill or be troubled to hear of a compaſſionate and weeping Chriſt, unleſs we be troubled alſo that he was a Man. For never did the Hand reach forth relief, nor the Tongue ſpeak comfort, till Compaſſion had melted the Heart. Never was there any true natural motion without a ſpring. Nor was there any reaſon it ſhould be expunged and left out : For we read it again John 11. 35. *Jeſus wept*. It is no wiſdome ſo to honour Chriſt as to take from his Humanity. This

Matth. 15. 32.

Luk. 9 41.

Wiſdome cometh not *è porticu Solomonis*, from the porch of the Temple, but from the gallery and ſchools of the Stoicks, who took away all Paſſion, and with it the very nature of Man. It was extreme folly with them to be compaſſionate. And as they took *Paſſions* away quite, ſo the Peripateticks left them, but with a curb, to be ſtopt and moderated. And here they both run diverſe waies, and both miſſed of the right. For as Lactantius well obſerveth, neither are the Affections quite to be extirpated and rooted out, as the Stoicks hold, nor yet alwaies to be checked and bounded, as the Peripateticks would have it, but to be levelled and directed on the right object. If you ſet your compaſs, and ſteer to the right point, you cannot fill your ſails too much. If Jeruſalem, Jeruſalem now ſhaking, tottering and falling, be in your eyes, you cannot weep too much: If a multitude now ready to famiſh, you cannot be too compaſſionate. If your affections be ſet right, your Anger cannot be too loud; for no Indignation can be raiſed up equal to your Sin: your Love cannot be too intenſive; for you cannot love Virtue enough; the Love of a friend, the Love of a woman cometh ſhort, and will never reach it: your Sorrow cannot be too exceſſive; for how can they be caſt down too much who are fallen from God; He that goeth out of his way, though his pace be gentle, yet muſt needs walk with danger; every ſtep is an errour: but he that keepeth on in the right way cannot poſſibly make too much ſpeed. No; Compaſſion is ſo far from being imputed as a defect, that it is that by which we come neareſt to Chriſt himſelf. Θεῖον τὸ συμπαθεῖν, *It is a Divine thing*, ſaith Iſidore, *to be compaſſionate*; an imitation of him who is *a Father of Mercies*, and *whoſe compaſſions never fail.* And therefore, *God forbid*, ſaith S. Auguſtine, *That though we pray againſt them, and would uſe our ſtrength and wit and utmoſt power to keep them off, we ſhou'd take off our eye, as loth to ſee, or ſhut our ears, as unwilling to hear the complaints and grievings and miſeries of our brethren.* It is indeed a ſad ſpectacle, but a bleſſed occaſion to call up our Compaſſion, and to draw out our Mercy into act; to kindle the fire within us, that it may break forth into a pure flame to warm and comfort them. And what is a Chriſtian mans life, and what is the buſineſs of his life, but to watch and obſerve and lay hold on occaſions? to look upon that fire which may melt him, and that miſery of others which may make an impreſſion and leave its image in his heart? which will bring in that heavenly community, *cùm quamvis alii ferendo patiantur, alii cognoſcendo compatiantur, communis tamen ſit tribulatio*, when Mercy poſſeſſeth the heart of all men with the ſmart of that affliction which but one man lieth under, making every man a partaker, though not in the loſs, yet in the ſorrow.

Lib. 6. de vera cult. c. 14, 15, 16, 17.

2 Cor. 1. 3.

Lam. 3. 22.

For this Compaſſion is bound up as it were in the very nature and conſtitution of the Church; and it is as impoſſible to be a part of the Church without it as it is to be a Man without the uſe of reaſon; nay, we ſo far come ſhort of being Men as we are defective in humanity. Chriſtians are the parts of the Church, and all muſt ſuſtein one another. And this is the juſt and full interpretation of that of our Saviour, *Thou ſhalt love thy neighbour as thy ſelf*; then thou wilt pity him as thy ſelf. *Tolle invidiam, & tuum eſt quod habet*; Take away Envy, and all that he hath is thine: And take away Hardneſs of heart, and all that thou haſt is his. Take away Malice, and all his virtues are thine; and take away Pride, and thy glories are his. Art thou a part of the Church? Thou haſt a part in every part, and every part hath a portion in thee. We are συμβιβαζόμενοι, *compacted together by that which every joynt ſupplies*; A ſimilitude and reſemblance taken from *the Curtains of the Tabernacle*, ſaith learned Grotius, whereof *every one hath its meaſure*, but yet *they are all coupled together one to another*, by

Matth. 19. 19.

Eph 4. 16.

Exod. 26. 2, 3, 5.

by *their loops which lay hold one of another.* And like thoſe curtains we are not to be drawn but together, not to rejoyce, not to weep, not to ſuffer but together. The word *Church* is but a ſecond notion, and it is made a term of art, and *every man almoſt*, ſaith Luther, *abuſeth it*, draweth it forth after his own image, taketh it commonly in that ſenſe which may favour him ſo far as to leave in him a perſwaſion that he is a true part of it; and thus many enter the Church, and are ſhut out of heaven. We are told of a Viſible Church; and the Church in ſome ſenſe is viſible: But that the greateſt part of this Church hath wanted bowels, that ſome parts of it have been without ſenſe or feeling, beſmeared and defiled with the bloud of their brethren, is as viſible as the Church. We have heard of an Infallible Church; we have heard it, and believe it not: for how can ſhe be infallible who is ſo ready to deſign all thoſe to death and hell who deny it? If it be a Church, it is a Church with horns to puſh at the nations, or an army with banners and ſwords. We have long talked of a *Reformed* Church; and we make it our crown and rejoycing: But it would concern us to look about us and take heed that we do not reform ſo as to purge out all Compaſſion alſo: For certainly to put off all *bowells* is not, as ſome zealots have eaſily perſwaded themſelves, to *put on the new man.* Talk not of a *Viſible*, *Infallible* or a *Reformed* Church: God ſend us a *Compaſſionate* Church, a title which will more fit and become her then thoſe names which do not beautifie and adorn but accuſe and condemn her when ſhe hath no Heart. What Viſible Church is that which is ſeen in blood? What Infallible Church is that whoſe very bowels are cruel? What Reformed Church is that which hath purged out all Compaſſion? Viſible, and yet not ſeen; Infallible, and deceived; Reformed, and yet in its filth; *Monſtrum*, *horrendum*, *informe*; This is a miſſhapen monſter, not a Church. The true Church is made up of bowels. Every part of it is tender and relenting, not onely when it ſelf is touched, but when others are moved; as you ſee in a well-ſet inſtrument, if you touch but one ſtring, the others will tremble and ſhake. And this Senſe and this Fellow-feeling is the fountain from whence this ſilver ſtream of *Mercy* floweth, the ſpring and firſt mover of thoſe outward acts which are ſeen in that bread of ours which floats upon the waters, in the face and on the backs of the poor. For not then when we *ſee* our brethren in affliction, when we *look upon them* and *paſs by them*, but when we *ſee them* and *have compaſſion on them*, we ſhall *bind up their wounds*, and *pour in oil and wine*, and *take care for them.* For till the heart be melted there will nothing flow. We ſee almes given every day, and we call them *acts of piety*; but whether the hand of Mercy reach them forth or no we know not. Our motions, all of them are not from a right ſpring: Vain-glory may be liberal, Intemperance may be liberal, Pride may be a benefactour, Ambition muſt not be a niggard, Covetouſneſs it ſelf ſometimes yieldeth & droppeth a peny, and Importunity is a wind which will ſet that wheel a going which had otherwiſe ſtood ſtill. We may read large catalogues of munificent men, but many names which we read there may be but the names of Men & not of the *Merciful.* Compaſſion is the inward & true principle begetting in us *the Love of Mercy*, which completeth and perfecteth & crowneth every act, giveth it its true form & denomination, giveth a ſweet ſmel and fragrant ſavour to Maries oyntment; for ſhe that poured it forth *loved much.* I may ſay Compaſſion is *the love of Mercy. Et plus eſt diligere quàm facere*, ſaith Hilary; It is a great deal more to love a good work then to do it, to love Virtue then to bring it into act, to *love Mercy* then to ſhew it. It doth ſupply many times the place of the outward act; but without it the act is nothing, or ſomething worſe. It hath a privilege to bring

Luk. 10. 31, &c.

Luk. 7. 47.

that

that upon account which was never done, to be entitled to that which we do not, which we cannot do; to make the weak man ſtrong, the poor man liberal, and the ignorant man a counſellor. For he that *loveth Mercy* would do, and therefore doth, more then he can do. As David may be ſaid to build the Temple, though he laid not a ſtone of it:
1 Kings 8. 18. for God telleth him *he did well that he had it in his heart:* Thus our Love may build a Temple, though we fall and dye before a ſtone be laid.

Now this *Love of Mercy* is not ſo ſoon wrought in the heart as we may imagin; as every glimering of light doth not make it day. It is a work of labour and travel, of curious obſervance and watchfulneſs over our ſelves. It will coſt us many a combat and luctation with the World and the Fleſh, and many a falling out with our ſelves. Many a Love muſt be digged up by the roots before we can plant this Love in our hearts: It will not grow up with Luxury and Wantonneſs, with Pride or Self-love; you never ſee theſe together in the ſame ſoyl. The Apoſtle tel-
Col. 3. 12. leth us we muſt *put it on:* And the garments which adorn the ſoul are not ſo ſoon put on as thoſe which clothe the body. We do not put on Mercy as we do our mantle; for when we do, every puff of wind, every diſtaſt bloweth it away: But Mercy muſt be ſo put on that it may even cleave to the ſoul, and be a part of it; that every thought may be a melting thought, every word as oyl, and every work a bleſſing. Then we *love Mercy*, when we fling off all other reſpects, whatſoever may either ſhrink up or ſtraiten our bowels, or ſeal up our lips, or wither our hands; when we look upon the World but as our ſtage, where we muſt act our parts, and diſplay the glories of Mercy, where we muſt waſt our ſelves, drop our tears, run in to ſuccour thoſe who are roughly handled in it, and thus tread it under our feet, and then take our *Exit* and go out. When we can forget our Honour, and remember the poor, forſake all rather then our brethren, and deſire not to be rich but in good works; when we have ſo incorporated our brethren into our ſelves, that we ſtand and fall, are happy and miſerable together; when we conſider them as ingrafted into the ſame Chriſt, and in him to be preferred before the whole world, and to be lookt upon as thoſe for whom we muſt dye,
Luke 6. 36. then *we love Mercy*, then *we are merciful as our heavenly Father is merciful.*

Thus if we be qualified, we ſhall become the temples and habitations of Mercy; and as our bodies ſhall after their reſurrection, ſo our ſouls ſhall here have *novas dotes*, be endowed with activity, chearfulneſs and purity. And firſt our Mercy will be in a manner Natural unto us; ſecondly, it will be Conſtant; thirdly, it will be Sincere; fourthly, it will be Delightful to us. It will be natural, not forced; it will be conſtant, not flitting; it will be ſincere, not feigned; and it will be delightful, that we ſhall long to bring it into act.

And firſt, we then *love* it when it is in a manner made natural to us. For we never fully ſee the beauty of it till we are made new creatures, and
1 John 3. 9. have new eyes. Then as the New creature *cannot ſin*, as S. John ſpeaketh, that is, can do nothing that is contrary and deſtructive to that form which conſtituteth a new creature, no more can a Merciful man do any thing which will not ſavour of Mercy, but doth as naturally exerciſe himſelf in it as the Sun doth ſend forth its beams, or the Heavens their influence. For the Spirit of God hath made his heart a fountain of Mercy, as he made the Sun a fountain of light. And if he break not forth into action, it is from defect of means or occaſion, or ſome croſs acoident which cometh over him, which do but cloud and eclipſe his

Mercy,

Mercy, as the interpoſition of a groſs body doth eclipſe the Sun, but not put out its light At the very ſight of Miſery Mercy is awake, up, and either doing or ſuffering. *Who is weak, and I am not weak?* ſaith S. Paul, 2 Cor. 11.29. *who is offended, and I burn not?* If I but ſee one weak, I faint; and if I ſee him vexed, I am on fire. Nature is active, and will work to its end. Heavy bodies will deſcend, and light bodies will mount upwards; and Mercy will give, and lend, and forgive, it cannot be idle. *Inquies opere ſuo paſcitur*; It is reſtleſs, and is made more reſtleſs by its work, which is indeed its pleaſure. It is then moſt truly Mercy when it ſheweth it ſelf. If occaſion preſenteth it ſelf, it ſoon layeth hold on it. If an object appear, it is carried to it with the ſpeed of a Thought, and reacheth it as ſoon. If there be no object, it createth one; if there be no occaſion, it ſtudyeth one. *Is there yet any left of the houſe of Saul, that I may* 2 Sam. 9.1. *ſhew kindneſs to for Jonathans ſake?* And, Is there no Lazar to feed, no Widow to viſit, no Wounds to bind up, no weak Brother to be reſtored, none that be in darkneſs and errour to be brought into the light? Theſe are the *Quæres* and the true dialect, this is the ambition of Mercy. It longeth more for an occaſion to vent it ſelf then the Adulterer doth for the twilight, layeth hold on the leaſt as on a great one; thinketh nothing too high, nothing too low, which it can reach; is ſtill in motion, becauſe it moveth not, like artificial bodies, by art or outward force, but by a principle of life, the Spirit of Love; it moveth not as a Clock, which will ſtand ſtill when the plummet is on the ground, but its motion is natural, as that of the Spheres, which are wheeled about without ceſſation, and return by thoſe points by which they paſt, and indeed may be ſaid rather to reſt then to move, becauſe they move continually and in the ſame place. Miſery is the point and the object of Mercy, and at that it toucheth everlaſtingly. Mercy and Miſery ſtill go together and eye each other. The eye of Miſery looketh up upon Mercy, and the eye of Mercy looketh down upon Miſery. Like the two Cherubins, they have ever their faces one towards another. Their eyes are both full, and ready to drop and run down. The eye of Miſery is ever open, and Mercy hideth not her eye. By Prov. 28.27. this you may judge of your acts of Liberality. You may look upon them as thoſe *ſacrifices with which God is pleaſed* when you find ſomething Hebr. 13.16, 35. within you that enlargeth you, that openeth your mouth and hand, that you cannot but ſpeak and do. When you find a heat within you that thaweth and melteth you, that you pour out your ſelves on your brethren, then your works of Mercy are of a ſweet-ſmelling ſavour, when Love ſetteth them on fire.

Secondly, Mercy being made natural unto us, will be alſo conſtant. It will be fixt in the firmament of the Soul, and ſhine and derive its influence unceſſantly and equally, *doing good unto all men while it hath time*, Gal. 6.10. that is, at all times. When the Heart diſſenteth from it ſelf; and Love onely uniteth and maketh it one; when it is a divided heart, divided between God and the World, hath inconſtant motions and changeable counſels, joyneth with the object and leapeth from the object, is willing to day and loathing to morrow; this day cleaving to the object, and even ſick for love, as *Amnon* was for *Tamar*, and the next day thruſting it 2 Sam. 13. 4. out of doors; chuſing without judgement, and then altering upon experience; In ſuch a heart Mercy cannot dwell. And from hence it is that we ſee men every day ſo unlike themſelves, now giving, anon oppreſſing, now reaching out an almes, and by and by threatning with the ſword; now giving their brother the right hand of fellowſhip, and within a while with that hand plucking him by the throat; now pitying him that lyeth in the duſt, & anon crying out, *So, ſo, thus we would have it.* For indeed their

Pity

Pity and their Rage, their Mercy and their Cruelty have the ſame original and are raiſed upon the ſame ground, Love of themſelves and not of Mercy. And thus they do ſome acts of Mercy *magno impetu, ſed ſemel*, with much earneſtneſs and zeal, but not often; like ſome birds, whoſe notes, or rather noiſe, we hear one part of the year, and then they leave us, vaniſh out of ſight and hearing, and, as ſome ſay, ſleep out the other. Even in the worſt of men there be ſome ſeeds of goodneſs, which they receive as they are Men, and from hence ariſe thoſe ὁρμαὶ, thoſe ſudden but ſhort and tranſitory *inclinations*, which are choaked up yet not ſo dead in them but that ſometimes they ſhew themſelves and ſhoot out, but
Pſal. 129. 6. *as graſs doth upon the houſe-tops, which withereth before it groweth up.* There is no Tyrant but may do one act of mercy; no Oppreſſour, but may give a cup of cold water. *In peſſimis eſt aliquid optimi*; There may be ſomething of that which is good even in the worſt. Then Mercy is in its full glory when it acteth upon a certain and well-grounded determination; when we decree, as the Stoicks ſpeak, and reſolve ſo to do; when we have fixed this decree, and made it unalterable; when we are *rooted*
Eph. 3. 17. *and grounded in Mercy*, as S. Paul ſpeaketh; rooted, as a tree, deeply in it; and built, as a houſe, upon it, where the corner and chief ſtone is *the Love of Mercy*. Then we are as Trees, to ſhadow others, and as an Houſe, to ſhelter them. Otherwiſe our Mercy will be but as
Jon. 4. 10. a gourd, as Jonahs *gourd*, and will *grow and come up and periſh in a night*.

Thirdly, if we *love Mercy*, it will be Sincere and real. For Sincerity is the proper iſſue and child of Love: It maketh *the wounds of a friend*
Prov. 27. 6. better then *the kiſſes of an enemy*, *a diſh of herbs* a more ſumptuous feaſt
Prov. 15. 17. *then a ſtalled ox*; it maketh a mite, a good wiſh, a good word an Almes, What is the Mercy of the Paraſite? He feedeth by it. What is the Mercy of the Ambitious? A ſtirrop to get up by. What is the Mercy of the Covetous? A piece of art, a warrantable cheat. What was the ſeeming
Matth 16. 22, Mercy of Peter? It was *an offenſe*, for which Chriſt called him *an Enemy*.
2 Pet. 2. 3. 23. What is the Mercy of thoſe who *through covetouſneſs with feigned words make a prey of mens ſouls?* I will not tell you, becauſe I cannot give it a name bad enough. There may be Mercy in a ſupply, but that ſupply may be a ſnare. There may be Mercy in counſel, but that counſel may betray
Job 16. 2. me. There is Mercy in comfort, but we know, there be *miſerable comfor-*
1 Tim. 1. 5. *ters*. True Mercy muſt be like our Faith, ἀνυπόκριτος, *unfeigned*. Then it runneth moſt pure and clear, without taint or trouble, when Love openeth the fountain, or rather is the fountain from whence it floweth; when the Love of Chriſt hath begot in us the Love of our Brethren, and we ſhew Mercy to them, not for thoſe arguments which we make our ſelves, or thoſe perſwaſions which may be the oratory of the Fleſh and the World, but for Chriſt's ſake and for *the love of Mercy*, whoſe rational and demonſtrative eloquence we ſhould moſt obey. Otherwiſe it will begin fairly, and end in blood; it will drop tears, and then hailſtones; it will be but a preface of clemency, a mild prologue to lead in a tragedy, an echo out of a ſepulchre of rotten bones, and as muſick at the gates of hell: It will
1 Pet. 2. 22. be Mercy, but not like unto Chriſt, *in whom there was found no guile*, but like unto Marcion's Chriſt, all in appearance; Mercy with a trumpet in one hand, and a ſword in the other; Mercy which ſhall leſſen your burden, to lay on more; ſhall ſpeak of eaſe, and then add to the miſery of the oppreſſed. For that which is not ſincere is not laſting. It may begin to ſhine, but it will end in a ſtorm. A true face is ever the ſame, but a viſour will ſoon fall off. In a word, if it be not ſincere it is not Mercy; and ſincere it will not, it cannot, be, if we love it not.

Laſt

Laſt of all, if we *love Mercy*, we ſhall take delight in it. For Joy is but a reſultancie from Love. That which we love is alſo the joy of our heart. *Behold my ſervant whom I have choſen*, ſaith God of Chriſt; and then it followeth, *in whom my ſoul delighteth*. *I have loved thee*, ſaith God to Iſrael; and his Love thus beſpeaketh them, *As a bridegroom rejoyceth over his bride, ſo ſhall thy God rejoyce over thee*. The bridegrooms *heart* is *raviſhed*, and then the floodgates are laid open, and the ſtream is Joy; *How fair is my love? how much better is thy love then wine, and the ſmell of thy oyntments then all ſpices?* Davids *heart was knit unto Jonathan*, and then, *Very pleaſant haſt thou been unto me*. Abraham loved hoſpitality, and therefore he is ſaid *to ſit in his tent door, in the heat of the day*, to invite men in, as if every ſtranger had been an Angel. If Love be as the Sun, Joy and Delight are the Beams which ſtream forth from it. If Love be as the Voice, Joy is the Echo; for Joy is but Love in the reflexion. If Love fill the heart, it will heave and work it ſelf out, and break forth in Joy. By our Joy we may ſee the figure and ſhape and conſtitution of our ſouls. For Love is operative, working and raiſing up ſomething in the ſoul, and with it that Delight which is born with it and alwaies waiteth upon it. If it be dark and ſcarce obſervable, our Joy interpreteth it. Joy is open and talkative. In the Wanton it is Frolick, in the Revenger it is a Boaſt, in the Drunkard it is a Ballad, in the Rich it is Pride, in the Ambitious it is a Triumph, but in the Merciful it is Heaven. What a well drawn picture is to an Appelles, what a fair character is to a Scribe, what a heap of gold is to the Miſer, that and much more are the works of Mercy to them that love it: onely here the Joy is of a purer flame, and burning brighter; that is groſs and earthy, this is Seraphical. When you reach forth your hand to give a peny, tell me, What do you feel in your heart? When you give good counſel, do you not hear a pleaſing echo return back upon you? When you have lifted up the poor out of the duſt, do you not feel an elevation and aſcenſion in your mind? When you clothe the naked, are not you even then *ſuperveſtiti*, clothed upon with Joy? Believe it, you cannot give that relief to the miſerable which Mercy worketh in the ſoul, nor can he that receiveth be ſo much affected as he that giveth: For when he giveth he giveth indeed his money, but hath beſtowed the greateſt Almes upon himſelf. The poor man rejoyceth as a hungry man that is fed, as a naked man that is clothed, as one that ſitteth in darkneſs doth at the breaking in of light; but the Merciful man hath triumphs and Jubilees within him. In a word, to *love Mercy* is to be in heaven. *Every man, according as he purpoſeth in his heart, let him give, not grudgingly, or of neceſſity: for God loveth a cheerful giver*. Such a Mercy is Gods Almoner here on earth; and he loveth and bleſſeth it, followeth it with his Providence, and his infinite Mercy ſhall crown it. That gift which the *Love of Mercy* offereth up is onely fit to be laid up in the Treaſury of the Almighty.

Iſa. 42.1. Iſa. 43.4. Iſa. 62.5. Cant. 4. 9, 10. 1 Sam. 18. 1. 2 Sam. 1. 26. Gen. 18. 1. 2 Cor. 9. 7.

And now I have ſet before you Mercy in her full beauty, in all her glory. You have ſeen her ſpreading her raies: I might ſhew you her building of Hoſpitals, viſiting the ſick, giving eyes to the blind, raiſing of Temples, pitying the ſtones, breathing forth oracles, making the ignorant wiſe, the ſorrowful merry, leading the wandring man into his way: I might have ſhewed you her ſealing of Pardons: But we could not ſhew you all. Theſe are the miracles of Mercy; and they are wrought by the power of Chriſt in us, and by us, but by his power. The faireſt ſpectacle in the world. Let us then look upon it, and love it. What is Mercy when you need it? Is it not as the opening of the heavens unto you? And ſhall it then be a puniſhment and hell unto you when your afflicted brethren call for it? Is

it ſo glorious abroad, and ſhall it be ſo foul an aſpect as not to be thought worthy of enterteinment at home? Shall it be a jewel in every cabinet but your own hearts? Behold, and lift up your eyes, and you ſhall ſee objects enough for your Mercy to ſhine on. If ever *one depth called upon another*, the depth of Calamity for the depth of our Compaſſion, if ever our *bowels* ſhould *move* and *ſound*, now, now is the time. I remember that Chryſologus obſerveth that God did on purpoſe lay Lazarus at the rich mans gate *quaſi pietatis conflatorium*, as a forge to melt his ſtony heart. Lazarus had as many mouthes to ſpeak and move him to compaſſion as he had ulcers and wounds. And how many ſuch forges hath God ſet before us? how many mouthes to beſeech us? how many wounds wide open which ſpeak loud for our pity? how many fires to melt us? Shall I ſhew you an ulcerous Lazar? They are obvious to our eye: *We ſhall have them alwaies with us*, ſaith our Saviour; and we have them almoſt in every place. Shall I ſhew you men *ſtript and wounded and left half-dead?* That may be ſeen in our Cities as well as in *the high waies between Jericho and Jeruſalem*. Shall I ſhew you the tears drilling down the cheeks of the orphans and widows? Shall I call you to hear *the cry of the hire kept back by fraud* or violence. For that cryeth to you for compaſſion, as Oppreſſion doth to God for vengeance; and it is a kind of oppreſſion to deny it them. *Have you not compaſſion, all ye that paſs by, and* every day *behold* ſuch ſad ſpectacles as theſe? Shall I ſhew you Chriſt put again to open ſhame, whipt and ſcorned and crucified, and that which cannot be done to him in his perſon laid upon his Church? Shall I ſhew you him now upon the croſs? and *have you no regard, all ye that paſs by?* Shall I ſhew you the Church miſerably torn in pieces? Shall I ſhew you Religion? I would I could ſhew you ſuch a ſight! For ſcarce ſo much as her form is left. What can I ſhew, or what can move us, when neither our own Miſery, nor the common Miſery, nor Sin, nor Death, nor Hell it ſelf will move us? If we were either good Men, or good Citizens, or good Chriſtians, our hearts would melt and guſh forth at our eyes in rivers of water: If we were truly affected with peace, we ſhould be troubled at war: If we did love the City, we ſhould mourn over it: If we did delight in the proſperity of Iſrael, her affliction would wound us: If Religion were our care, her decay would be our ſorrow: For that which we love and delight in muſt needs leave a mournful heart behind it when it withdraweth it ſelf. But private intereſt maketh us regardleſs of the common, and we do not pity Religion becauſe we do not pity our own ſouls, but drink deep of the pleaſures of this world, enlarge our territories, fill our barns, make haſt to be rich, when our ſoul is ready to be taken from us, and nothing but a rotten mouldring wall, a body of fleſh which will ſoon fall to the ground, between us and Hell.

Pſal. 42. 7. Cant. 5. 4. Iſa. 63. 15. Matth. 26. 11. Luke 10. 30. James 5. 4. Lam. 1, 12.

I may well take off your eye from theſe ſad and woful ſpectacles. It had been enough but to have ſhewn you Mercy: for ſhe is *a cloud of witneſſes*, a cloud of arguments for her ſelf; and if we would but look upon her as we ſhould, there need no other oratour. I beſeech you look into your Leaſe, look into your Covenant, that Conveyance by which bliſs and immortality are made over to you, and you ſhall find that you hold all by this. You hold it from the King of Kings, and your quit-rent, your acknowledgment for his great Mercy, is your Mercy to others. Pay it down, or you have made a forfeiture of all. If you be mercileſs, all that *labour* (as it is called) of *Charity* is loſt, your loud Profeſſion, your forced Gravity, your burning Zeal, your *Faith alſo is vain, and you are yet*

1 Theſ. 1. 3. Hebr. 6. 10. 1 Cor. 15. 14, 17

in

in your ſins. For what are all theſe without Mercy but words and names? And *there is no name by which we can be ſaved but the name of Jeſus Chriſt:* And all theſe, Devotion, Confeſſion, Abſtinence, Zeal, Severity of life, are as it were the letters of his Name: and I am ſure Mercy is one, and of a fair character; and if we expunge and blot it out, it is not his Name. Why boaſt we of our Zeal? Without Mercy it is a conſumeing fire. It is true, he that is not zealous doth not love; but if my Love be counterfeit, what a falſe fire is my Zeal? And one mark of true Zeal is, ἐὰν ἐν ὅροις ἰσχῇ, *if it be kept within its bounds*; and Mercy is the beſt watch we can ſet over it to confine and keep it in. The Church of Chriſt is not placed under the Torrid Zone, that theſe cooler and more temporate Virtues may not dwell there. If you will have your Zeal burn kindly, it muſt not be ſet on fire by any earthly matter, but from Heaven, where is the Mercy-ſeat, and which is the ſeat of Mercy. If you will be burning lamps, you muſt pour in *oleum miſericordiæ*, the oyl of Mercy, as Bernard ſpeaketh. If this oyl fail, you will rather be Beacons then Lamps, to put all round about you in arms, as we have ſeen in Germany and other places. *Men and Brethren, I may ſpeak to you of the Patriarch David, who is dead and buried*; and though we have not *his Sepulchre*, yet we have the memory of his Mercifulneſs remaining with us *to this day*. And I ask, Had not he *Zeal?* Yes, and ſo hot and intenſive that it *did conſume him*, Pſal. 119. 139. and yet, but three verſes before, *Rivers of waters ran down his eyes*. And this heat and this moiſture had one and the ſame cauſe, *becauſe they kept not thy law*, in the one, *becauſe they forgat thy word*, in the other; which is the very ſame. We much miſtake if we do not think there may be a weeping as well as a burning Zeal. Indeed Zeal is never more amiable, never moveth with more *decorum*, nay with more advantage both to our ſelves and others, then when Mercy ſendeth it running down the cheeks. We cannot better conclude then with that uſual advice of Bernard, *Zelus abſque miſericordia minùs utilis, plerumque etiam perniciоſus*, &c. Zeal without Mercy is alwaies unprofitable, and moſt commonly dangerous: and therefore we muſt pour in this oyl of Mercy, *quæ zelum ſupprimat, ſpiritum temperet*, which may moderate our Zeal, and becalm and temper our ſpirit, which may otherwiſe hurry us away to the trouble of others and ruine of our ſelves; but it cannot do ſo if Mercy be our Aſſeſſour.

Acts 4. 12.

Naz. or. 14.

Ignis zeli ardere debet oleo miſericordiæ, Aquin. de Eruditione princip. l. 1. c. 15, 16.

Acts 2. 29.

S. in Cant.

To conclude; *Let us therefore caſt off every weight*, let us empty our ſelves, fling out all worldly luſts out of our hearts, and make room for Mercy. Let us receive it, naturalize it, conſubſtantiate it, as the Greek Fathers ſpeak, with our ſelves, that we may think nothing, breathe nothing, do nothing but Mercy; that Mercy may be as an Intelligence to keep us in a conſtant and perpetual motion of doing good, that it may be true and ſincere, and *ſweeter to us then the honey or honey comb*, and ſo be our heaven upon earth whilſt we are here, that *peace may be upon us, and mercy*, even upon all thoſe who *love Mercy*, who are indeed *the true Iſrael of God.*

Hebr. 12. 1.

Gal. 6. 16.

The laſt Branch is our *humble Walking with God*; And that we ſhall lay hold on in our next.

The Sixth
SERMON.

PART VI.

MICAH VI. 8.

He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?

WE have already gathered fruit from two of the Branches of this Tree of Life, this *Good* which God by his Prophet hath *ſhewed* us in the Text. We have
Amos 5.24. ſeen *Juſtice run down as waters, and Righteouſneſs as a mighty ſtream*, as the Prophet ſpeaketh. And we
Deut. 32. 2. have ſeen *Mercy dropping as the dew on the tender herbs, and as rain upon the graſs.* We have beheld *Juſtice* filling the hand, and *Mercy* opening it; *Juſtice* fitting and preparing the hand to give, and *Mercy* ſtretching it forth to clothe the naked, and *fill the hungry with good things*; *Juſtice* gathering, and *Mercy* ſcattering; *Juſtice* bringing in the ſeed, and *Mercy* ſowing it; in a word, *Juſtice* making it ours, and *Mercy* alienating it, and making it his whoſoever he be that wanteth it.

We muſt now lay hold on the third Branch; which ſhadoweth both the reſt from thoſe blaſts which may wither them, thoſe ſtorms and temptations which may ſhake and bruiſe them, from Covetouſneſs, Ambition, Pride, Self-love, Self-deceit, Hypocriſie, which turn *Juſtice into*
Amos 5. 7. gall and *wormwood*, and eat out the very bowels of *Mercy*. For our *Reverent and humble deportment with God* is the mother of all good counſel, the guard and defenſe of all holy duties, and the miſtreſs of Innocency. By this the *Juſt* and *Merciful man liveth and moveth and hath his being.* His whole life is an *humble deportment with God*, every motion of his is Humility; I may ſay, his very eſſence is Humility; for he gathereth not, he ſcattereth not, but as in Gods eye and ſight. When he filleth his garners, and when he emptieth them, he doth it as under that all-ſeeing Eye which ſeeth not onely what he doth but what he thinketh.
Pſal. 116. 18. The Chriſtian ſtill moveth and *walketh with*, or *before, his God*; not *opening his eyes*, but *to ſee the wonders of his Laws*; not opening his mouth, but in *Hallelujahs*; not opening his ears, but to Gods voice; not opening his hand, but in his name, not giving his Almes, but as in the preſence of
Matth. 6. 4. his *Father which ſeeth in ſecret*, and ſo doing what he *requireth with fear and trembling.* Humility ſpreadeth and diffuſeth it ſelf through every vein and branch, through every part and duty of his life. When he ſitteth in judgment, Humility giveth the ſentence; when he trafficketh,

Humility

Humility maketh the bargain; when he *caſteth his bread upon the waters*, his hand is guided by Humility; when he *boweth* and falleth down *before his God*, Humility conceiveth the prayer; when he faſteth, Humility is *in capite jejunii*, and beginneth the faſt; when he exhorteth, Humility breatheth it forth; when he inſtructeth, Humility dictateth; when he correcteth, Humility maketh the rod: whatſoever he doth, he doth as *before*, or *under*, or *with the Lord*. Humility is τὰ πάντα ἐν πᾶσι, *all in all*. In a word, *Singularum virtutum proprii actus*, ſay the Schools, Virtues both Moral and Theological, like the celeſtial Orbs, have their peculiar motion proceeding from their diſtinct Habits and Forms; but Humility is the Intelligence which keepeth and perpetuateth that motion, as thoſe Orbs are ſaid to have their motion held up and regulated by ſome aſſiſtent Form without. Eccl. 11. 1.

And now, being here *required to walk humbly with our God*, it will not be impertinent to give you the picture of Humility in little, to ſhew you ἐν κεφαλαίῳ, *ſummarily and in brief*, what it is; and ſo we may better ſee in what this our *walking humbly* conſiſteth. And indeed we look upon Humility as we do upon a picture: *Mirantur omnes divinam formam, ſed ut ſimulacrum fabrè politum mirantur omnes*, as Apuleius ſpeaketh of his *Pſyche*; Every man doth much admire it as a beautiful piece: but it is as men admire a well-wrought ſtatue or picture; every man liketh it, but (which was the lot of *Pſyche*) no man loveth it, no man wooeth it, no man deſireth to take her to his wife. Yet it will not be a miſs to give you a ſhort view of her.

And the Oratour will tell us, *Virtutis laus omnis in actione conſiſtit*, Every virtue is commended by its proper act and operation, and is then actually when it worketh. Temperance doth bind the appetite, Liberality open the hand, Modeſty compoſe the countenance, Valour guard the heart, and work out its contrary out of the mind. And Humility worketh out *every thing that riſeth up*, every *ſwelling and tumour* of the ſoul, which are called by the Apoſtle φυσιώσεις, *puffings up*, for riches, or learning, or beauty, or ſtrength, or eloquence, or virtue, or any thing which we admire our ſelves for; elations and liftings up of the Mind above it ſelf, *ſtretching of it beyond its meaſure*, making us to complain of the Law as unjuſt, to ſtart at the ſhadow of an injury, to do evil, and not to ſee it, to commit ſin, and excuſe it; making *our tongues our own*, our hands our own, our underſtandings our own, our wills our own; leaving us Independents, under no law but our own. The Prophet David calleth it *highneſs*, or *haughtineſs of the heart*; Solomon, *haughtineſs of the ſpirit*, which is viſible in our ſin, and viſible in our apologies for ſin; *lifting up the eyes*, and *lifting up the noſe* (for ſo the phraſe ſignifieth) and *lifting up the head*, and *making our necks braſs, as if we had devoured a ſpit*, as Epictetus expreſſeth it. *I am, and I alone*, is ſoon writ in any mans heart: and it is the office and work of Humility to wipe it out, to wipe out all imaginations which riſe and ſwell againſt the Law, our Neighbour, and ſo againſt God himſelf. For the mind of man is very ſubject to theſe fits of ſwelling. *Humility?* Our very nature riſeth at the mention of it. *Habet mens noſtra ſublime quiddam, & impatiens ſuperioris*, ſaith the Oratour; Mens minds naturally are lifted up, and cannot endure to be overlookt. *Humility?* It is well we can hear her named with patience: It is ſomething more that we can commend her. But, *quale monſtrum? quale ſacrilegium?* ſaith the Father; O monſtruous ſacrilege! we commend Humility, and that we do ſo ſwelleth us. We ſhut her out of doors when we entertein her: When we deck her with praiſes, we ſacrilegiouſly ſpoil her, and even loſe her in our panegyricks and commendations. 2 Cor. 10. 5. & 12. 20. 2 Cor. 10. 14. Pſal. 12. 4. Pſal. 131. 1. Prov. 16. 18. Pſal. 10. 4. Græci σιωπηλὰς ἀπαχθήλας appellant, Arrian. in Epict.

dations. We ſee (for it is but too viſible) what light materials we are made of, what tinder we are, that the leaſt ſpark will ſet us on fire, to blaze and be offenſive to every eye. We cenſure Pride in others, and are proud we do ſo; we humble our brethren, and exalt our ſelves. It is the art and malice of the world, when men excel either in virtue or learning, to ſay they are proud; and they think with that breath to level every hill that riſeth ſo high, and calleth ſo many eyes to look upon it. But ſuppoſe they were; alaſs, a very fool will be ſo, and he that hath not one good part to gain the opinion of men will do that office for himſelf, and wonder the world ſhould ſo miſtake him. Doth Learning or Virtue, do our good parts puff us up and ſet us in our altitudes? No great matter; the wagging of a feather, the gingling of a ſpur, a little ceruſs and paint, any thing, nothing, will do it; nay, to deſcend yet lower, that which is worſe then nothing will do it; Wickedneſs will do
Pſal. 10. 3. it. *He boaſteth of his hearts deſire*, ſaith David, he bleſſeth himſelf in e-
Prov. 2. 14. vil. *He rejoyceth in evil*, ſaith Solomon, he pleaſeth and flattereth himſelf in miſchief. And what are theſe benedictions, theſe boaſtings, theſe triumphs in evil, but as the breathings, the ſparkles, the proclamations of
Pſal. 10. 4. Pride? *The wicked is ſo proud, he careth not for God, God is not in all his thoughts.* When Adam by pride was riſen ſo high as to fall from his obedience, God looketh upon him in this his exaltation, or rather in this ruine, and beholdeth him not as his creature but as a prodigie, and ſeem-
Gen. 3. 22. eth to put on admiration, *ECCE! ADAM FACTUS TANQUAM UNUS E NOBIS*; *See, the man is become as one of us:* God ſpeaketh it by an Irony. A God he is, but of his own making. Whileſt he was what I made him, he was a Man, but innocent, juſt, immortal, of ſingular endowments, and he was ſo truly and really: but now having ſwelled and reached beyond his bounds, a God he is, but *per myſteriſmum*, a God that may be pitied, that may be derided, a mortal, dying God, a God that will run into a thicket to hide himſelf. His Greatneſs is but figurative, but his miſery is real. Being turned out of paradiſe he hath nothing leſt but his phanſie to deifie him. This is our caſe; our teeth are on edge with the ſame ſowr grapes. We are proud, and ſin, and are proud in our ſins. We liſt up our ſelves againſt the Law, and when we have broke it, we lift up our ſelves againſt Repentance. When we are weak, then we are ſtrong; when we are poor and miſerable, then we are rich; when we are naked, then we clothe our ſelves with pride as with a garment. And as in Adam, ſo in us, our Greatneſs is but a tale and a pleaſing lye, our ſins and imperfections true and real; our heaven but a thought, and our hell burning. A ſtrange ſolœciſme! a look as high as heaven, and the ſoul as low as the loweſt pit. It was an uſual ſpeach with Martine Luther, that *every man was born with a Pope in his belly:* And we know what the Pope hath long challenged and appropriated to himſelf, Infallibility and Supremacy, which like the two ſides of an Arch mutually uphold each other. For do we queſtion his Immunity from errour? It is a bold errour in us: for he is ſupreme Judge of controverſies; and the conjecture is eaſie which way the queſtion will be ſtated. Can we not be perſwaded and yield to his Supremacy? Then his Paraſites will tell you that he is Infallible. By this we may well gheſs what Luther meant. For ſo it is in us: Pride maketh us incorrigible; and the thought that we are ſo increaſeth our Pride. We are too high to ſtand, and too wiſe to be wary; too learned to be taught, and too good to be reproved. We now ſtand upon our Supremacy. See how the Worm ſwelleth into an Angel. The Heart forgetteth it is fleſh, and becometh a ſtone; and you cannot ſet Chriſts Impreſs, *HUMILITY*, upon a ſtone.

Learn

Learn of me, for I am humble. The Ear is deaf, the Heart ſtubborn, the Mind ἀδόκιμος, ſaith S. Paul, ἀντίτυπος, ſaith *Theodoret*, *a reprobate, reverberating mind*, a heart of marble, which violently beateth back the blow that ſhould ſoften it. Now the office of Humility is to abate this ſwelling, its proper work is *to hammer this rock, and break it to pieces*, to drive it into it ſelf, to pull it down at the ſight of this *Lord*, to place it under it ſelf, under the Law, under God; to bind it as it were with cords, to let out this corrupt blood and this noxious humour, and ſo ſacrifice it to that God that framed it; to depreſs it in it ſelf, that it be not too wiſe or too full, that it may behold it ſelf of more value then the whole world, and then ſhut it ſelf up, that it wander not abroad after thoſe vanities which will ſoon fill it with air, and ſwell it. This is the method, and this the work of Humility: It pulleth out our eyes, that we may ſee; ſpoileth us of our wealth, that we may be rich; taketh us out of the raies, that we may have light; taketh us from our ſelves, that we may poſſeſs our ſelves; biddeth us depart from God, that we may enjoy him. This is *Janitrix ſcholæ Chriſti*, ſaith Bernard: for when we bow and lye proſtrate we are let in. This is, as S. John Baptiſt, *to prepare the way*, to *make every mountain low and the rough places plain*, to depreſs a lofty head ſink a haughty eye, beat down a ſwelling heart. In a word, this is the beſt Leveller in the world; and there need none but this. Matth. 11.29. Rom. 1.28. Jer. 23. 29.

Wee ſee then in what Humility conſiſteth, in placing us where we ſhould be, at the footſtool of God, admiring his Majeſty, and abhorring themſelves; diſtruſting our ſelves, and relying on his Wiſdome; bowing to him when he helpeth us, and bowing to him when he ſtriketh us; denying our ſelves, ſurrendring our ſelves, being nothing in our ſelves, and all things in him. This will more plainly appear in the extent of this duty, which reacheth the whole man, both body and ſoul. It was the ſpeech of S. Auguſtine, *Domine, duo creaſti, alterum prope te, alterum prope nihil*; Lord, thou haſt made two things in the world, one near unto thy ſelf, divine and celeſtial, the Soul; the other vile and ſordid, next to nothing, the Body. Theſe are the parts which conſtitute and make us men the ſubject of Sin, and therefore of Humility. *Let not ſin reign in your mortal bodies*, but let Humility depoſe and pluck it from its throne. *Inde delinquit homo, unde conſtat*, ſaith Tertullian; *From thence ſin is, from whence we are.* Ἡμῖν καθ' ἡμῶν, ſaith Nazianzene; *With our ſelves we fight againſt our ſelves.* We carry about with us thoſe forces which beſet us, we are that army which is in battel aray againſt us: Rom. 6.12.

——videas concurrere bellum
Atque virum——

Our enemies are domeſtick, and at home within us. And a tumult muſt be laid where firſt it was raiſed. *Between them both*, ſaith the ſame Father, *there is a kind of warlike oppoſition, and they do* ἀντιπαλαίειν, *as it were pitch their tents one againſt the other. When the Body prevaileth the Soul is loſt; and when the Body is at the loweſt,* ψυχὴ ἄνω βλέπει, *then is the Soul as high as heaven; and when the Soul is ſick and even bedrid with ſin, then the Body is moſt active, as a wild Aſs or wanton Heifer.* In both there is matter for Humility to work on: In both there are excreſcences and extuberations to be lopt off and abated. The Body muſt be uſed as an enemy; ὑπωπιάζω, ſaith S. Paul, *I buffet it, I beat it black and blew*, I handle it as a rebel or profeſt enemy; and it muſt be uſed as a ſervant. δουλαγωγῶ, *I hold it in ſubjection, like a captive, like a ſlave, after conqueſt.* And the Soul muſt be checked, contracted, depreſſed in it ſelf, *nè in multa diffluat*, that it ſpread not nor diffuſe it ſelf on variety of objects. It muſt not be *dimidiata humilitas*, an Humility by halves, but *holocauſtum*, a whole-burnt- Naz. orat. 8. Ὑπώπια, τὰ ὑπὸ τὰς ὀφθαλμοὺς οἰδήματα, Heſych.

burnt-offering, both Body and Soul waſting and conſuming all their droſs in this holy conflagration. I know not how, good duties are either
Eccl. 12.11. ſhrunk up in the conveyance, not driven home *by the Maſters of aſſemblies*, or elſe taken into pieces in the performance. Doth God *Proclaim a Faſt?* See, the head hangeth down, the looks is changed; you may read a famine in the countenance, and yet the Faſt not kept. *Walk humbly with him?* So we will: He ſhall have our knee, our look, he ſhall ſee us proſtrate on the ground, ſay ſome who are as proud on the ground as when they ſtood up. He ſhall have the heart, no knee of ours, ſay others as proud as they. If we can conceive an Humiliation, and draw forth its picture but in our phanſie, nay, if we can but ſay, *It is good to be humbled*, it is enough, though it be a lye, and we ſpeak not what we think. We are moſt humble when we leaſt expreſs it. So full of contradictions is Hypocriſie, (and what a huge χάσμα and gulf is there between Hypocriſie and Humility?) ſo reaching at impoſſibilities, which may draw Pride and Humlity together to be one and ſame, which yet are at greater diſtance one from the other then the earth is from the Heaven. And thus we divide Humility; nay, thus we divide our ſelves, from our ſelves, our Souls from our Bodies. Either our Humility is ſo ſpiritual that we cannot ſee it, neither dropping at the eyes, nor changing the countenance, nor bowing the knees; nor hear it in complaints and grones and rorings, which were wont to be the language of Humility: or it is ſo coporeal that we ſee it all. God hath his part, and but a part, and ſo hath none; and then the conjecture is eaſie who hath it all. But Our ſelves include both. Neither is my Body my ſelf, nor my Soul my ſelf, but I am one made up of both, the knot that tyeth them both together; and my Humility laſteth no longer then whilſt I am one of both. Whilſt then we are ſo, let us give God both, and firſt the Soul. For there is no vice more dangerous, or to which we are more ſubject, then ſpiritual Pride. Other vices proceed from ſome defect in us or ſome ſinful imbecillity of nature, but this many times ariſeth out of our good parts. Others fly from the preſence of God, this dareth him to his face, and maketh even Ruine it ſelf the foundation of its tabernacle. *Inteſtinum malum periculoſius*: The more near the evil cleaveth to the ſoul, the more dangerous it is; the more inward, the more fatal. I may wean my ſelf from the World, fling off Vanity, and take off my ſoul from ſenſible objects, I may deny my Appetite, ſhut up my Eye, bind my Hands; I may ſtudy Pleaſure ſo long till I truly underſtand it, and know it is but madneſs; and the World, till I contemn it: But Pride *ultima exuitur*, is the laſt garment we put off: When we are naked, we can keep her on; and when we can be nothing, we can be proud. And therefore ſome have conceived humility to be placed in the Soul as a Canopy, covering and ſhadowing both the faculties, binding and moderating the Underſtanding, and ſubduing the Will. And whileſt they ſit under Humility, they ſit in ſtate; the Underſtanding is crowned with raies and light, and the Will commandeth juſt things as from its throne, never employing the Eye or Hand in any office for which the one ſhould be pluckt out or the other cut off; both the one and the other are in their higheſt exaltation, being both now under the will of God. Our Underſtanding many times walketh in things too high for it, yet thinketh ſhe is above them; and our Will inclineth, and that too oft, to things forbidden, becauſe they are ſo, cannot endure the check and reſtraint of a command, but breaketh it under that name; the two greateſt evils under the Sun, We are too wiſe, and we are too willful. Now the pride of our Will is quickly ſeen, and therefore the more curable. It ſheweth it ſelf in the wild irregular motions

motions of the outward man; It lifteth up the Hand, it moveth the Tongue, it rowleth the Eye, it painteth it ſelf upon the very Countenance either in ſmiles or frowns, either in chearfulneſs or terrour. It is viſible in each motion, and there be laws to check and curb it, that it may not be ſo troubleſome and deſtructive as otherwiſe it would be. But *quæ latent nocent.* The Serpent at the heel, an overweening conceit of our own knowledge, of our own perfections, how inviſible doth it enter us? how deceitfully doth it flatter us? how ſubtilly enſnare us? *Bene ſaptimus in cauſa noſtra*; We are wiſe in our own cauſe; We have digged deep, and found the Truth, which others do but talk of; We cannot be deceived; and the thought That we cannot be deceived doth deceive us moſt. *Now we are rich*, now we are learned; now we are wiſe, *now we reign as Kings*, and carry all before us: We controll the weak with our power, the ignorant with our knowledge, the poor with our wealth, the ſimple with our wiſdome; and confute our ſelves with our own arguments, and are poor, becauſe we are ſo rich; can do little, becauſe we can do ſo much; are deceived, and manifeſt our folly unto all men, becauſe we are ſo wiſe. For whither will this high conceit of our ſelves lift us? Even above our ſelves, beſides our ſelves, againſt our ſelves. For whereſoever we ſtand, we ſtand a contradiction to our ſelves and others, and are as far from what we would ſet up as they are who would ſet up ſomething elſe which is nothing like it. We conceive the world is ſhaken and out of order, and we put forth our hand to bear up the pillars of it. We form Common-wealths, we ſquare out one by another, and know the dimenſions of neither. We model Churches, draw out their Government, that is, make a coat for the Moon. We make a Church, and clothe it with our phanſie; fit it with a Government as with a garment, which will never be put on, or, if it be, the next Power may pluck it off, and leave it naked, leave it nothing, or put on ſome other which may be worn with more honour and ſafety to that Power which put it on. This is viſible and open to the eye, and that eye is but weak and dull which doth not ſee and obſerve it. Why ſhould then our Pride and Self-conceit thus walk as in ſhadow, as in a dream? Why ſhould we thus diſquiet our ſelves in vain, and buſie our ſelves and trouble others to build up that to which we can contribute no more then a poor feeble wiſh, which hath not power enough to raiſe it to that deſired height in which we would have it ſeen, but will leave it where it was firſt ſet up, an uſeleſs unregarded thing, in our brain and imagination? Chriſt and his Apoſtles did not leave the Church naked, but fitted her with a garment which ſhe wore for many ages, in which there were ſcarce any that did ſtand up and ſay it did not become her. And if we do not now like the faſhion, but ſit down and invent another, we do but teach and prompt others to do the like: & ſo we ſhall have many more; and none at all, be ever chuſing, ever changing, even to the end of the world. This is it which hath divided Chriſtians which have but one name, and giveth them ſo many that it will coſt us labour and ſtudy but to number them. This rendeth the Church with ſchiſm. For men that will not be confined are ever asking how they ſhould be governed; and they are buſieſt to queſtion the preſent form of diſcipline who would have none. And if you obſerve the behaviour of the Schiſmatick, you may behold him walk as if he had the Urim and Thummim on his breaſt, the breaſt plate of judgement ever with him. For by a thought (which is but a look of the mind) he diſcovereth and determineth all things. So dangerous is this ſpiritual Pride both to our ſelves and others. Nor is the high conceit of our own perfections and holineſs leſs dangerous, but moſt fatal to our ſelves. For that heaven which we draw

1 Cor. 2.

out in our phanſie hath no more light and joy in it then the region of darkneſs. Onely what is wanting in reality we ſupply with thought, but to no more purpoſe then that Souldier who having no other pillow to lay his head on but his head-piece; that he might make it more eaſie, filled it
Gal. 6. 3. with chaff. *We think our ſelves to be ſomething*, as the Apoſtle ſpeaketh, *and we are nothing, and are deceived.* Pride is but a thought, and Pride
Nazianz. is folly. Nor we are νόμι νομιμώτεροι, *more regular then the rule, more exact then the Law*, more bright then light, above the command. Not believe us is infidelity, not to obey us is a kind of rebellion, not to admire us is profaneneſs, not to joyn with us is ſchiſm, not to ſubſcribe to what we ſay is hereſie. We are, and we alone. We are as he that lyeth on the top of the maſt, and we ſleep and dream out the tempeſt. We may be Adulterers, Murderers, Traytours, and the Favourites of God. We may be men after Gods own heart, and yet do what his ſoul hateth. All our ſins, are venial, though never ſo great. Our ſins do not hurt but rather advantage us: The greateſt evil that is in us will turn to our good; for our faith is ſtedfaſt, our hope lively, and our election ſure. And to this height our imagination hath raiſed us, and from this we fall, and are loſt for ever. And therefore it will concern us to captivate both our Under-
Rom. 12. 3, 16. ſtanding and our Will; First, *not ὑπερφρονεῖν, to be overwiſe, not to be wiſe in our own conceits*, not to be ſuch Gnoſticks as to ſeem to know what we do not, nay ſometimes not to ſeem to know what we do know. This will defend us from errour, and our Brethren from offenſe. Then it concerneth us to ſubdue our Will to our Reaſon and the Rule, and to ſubject our Will againſt our natural deſire and inclination to the Will of God, *ad nutum ejus nutu citius obedire*, to obey every beck of his as ſoon as the beck is given, in the twinkling of an eye, without deliberation or demur; in a word, not to do what thou wouldſt, but to obey in what thou wouldſt not, in that which the Fleſh ſhrinketh from. This is the crown and perfection of Obedience, put on by the hand of Humility. And this is the Humility of the Soul.

Hebr. 10 5. But is this enough? No. *A body haſt thou prepared me.* God ſeeth thy Body as well as thy Soul, and will have the Knee, the Tongue, the
Tertull. de Pallio. Eye, the Countenance. *Auditur Philoſophus, dum videtur*; The Philoſopher, and ſo the Chriſtian, is heard when he is ſeen. Thou art *to walk*
Pſ. 95. 6. *with him*, or *before him*, *Come*, ſaith David, *let us worſhip and fall down, and kneel before the Lord our Maker.* Then you may beſt take Humilitie's picture when the Body is on the ground: You may mark her how ſhe boweth it down, watch her in a tear, take hold of her in a look, follow her in all her poſtures, till ſhe faint and droop and lye down in duſt and aſhes. Oh beloved, the time was when men did ſo walk as if God had been viſible and before them. The time was when Humility was thought a virtue, when Humility came forth in this dreſs, *multo deformata pulvere*, with aſhes ſprinkled on her head, with her garments rent, like a Penitentiary. You might have beheld her kiſſing the chains of impriſoned Martyrs, waſhing the feet of Lazars, wallowing at the Temple doors, begging the prayers of the Saints. You might have ſeen her rent and torn, ſtript and naked, the hair neglected, the eye hollow, the body withered, the feet
Orat. 12. bare, and the knees of horn, as Nazianzene deſcribeth it. Then was Humility not ſunk into the Soul, but written and engraven in the Body in capital letters, that you might have run and read it. But I know not how the face of Chriſtendome is much altered, and humility grown ſtately; She hath bracelets on her arms, and rich diamonds on her head. We have fed her daintily, and ſet her upon her feet. *Walk humbly:* That we can without hat or knee, with a merry and lofty countenance, with a face ſet by our

Ambition,

Ambition, and even ſpeaking our Pride and Scorn; and we appear in the ſervice of God as in a thing below us and which we honour with our preſence. Humility with an humble look, a bowed knee, a bare head, a compoſed countenance? Away with it; It is Idolatry and Superſtition. But let us not deceive our ſelves, God hateth the viſour of Humility, but not her face. If ſhe borrow from art and the pencil, ſhe is deformed; but appearing in her own likeneſs, in that dreſs which God himſelf hath put her in, ſhe is lovely, and ſhineth upon thoſe duties in which we are imployed, and maketh them moſt delightful to behold. It is true, the Thought may knock at heaven when the Body is on the ground, and, when that is ſhut up between two walls, may meaſure out a Kingdome; and the whole world may be too narrow for an Anchorete. But it is as true that Humility never ſeized on the Mind but it drew the Body after it. If I loſe my friend, my look will tell you he is gone: If a rober ſpoil all that I have, there is a kind of devaſtation of the countenance: *But a wounded ſpirit who can bear?* If thy Soul be truly humble, *thy bones will conſume*, and thy marrow waſt, as David ſpeaketh, thy *eye wax old*, and thou wilt *forget to eat thy bread*, thou wilt *go heavily all the day long*. Think what we will, pretend what we can, flatter our ſelves as we pleaſe, I ſhall aſſoon believe him chaſt whoſe *eyes are full of adulteries*, or who will ſell a copyhold to buy Aretines pictures; I ſhall as ſoon think him modeſt whoſe *mouth is an open ſepulchre*, him charitable who will ſooner eat up twenty poor men then feed one, as that man devote and humble in his heart who is ſo bold and irreverent in his outward geſture. I cannot but look upon it as upon an impoſſibility, to draw theſe two together, a Neglectful deportment and Humility. For I cannot imagin, nor can any man give me a reaſon, why every paſſion, nay, why every vice, ſhould ſhew it ſelf in the outward man *totâ corpulentiâ*, as the Father ſpeaketh in its full proportion and dimenſions, that Anger ſhould ſhake the lips, and ſet the teeth, and dye the face ſometimes with white ſometimes with red, that Sorrow ſhould make men put on ſackcloth, rend their garments, beat their heads againſt the walls, as Auguſtus did for the defeat and loſs of Varus; that even diſſimulation it ſelf ſhould betray it ſelf by *the winking of the eye*; that every vice and virtue ſhould one way or other open it ſelf and even ſpeak to the eye; onely Devotion and Humility ſhould ſinck in and withdraw it ſelf, lurk and lye hid in the inward man, as if it were aſhamed to ſhew its head; that we ſhould be afraid to kneel, afraid to be reverent; that it ſhould be a ſin to kneel, a ſin to be humble; that to come and fall down, or bow, though it be in the houſe of God, is to worſhip Dagon. Reaſon and Religion help us, and deſtroy every Altar, and break down every Image, and burn it with fire, and chaſe and baniſh all Superſtition from the face of the earth. *And let all the people ſay, Amen* But God forbid that Reverence, and thoſe motions and expreſſions of Humility which are the works and language of the heart, ſhould, be ſwept out together with the rubbiſh; that the wind which driveth out Superſtition ſhould leave an open way for Profaneneſs and Atheiſm to enter in. *And let all the people ſay, Amen*, to that too. For if we do not *preſent our bodies* as well as our ſouls *a living ſacrifice*, glorifying God in every motion of our Body as we do in every conception of our Mind, our ſervice cannot be *a reaſonable ſervice of him*, and the ſame tempeſt may drive down before it Religion and Reaſon both. S. Paul hath joyned them both together as in the purchaſe ſo alſo in the obligation, *Yea are bought with a price*? This is the Antecedent; and then it followeth neceſſarily, *Therefore glorifie God in your bodies and your ſpirits, which are Gods.*

Prov. 8.14. Pſ. 31.9, 10. & 6.7 & 102. 3. 4. & 38. 6. 2 Pet. 2.14. Pſ. 5.9. Rom. 3.13. Prov. 10.10. Deut. 27. Rom. 12. 1. 1 Cor. 6. 20.

But this may ſeem too general. Yet if we know what Humility is, we ſhall the better ſee how *to walk humbly with our God.* But we will draw it nearer, and be more particular. And indeed *to walk humbly with our God*, and *to walk before him*, and *to walk in his ſtatutes*, and *to walk in the light of the Lord*, to walk in his ſight, differ not in ſignification, nor preſent unto our underſtandings diverſe things. For all ſpeak but this, To walk as in his preſence, To walk as if he were a near ſpectatour, as if he were viſible before us; Not to ſhroud and mantle our ſelves, Not to run into the thicket, as if there he could not ſee us; but ſo to behave our ſelves as if he were a ſtander by, and eye-witneſs of all our actions; to curb our phanſie, keep our tongue, be afraid of every action, upon this certain perſwaſion, That God is at hand. For as God is *EMANUEL, God with us*, when he bleſſeth us and doth us good, ſo do we *walk with God* when we bleſs him and do our duties. *As I was with Moſes, ſo will I be with thee*, ſaith God to Joſhua. Then *God is with us* when he ſtrengthneth our hands, when he ſhadoweth us under his wing, when he poureth forth his graces upon us: and when we *walk with him* when we bowe before him, uſe all the faculties of our ſouls and move every member of our bodies as his, and as in his ſight; when we devote our ſelves to him alone, when *our eye looketh upon him as the eye of the handmaid on the eye of her miſtreſs*, and by a ſtrict and ſincere obedience we follow him in all thoſe waies which he hath appointed for us. This I take to be the meaning of the words.

Gen. 17. 1. Pſal. 119. 1, 3. Iſa. 2. 5. Joſh. 1. 5. Pſal. 123. 2.

We ſhall draw all within the compaſs of theſe conſiderations; 1. That God hath an all-ſeeing eye, that he ſeeth all *ad nudum*, as the Schools ſpeak, naked as they are, ſurveyeth our actions, heareth our words, and ſearcheth the very inwards of the heart. 2. That truly to believe this is the beſt preſervative of the other two, the beſt means to eſtabliſh Juſtice and uphold Mercy in us, to keep us in an even and unerring courſe of obedience. For will any man offend his God in his very eye? And 3. we ſhall diſcover and point out thoſe who do not thus *walk with God*, but walk in the haughtineſs and deceitfulneſs of their hearts, as if God had neither eye to ſee nor ear to hear nor hand to puniſh them, that we may mark and avoid them. And this ſhall ſerve for uſe and application.

First, that we may *walk humbly with our God*, this muſt be laid as a foundation to build upon, as the *primum movens*, as that which firſt ſetteth us a walking, and putteth us into this careful and humble poſture, That God is preſent every where, and ſeeth and knoweth all things. And here we muſt not make too curious and bold a diſquiſition concerning the manner how God is preſent every where, and how he ſeeth all things. It is enough for us to believe he doth ſo, and not to ſeek to know that which he never told us, and which indeed he cannot tell us, becauſe we cannot apprehend it. For how can we receive knowledge of which we are not capable? We read that *he filleth the earth and the heaven*, that *heaven is his throne, and the earth his footſtool*, that *he is higher then heaven, and deeper then hell, and longer then the earth, and broader then the ſea*, that *he is not far from every one of us*, that *in him we live, and move, and have our being*, that *his underſtanding is infinite*, that *there is no creature which is not manifeſt in his ſight*, that *all things are naked to him, τετραχηλισμένα, open as the entrails of a beaſt cut down in the back for ſacrifice*, that *he looketh down from heaven on the children of men*, that *his eyes are upon all their waies*, that *neither they, nor their iniquity are hid from his face*:

Jer. 23. 24. Iſa. 66. 1. Job 11. 8, 9. Acts 17. 27, 28 Pſal. 147. 5. Hebr. 4. 13. Pſal. 14. 2. Job 34. 21. Jer. 16. 17.

& hoc ſatis eſt dixiſſe Deo——

And this is enough for God to tell us, and this is enough for us to know.

I

I dare be bold to ſay, ſaith S. Auguſtine, *Forſitan nec ipſa Johannes dicit de Deo ut eſt:* S. John was an Eagle, and flew aloft to a higher pitch then the reſt, but could not ſoar ſo high as to bring us down a full relation, and tell us what God is. This is a meſſage which no man can bring, nor no man can hear. He was a man inſpired from God himſelf. If he had not been inſpired he could have ſaid but little, and being a man he could ſay no more. They that walk in valleys and in low places ſee not much more ground then they tread; they that are in deep wells ſee onely that part of the world which is over their heads; but he that is on the top of ſome exceeding high mountain ſeeth all the level, even the whole country which is about him: So it ſtandeth betwixt us mortals and our incomprehenſible God; We that live in this world are confined as it were into a valley or pit, we ſee no more then the bounds which are ſet us will give us leave; and that which our ſcant and narrow wiſdome and providence foreſeeth, when the eye thereof is cleareſt, is full of uncertainty, as depending upon cauſes which may not work, or, if they do, by the intervening of ſome croſs accident may fail. But God, who is that ſupreme and ſublime Light, and by reaſon of his wonderful nature ſo high exalted, as from ſome exceeding high mountain ſeeth all men at once, all actions, all caſualties preſent and to come, and with one caſt of his eye meaſureth them all. This we are told; and it is enough for us that God hath told us ſo much; that he is in heaven, and yet not confined to that place; that he is every where, though we do not know how; that he ſeeth all things, knoweth all things; that he is Juſt and Wiſe and Omnipotent. And here we may walk with ſafety; for the ground is firm under us. Upon this we may *build up our ſelves on our moſt holy faith:* Upon this we may build up our Love, which alwaies eyeth him; our Honour to him, which ever boweth before him; our Patience, which beareth every burden as if we ſaw him laying it on; our Fear, to which every place is as mount Sinai, where it trembleth before him; our Hope, which layeth hold on him as if he were preſent in all the hardſhip we undergo; our Obedience, which alwaies worketh as in his eye. To venture further is to venture as Peter did upon the ſea, where we are ſure to ſink. Nor will Chriſt reach out his hand to help us, but we ſhall be ſwallowed up in that *depth* which hath no bottom, and be loſt in that which is *paſt finding out*. For this is the juſt puniſhment of our bold and too forward Curioſity, It worketh on buſily and preſſeth forward with great earneſtneſs to ſee it ſelf defeated; it loſeth that which it might graſp, and findeth nothing.

Matth. 14.

Rom. 11. 33.

It is enough for us to ſee *the back-parts* of God, that is, as much as he is pleaſed to ſhew us. And the want of this moderation hath occaſioned many groſs errours in the Church of Chriſt. For what can Curioſity bring forth but monſters? The *Anomœi* thought God as comprehenſible as themſelves (and indeed upon a ſlender ſtock of knowledge we grow wanton, and talk of God as we do of one another) and no marvel that they who know not themſelves ſhould be ſo ignorant of God as to think to comprehend him. Againſt theſe S. Chryſoſtom wrote. The Manichees confined God to a place: And theſe S. Auguſtine confuteth. Others took upon them to qualifie and reform this ſpeech, *God is in every place*, by changing the prepoſition *IN* into *CUM*, *God is with every place*. Others conclude that the Eſſence of God is moſt properly in heaven. Others have ſhut him up there, and excluded his preſence from this lower world. *The heaven*, they will tell you, *is his throne:* But then is not *the earth alſo his footſtool?* why may he not then be in earth as well as in heaven? for the argument is the very ſame: Nor muſt we conceive

Exod. 33. 23.

of

of God as we do of great Potentates, whom we do not entertein in a cottage but in a palace: Nor can his Majeſty gather ſoyl by intermingling it ſelf with the things of the earth (a moſt carnal conceit) for the very Poet will tell us,

Tangere & tangi niſi corpus nulla poteſt res,

that nothing but a body can be touched, much leſs defiled. We cannot
Acts 12. think the Angel impaired his beauty by being in priſon with Peter, or in
Dan. 6. the Den with Daniel, unleſs we will ſay he was ſcorched in the furnace,
Dan. 3. when the three men did not ſo much as ſmell of the fire. *The heavens*
Job 15. 15. *themſelves are unclean in his ſight*, ſaith Eliphaz; yet *he remaineth*, ſaith the Father, *pure* καὶ ὑπερέχουσαν ὑπερβολὴν, *in a moſt wonderful exuberance beyond all Hyperbole.* No pitch can defile him, no ſin pollute him, no deformity on earth can ſully his beauty. Our curſed oathes do even blaſt
Ezek. 16. 6. his Name, yet his Name is the ſame, *The Holy of Holies.* His *Eyes beheld*
Eccl. 23. 19. *us weltring in our blood*, yet they are *ten thouſand times brighter then the Sun.* And therefore God is truly called *Actus primus*, an Act or Eſſence as free from contagion as compoſition. We take perfection from him;
Pſal. 2. 4. he receiveth no imperfection from us. He *ſitteth in heaven*, yet his Majeſty is not increaſed; He walketh on the earth, yet his Majeſty is not
Pſal. 104. 3. diminiſhed; He *rideth on the wings of the wind*, yet his Majeſty and Glo-
Pſal. 18. 11. ry is ſtill the ſame; He is in darkneſs, *maketh darkneſs a pavilion round about him*, yet is Light it ſelf; He is in our corrupt hearts, yet is Purity it ſelf. *Nuſquam eſt, & ubique eſt*: He is no where, becauſe no place can contein him; He is every where, becauſe no body, no place, no ſubſtance
Pſal. 139. 3. whatſoever can exclude him. And as he is preſent with us and *about our paths*, ſo he ſeeth and knoweth every motion and action of ours, our inclinations, our thoughts, when they are riſen, whileſt they were ariſing, before there was either object or opportunity to raiſe them, or any temptation to draw them up. He ſeeth our habits, our vices and virtues, before we ventured on that action which did lead the way and begin them.
Gen 18. 19. *I know him*, ſaid God of Abraham, and that he will *do juſtice and judge-*
1 Kings 14. 13. *ment.* He knoweth our diſpoſitions: *He found ſome good thing in Jeroboams child.* He ſeeth all our actions long before they are done, our thoughts before they are conceived, our deliberations before we ask counſel, and our counſels before they are fixt. Of what large extent were many of the Propheſies? How many years, how many croſs actions, how many contingencies, what numberleſs ſwarms of thoughts inconſiſtent and not underſtood, and yet concurrent and introductory to that which was foretold, came between the Propheſie and the fulfilling of it? yet God ſaw through all theſe, and ſaw all theſe, and how they were working to that end of which he was pleaſed to give the Prophets a ſight. The Prophet Daniel foretelleth the ſucceſſion of the Monarchies, the diviſion of Alexanders Kingdoms, the ruine of the Jews, and that ſo plainly that Porphyry, a great enemy to the Chriſtians, to diſgrace and put it off, ſaid that it was a diſcourſe much like Lycophrons *Caſſandra*, written after the things were done, and ſo publiſht to cajole and deceive the people, who are ſoon pleaſed, and ſo ſoon taken with a cheat. *Malè*
De Reſurr. Carn. c. 38. *nôrunt Deum, qui non putant illum poſſe quod non putant*, ſaith Tertullian; *They have but little knowledge of God who do not think that he can do*, yea and doth know and ſee, *what they cannot think.* For *he that made the eye,*
Pſal 94. 9, 10. *ſhall not he ſee? He that teacheth man knowledge, ſhall not he know? He that*
Pſal. 33. 15. *faſhioneth the heart*, ſhall not *he conſider all our works?* He ſeeth us when we fall down before him, he ſeeth us when we harden our faces, he ſeeth us in our tears, and he ſeeth us in our blood; and yet he remaineth *ye-*
Hebr. 13 8. *ſterday, and to day, and the ſame for ever.* For as it is an argument of his infinite

infinite Perfection to underſtand all things, ſo is it of his judiciary and infinite Power to ſee and know and obſerve thoſe motions, thoſe offers, thoſe inclinations, which are againſt his Law, and by which we are ſaid to fight againſt him. I may know Adultery, and yet be chaſt; I may ſee Malice and debate in the city, and yet be peaceable; I may hear Blaſphemy, and yet tremble at Gods name. For Sin doth not pollute as it is in the underſtanding, but as it is in the will; not as it is known, but as it is embraced; not by any phyſical, but a moral contagion, which firſt infecteth the Will alone. If the bare Knowledge of evil could pollute, then he that *maketh himſelf an eunuch for the kingdome of heaven* may be an adulterer, and the Judge that ſitteth to condemn the ſin may be a Parricide. God then may be preſent every where, and this is the pooreſt exception that can be made againſt it. I have waved, you ſee, the more ſubtile and intricate diſputes; And there be too many; for men are never weary of doing nothing. That which hath been ſpoken is, as plain as neceſſary, and no man can take it as a thing out of his ſphere and reach. Matth. 19. 12.

Let us paſs to that which we propoſed in the ſecond place, and for which we propoſed this of the Omnipreſcence and Omniſcience of God. For the conſideration of this is the beſt preſervative of Mercy, and pillar to uphold Juſtice, *ſeptum Legis*, a ſenſe, a hedge ſet about the Law, that no unclean beaſt be ſo bold as to break in and come ſo near as to touch it. The Prophet David maketh this uſe of it; *Whither ſhall I go from thy ſpirit, or whither ſhall I fly from thy preſence? If I go into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and fly to the uttermoſt parts of the ſea, even there ſhall thou find me out.* Now nothing can be more forcible to make us *walk reverently and humbly with our God* then a firm perſwaſion that God walketh with us, that he ſeeth and obſerveth us, that whatever we do or think lyeth open to the view and ſurvey of that all-ſeeing Eye. For Secreſie is the nurſe of Sin. That is done often which is done without witneſs, and done with more delight, in a kind of pride and triumph, where there is the leaſt fear of diſcovery. *They that are drunk are drunk in the night*, and *the twilight* is *the Adulterers* ſeaſon. Γυνὴ ἡ κλεπτομένη μάλιστα κυπριδῶ, ſaid Pindarus. Drunkenneſs, Uncleanneſs, Revelling, are νυκτὸς κλέμματα, ſaith Nazianzene, *theeſts of the night*, by which we would ſteal and convey our ſin from the Sun and the people. And Clemens obſerveth it of the Gnoſticks, That they profeſſed themſelves to be *the Sons of God*, but as the Sons of God did not love the light, but polluted themſelves, and took their pleaſure, not as Kings, but ὡς μαστιγίαι, *as ſlaves*, in ſecret, for fear of the whip. Look upon the Politicians of the world, and ſee how they work under ground, as it were in vaults and caves; how they look one way, and work another; what a ſtream of light uſhereth in a work of darkneſs, what a goodly preface we have to a flying book of curſes, what a fair frontiſpiece to a *Beth-aven*, a houſe of vanity: And then when their Luſt, which conceived with ſo much art and concealment, hath brought forth that ſin with which they were ſo long in labour, they will not own it under that name, but father it upon ſomething elſe which was ſcarce thought on till then, and is more different from it in kind then a Man is from a Lion. So they hide it that it may be done, and when it is done they hide it. A child of darkneſs it was in the conception, and it is brought forth it is a child of darkneſs. For the moſt part we bid defiance to Sin in publick, and meet and joyn with it in the dark. Though we venture not in the day, but ſtand out, yet if it will give us a viſit in the twilight, we are willing to yield. *Quod nemo novit penè non fit,* Pſ. 139. 7. &c. 1 Theſ. 5. 7. Job 24. 15. *Clem. Padag.* 3. *Naz.* or. 40. *Strom.* 3. Zech. 5. 1. *Apulius.*

ſit, What no man knoweth is as if it were not done at all. Such is our folly and madneſs, we think to make our ſelves as inviſible as God, and that he ſeeth not us becauſe we ſee not him; as Tully ſpake of ſome Philoſophers, *Quia animo videre non poterant, omnia ad oculos referebant*, When they ſaw ſo little with their intellectual eye, they referred all to their Senſe, and would believe nothing but what they had an ocular demonſtration for. And we, becauſe the eye of our Faith is dull and heavy and near put out, do not diſcern that *Eye which is ten thouſand times brighter then the Sun*, think there is no other eye but that of Fleſh, and if we can lye hid from that, we are *ſecuri adverſus Deos hominéſque*, ſecure and ſafe not onely from Men but from God himſelf. So different and contrary is our behaviour when we break to that which we put on when we keep the Law. When we have given an Almes, we take a trumpet; When we faſt, our countenance muſt proclaim it; and though we lye on the ground, yet we are on the houſe-top: When we have fought it out, and withſtood and conquered a temptation, *difficile eſt Deo tantùm judice contentum eſſe*, we can hardly be brought to make God our Judge, and leave it between him and our ſelves, but uſe ſome art that multitudes may behold us. But when we are willing a temptation ſhould prevail, nay, when we tempt the Temptation it ſelf and call it to us, we play leaſt in ſight, all is huſht in ſilence, and we are well content that God alone ſhould be our Judge. What then will make us *walk humbly* but this perſwaſion That we walk with God, and that he ſeeth us? For if any thing elſe will do it, it muſt either be the Laws of men, or that Law within our ſelves: but we ſhall ſee that either theſe will not reach home, or that this two-fold cord will be eaſily broken.

See Ser. 14.

Eccl. 23. 19.

Hieron.

For firſt, the Laws of men, though framed with the greateſt wiſdome and diligence and providence which can poſſeſs the largeſt hearts, yet have not ſtrength enough to level our waies or make our paths ſtraight: Nor do they comprehend all thoſe ſins which muſt needs offend that Eye which can behold no evil: They condemn nothing but that which is ſeen and evident, nor do they cenſure our wills, but our deeds: They puniſh offenſes, and take away deceit, injuſtice and cruelty, *quatenus tenere manu res poſſunt*, ſo far forth as they are within their hand and reach, ſaith Tully. But the Law of God reacheth the inward man, curbeth and boundeth the extravagancies of our thoughts, which are as oppoſit to that order and policy which God hath ſet up amongſt men to bring them to happineſs, as the fouleſt Diſorders, Murders, Adulteries, Rebellion, can be to the peace of a temporal Kingdome. Again, though the Laws of men carry ſome terrour with them, yet, as Æneas Sylvius ſpeaketh of the low eſteem they of Vienna had of Excommunications, *Tantum terrent quantum infamant, aut damno temporali ſunt*, Their terrour is no more then the ſmart and loſs and infamy they bring. And though they be *ſurda res*, deaf and inexorable, yet a bribe will not onely blind the eyes but change the countenance and voice of him that ſhould keep them; and this leaveth them weak and invalid to prevent or remove thoſe irregularities which they threaten, but in vain, being in thoſe hands which are open for a bribe, and then bind them up. Tertullian hath well obſerved that the Providence and Authority of men in this do pariate and are alike. Such as their Wiſdome is to demonſtrate that which is good, ſuch is their Power to exact it. *Tam illa falli facilìs quàm iſta contemni*, their Wiſdome is ſubject to errour as their Power to a baffle; the one may be deluded, and the other reſtrained; and both Omri and his ſtatutes may be trod under foot. When we walk under the Laws of Men, we walk as under a cloud, which every wind may carry about, and at laſt

Off. 3.

Apol. c. 45.

ſcatter

ſcatter and diſperſe: But when we walk under the Laws of God, we walk as under heaven, the Throne of God, which ſhall ſtand faſt for ever. When we walk with men, we walk as with them whom we can ſometimes delude, ſometimes muzzle and bind: But when we *walk with God*, we walk with him who is every where, and ſeeth every event; whoſe eye is ever open, whoſe hand is ever ſtretched out, and whoſe *voice breaketh the cedars of Libanus.* Pſal. 29. 5.

But now, ſecondly, as the Laws of men do not ſo aw and regulate us but that we break out too oft beyond thoſe bounds which Reaſon and Religion hath ſet up, no more doth the Law within us, *the Law of our Underſtanding*, as Damaſcene calleth the Conſcience, command or confine us in our walk. Sometimes we gloſs it, ſometimes we ſlight it, ſometimes we ſilence it; and ſome there be that ſeal it up, and *ſear* it, as S. Paul ſpeaketh, *as with a hot iron.* If it ſpeak to us, we are deaf; if it renew its clamours, we are more averſe; and if it check us, we do τύπτειν, ſaith S. Paul, *beat* and *wound* it more and more. *Multi famam, pauci conſcientiam verentur*, ſaith Pliny. The loudeſt noiſe our Conſcience can make is not heard, but the Cenſure of men, which is not moſt times worth our thought, is a thunder-clap; we hear it, and we tremble. We are led, like fools, with melody to the ſtocks. What others ſay is our motion, and turneth us about to any point; but when we ſpeak to our ſelves, we hear it, but believe it not, fling it by and forget it. The voice of Conſcience is, *Defraud not your brother*; nay, but we will overreach him. The voice of Conſcience is, *Love thy neighbour as thy ſelf*; nay, but we will oppreſs him. The voice of Conſcience is, *Love Mercy*; nay, but we will love our ſelves. What we ſpeak to our ſelves, our ſelves ſoon make heretical. How ambitious are we to be accounted juſt, and how unwilling to be ſo? How loud are we againſt Sin in the preſence of others, and then make our ſelves as inviſible as we can that we may commit it? What a ſin is Uncleanneſs in the Temple, and what a bleſſing is it in the cloſet? With what gravity and ſeverity will a corrupt Judge threaten iniquity? *What? a pilferer? Let him be whipt. What? a murderer? He ſhall dye the death.* He whippeth the Thief, and hangeth the Murderer, and indeed whippeth and hangeth himſelf by a proxie. So that we ſee neither the power of the Laws nor the reſpect and obedience we ow to our ſelves are of any great force to prevail with us to order our ſteps aright. *Walk with men*, or *as before men?* That may have ſome force, but it reacheth no further then the outward man. *Walk with our ſelves?* give ear to our ſelves? This might do much more; but we ſee the practice of it is very rare and unuſual, that there is little hope that it will complete and perfect our *walk*, and make us *Juſt* and *Merciful* men, which is here *required.* It will be eaſie then to infer that our ſafeſt conduct will be to *walk with God.* And to ſecure both the Laws of men and that Law within us, that they may have their full power and effect in us, we muſt firſt raiſe and build up in our ſelves this firm perſwaſion. That whatſoever we do or think is open to the eye of that God who is above us, and yet with us: That that diſcovery which he maketh is infinitely and incomparably more clear and certain then that which we make by our ſenſes; That we do not ſee our friend ſo plain as he ſeeth our hearts; That thou ſeeſt not the birds fly in the ayr ſo diſtinctly as he ſeeth thy thoughts fly about the world to thoſe ſeveral objects which we have ſet up for our delight; That he ſeeth and obſerveth that irregularity and deformity in our actions which is hid from our eyes when our intention is ſerious and our ſearch moſt accurate. Though we are in the fleſh, and ſo led by Senſe, were this belief rooted and confirmed in us, That

1 Tim. 4. 2.

1 Cor. 8. 12.

1 Theſ. 4. 6.

Lev. 19. 18.

Matth. 19. 9.

God doth but ſee us as Man ſeeth us, or were this as evident to our Faith as that is to our Senſe, we ſhould be more watchful over our ſelves and more wary of the Devils ſnares and baits then we commonly are. *Magna neceſſitas indicta pietatis*, &c. ſaith Hilary; There is a neceſſity laid upon us of fear and reverence and circumſpection, when we know and believe that he now ſtandeth by as a Witneſs who will come again and be our Judge. What a Paradiſe would the world be, and what a heaven would there be upon earth, if this were generally and ſtedfaſtly believed? Glorious things are ſpoken of Faith. We call it *a full aſſent*, we call it πληροφορίαν, *a full and certain perſwaſion*; *It is the evidence of things not ſeen.* I ask, Is ours ſo? Would to God it were. Nay, would for many of us, we did but believe that God is preſent with us, and ſeeth what we do or think, as firmly as we do a ſtory out of our own Chronicles; nay, as many times we do believe a lye. Would our faith were *but as a grain of muſtard ſeed.* Even ſuch a faith, if it did not *remove mountains*, yet would chide down many a ſwelling thought, would ſilence many a proud word, would reſtrain us from thoſe actions which now we glory in, but ſhould run from as from Serpents, as from the Devil himſelf, if we could fully perſwade our ſelves that a God of wiſdome and power were ſo near.

Hebr. 11. 1.

Matth. 17. 20.

Now, in the laſt place, let us caſt a look upon thoſe who for want of this perſwaſion do walk on in the haughtineſs of their hearts, bow neither to the Laws of God nor men, nor hearken to the Law within them; which notwithſtanding could not be in them, were not this bright Eye and powerful Hand over them. And this may ſerve for Uſe and Application. *Many walk*, ſaith S. Paul to the Philippians, *of whom I have told you often, and now tell you weeping, that they are enemies to God.*

Phil. 3. 18.

And firſt the Preſumptuous ſinner *walketh* not *with God*, who hath firſt *hardned his heart*, and then his face, *as an adamant*, whoſe very *countenance doth witneſs againſt him, who declareth his ſins as Sodome, and hideth them not.* Theſe firſt contemn themſelves, and then ſcornfully reject what common Reaſon and Nature ſuggeſt to them; and then at laſt, truſting either to their wit or wealth, conceive a proud diſdain of all that are about them, and not a negative but a poſitive contempt of God himſelf. Firſt they loſe their Reaſon in their luſts, and then their Modeſty, which is the onely good thing that can find a place in evil. They do that upon the open ſtage which they did at firſt but behind the curtain. They firſt *make ſhipwrack of a good conſcience*, and then with the ſwelling ſails of Impudence haſten to that point and haven which their boundleſs luſts have made choice of, as we ſhould do to eternal happineſs, *per calcatum patrem*, as S. Hierome ſpeaketh, over father and mother, over all relations, and Religion it ſelf; forſake all theſe, not for Chriſts ſake and the Goſpel, but for Mammon and the world. What foul pollutions, what grinding and cruel oppreſſions and what open profaneneſs have there been in the world? And we may ask with the Prophet Jeremiah, *Were they aſhamed when they committed abomination? Nay, they were not at all aſhamed, neither could they have any ſhame,* διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν, *for the hardneſs and blindneſs of their heart.* For in ſin and by ſin they at laſt grow familiar in ſin, clothe themſelves with it as with a robe of honour, bring it forth into open view, like Agrippa and Bernice in the Acts, μετὰ πολλῆς φαντασίας, *with great ſtate and pomp.* They ſet it up, as Nebuchadnezzar did his *image of gold, threeſcore cubits high*, to be ſeen of all. They boaſt of their Atheiſm, and look down upon them with a contemptuous pity, as ſhallow and weak men, who

1 Tim. 1. 19.

Zech. 7. 12. Iſa. 3. 9.

Jer. 8. 12. Eph. 4. 18.

Acts 25. 23. Dan. 3. 1.

who go about to perſwade ſuch men as they, of quick and ſearching wits, that there is a God who both ſeeth and heareth them; and they take it very ill if we do but wiſh them well. Thus it is in every bold preſumptuous ſinner, even as it was with the Devil; *Depuduit.* No ſooner do they caſt themſelves down from Heaven, but they caſt away all ſhame, and their Modeſty flyeth from them in the very fall, and their Motto is, *Tuſh, God doth not ſee.* And this ſure is not *to walk with God,* but to walk and ſtrut as Nebuchadnezzar did in his palace, *This is the palace which I have built*; Thus, thus have I done, and who dareth fling a ſtone at it? to walk as Goliath did, *in a coat of braſs,* and *defie the hoſt of Iſrael,* and *God* himſelf. *Golias in fronte,* &c. ſaith Auguſtine; Goliath was ſmitten in the forehead, and ſo are they. The diſeaſe indeed is in the heart, but it hath made an impreſſion and left a mark in the forehead. He that hath forgot to bluſh, doth not well remember that there is a God who looketh upon him.

Pſal. 94. 7. Dan. 4. 30. 1 Sam. 17.

Secondly, the Diſſembling ſinner, the Hypocrite, *walketh* not *with God.* For he is but a Player of Religion, and being but a Slave cometh forth a King, and then treadeth his meaſures, putteth it to the trial whether God hath an eye, whether he will take droſs for ſilver, the *ſuperficies* for the ſubſtance, a Faſt for Repentance, a Picture for the New creature. Archidamus ſaid well of an old man that had died and diſcoloured his hair, It is not likely he ſhould ſpeak truth, *qui mendacium in capite circumfert,* who carrieth about with him a lye on his head. Nor can he *walk* as *with his God* whoſe very ſpeach and geſture, whoſe very look, is a lye. Where there are falſe lights, there the ware is not warrantable, where there are *privy doors,* there *the Prieſts* will practiſe colluſion, and *eat up the Idoles meat.* If you ſee a Labyrinth, it is either to conceal a Strumpet or a Minotaur. That is true of the Hypocrite which the Rabbies conceived of their Prieſts, *He is like an Angel, viſible or inviſible, as he pleaſe.* Now this is not *to walk with God,* but to walk with our Luſts, with our Malice and Covetouſneſs, to look upon them as we ſhould do upon our God, to be careful that they be pleaſed and ſatisfied, to reverence them, to follow their beheſts and commands, to provide that theſe Horſe-leaches be fed, our Luſt with Pleaſure, and our Covetouſneſs with Gold; for theſe are the Hypocrites Gods. As for the true God, they leave him behind them, and walk with nothing but his Name.

Bell & Dr. v. 21.

Thirdly, the Apologizing ſinner *walketh* not *with God,* but runneth himſelf into the thicket of excuſes, *Covereth his tranſgreſſions as Adam, and hideth his iniquity in his boſome,* covereth himſelf over with thoſe leaves which have no heat nor ſolidity in them, but will wither and dye when the Sun theweth it ſelf, and be ſcattered before the wind, and leave him naked and miſerable. He hath learnt an art (and he may quickly learn that of his Sin, which needeth and teacheth it) *pavimentare peccata,* (it is S. Auguſtine's phraſe) to ſmooth and plaſter and parget over his deformities. He excuſeth the breach of one commandment with his zeal to another, his breach of Charity by his love to Faith. He excuſeth his Sacrilege by his hatred of Idolatry, his Malice by his Zeal. He pleadeth Ignorance where there is light enough; Weakneſs, when he might be ſtrong; Infirmity, where he preſumeth; and Willingneſs, when he had no will: and will not conſider that the Devil ſpeaketh by all theſe as he did to our firſt Parents by the Serpent: For, *This is no ſin at all,* and, *You ſhall not dye at all,* are all one. He ſpeaketh, ſaith S. Auguſtine, by the Mathematician, *That he ſinneth not, but his Star.* He ſpeaketh by the Manachee, *That he ſinneth not, but the Prince of darkneſs.* I may add, he ſpeaketh by the Anabaptiſt, *It is not he ſinneth, but the Aſs his Body*;

Job 31. 33.

Gen. 3. 4.

By the Libertine, *That God ſinneth in him*; and by the Many, *That the Devil onely is in fault.* If we look upon it well, and ſend our eye abroad into the world, we may peradventure be tempted to think that the World and all that therein is were onely made to yield matter out of which to forge and faſhion an excuſe. For what is there almoſt in the world which we do not lay hold on for that end? Adam, the firſt man, is the firſt excuſe, and we drew it out of his loins; Original ſin, and after that the Law, the Fleſh, the Will, the Underſtanding, Sin, Obedience, the Devils, and God himſelf are forced in to ſpeak for us. What was made the matter of Virtue and Obedience is by us made the matter of excuſe. We may be bold to ſay, This is not *to walk with God* Gen. 8. 7. as if he had an all-ſeeing eye, but to flutter up and down as the Raven did upon the waters, from excuſe to excuſe, but far from God and the Ark; ſo to *walk* as if we were quite out of Gods reach and ſight.

Laſt of all, the ſpeculative ſinner doth not *walk with God* I mean the man that breaketh not out into action, but yet perfecteth his work in his mind. Here the ſinner doth that which he never doth, joyneth with that object which he ſhall never touch, committeth adultery, and yet may be an eunuch, plotteth revenge, and yet never ſtriketh a ſtroke, graſpeth the wealth which he will not labour for, marryeth that Beauty which he ſaw but once, and ſhall never ſee again, acteth over thoſe ſins which he ſhall never bring into act, delighteth in that which he ſhall never enjoy, robbeth, and ſlayeth, and rideth in triumph on a thought, and ſo leaveth his God, who gave him this power and faculty to a better end then to wallow in this mire, and to be enſlaved to the drudgery of ſo vile an imployment. Yet too many are willing to perſwade themſelves that God neither ſeeth this nor regardeth it; that a Thought is ſuch *Gozamour*, of ſo thin an appearance, that it eſcapeth the eye, and ſo they ſet up a whole family of thoughts in their mind, and dally and delight themſelves with them as with their children. And yet this is the ground of all evil, and evil it ſelf, wrought in the Soul, which worketh by its faculties, as the Body doth by its members, the Eye and the Hand. And thus it may beat down Temples, murder men, lay Kingdoms level with the ground. And it groweth and multiplieth, reflecteth upon it ſelf with joy and content, *& omnia habet peccatoris praeter manus*, and hath all that maketh a ſinner but Hands. But though Men ſee not our thoughts (for this is a Royal prerogative) yet they are viſible to his eye who is a Spirit. And they that look upon them as bare and naked thoughts, and not as complete works finiſht in the ſoul, know not themſelves nor the nature of God, and therefore cannot be ſaid *to walk with him.*

Rom. 16. 17. To conclude then; Theſe *walk* not *with God*; let us therefore *mark and avoid them.* The Preſumptuous daring ſinner walketh not with him, but hideth himſelf in his Atheiſtical conceit, That, becauſe Man cannot puniſh, God doth not ſee. The Hypocrite cometh forth in a diſguiſe, and acteth his part, and becauſe Men applaud him, thinketh God is of their mind; as the Pantomine in Seneca, who obſerving the people well pleaſed with his dancing, did every day go up into the Capitol, and dance before Jupiter, and was perſwaded that he was alſo delighted in him. The Apologizer runneth into the holes and burrows of excuſes, and there he is ſafe; for who ſhall ſee him? The Speculative ſinner hideth himſelf and all his thoughts in a thought, in this thought, That Thoughts are ſo near to nothing that they are invisible, That Sin is not ſinful till it ſpeak with the tongue or act with the hand. But the eye of God is brighter

then

then the Sun, and his *eye-lids will try the children of men*, as the Goldſmith trieth his gold in the fire, and will find out the droſs, which we do not ſee. And if we will not *walk with him*, but *walk contrary unto him*, *he will alſo walk contrary unto us.* He will ſee us, and not ſee us; know us, and not know us. *Habemus neſcientem Deum quod tamen non neſcit*, ſaith Hilary; God will ſeem not to know that which he doth know; and his ignorance is not ignorance, but a myſtery. For to them who *walk not with him humbly* now, the Word will be at the laſt day, *I know you not*; then God will keep ſtate, and not know and acknowledge them. This pure God will not know the Unclean; this God of truth will not know the Diſſembler; this ſtrong and mighty God will bring down the Imperious offender; this Light will examine thoughts, and excuſes will fly before it as the miſt before the Sun. But then, *The Lord knoweth the way of the Righteous*, ſaith the Pſalmiſt; and thoſe that *do juſtly, and love Mercy, and walk*, as under his all ſeeing eye, *with humility and reverence*, he will lead by the hand, go along with them, uphold and ſtrengthen them in their walk, ſhadow them under his wing, and, when their walk is ended, *know them*, as he did Moſes, *above all men:* And ſeeing his own marks upon them, beholding (though a weak, yet) the image of his *Juſtice* and his *Mercy* upon them, *he will ſpare them as a father ſpareth his ſon that ſerveth him.* He will know them and love them, know them and receive them with an *EUGE*, *Well done good and faithful ſervants:* You have embraced the *Good* which I *ſhewed* you, done the thing which I *required* of you; you have dealt *juſtly* with your brethren, and I will be juſt in my promiſes; you have ſhewed *Mercy*, and Mercy ſhall crown you; you have *walked humbly with me*, I will now liſt up your heads, and you ſhall *inherit the Kingdom which was prepared for you from the foundation of the world.*

Pſal. 11. 4; Lev 26. 21, 23 &c. l. 9. de Trin. Matth. 25. 12. Pſal. 1. 6. Exod. 33. Numb 12. Mal. 3. 17. Matth. 25. 21, 23. Matth. 25. 34.

The

The Seventh

SERMON.

GAL. IV. 29.

But as then he that was born after the flesh persecuted him that was born after the spirit, even so is it now.

IN these words the Apostle doth present to our eye the true face of the Church in an Allegory of Sarah and Hagar, of Ismael and Isaac, of mount Sinai and mount Sion: *Which things are an allegory.* Gal. 4. 24. Ἅτινά ἐστιν ἀλληγορούμενα, *It speaketh one thing, and meaneth another*, and carrieth wrapt up in it a more excellent sense then the words at first hearing do promise. Take the full scheme and delineation in brief. 1. Here is Sarah and Hagar, that is, Servitude and Freedom. 2. Here are two Cities; *Jerusalem that now is*, the Synagogue of the Jews, and that *Jerusalem which is above, the Vision of peace*, and *mother of all* the faithful. For by the new Covenant we are made children unto God. 3. Here is the Law promulged and thundred out on *mount Sinai*; and the Gospel, the Covenant of Grace, which God published, not from the mount, but from heaven it self, by the voice of his Son. In all you see a fair correspondence and agreement between the type and the thing, but so that *Jerusalem our Mother* is still the highest, the Gospel glorious with the liberty it brought, and the Law putting on a yoke, breathing nothing but servitude and fear; Isaac an *heir*, and Ismael *thrust out*, the Christian more honorable then the Jew.

The curtain is now drawn, and we may enter in even within the veil, and take that sense which the Apostle himself hath drawn out so plainly to us. And indeed it is a good and pleasing sight to see our priviledge and priority in any figure, to find out our inheritance in such an Heir, our liberty and freedom though in a Woman. Who would not lay claim to so much peace and so much liberty? Who would not challenge kindred of Isaac, and a Burgesship in *Jerusalem?* It is true, every Christian may: But that we mistake not, and think all is peace and liberty, that Rom. 11. 18. we *boast not against the branches* that are *cut off*, Paul bringeth in a corrective to check and keep down all swelling and lifting up of our selves, the adversative particle *SED*; *But as then, so now. We are* indeed of Sarah *the free-woman, we are children of the promise*, we are from *Jerusalem which is from above*; *But*, if we will *inherit* with Isaac, we must be *persecuted* with Isaac; if we will be of the covenant of Grace, we must *take* Matth 16. 24. *up the Cross*; if we *look for a City whose maker and founder is God*, we must Hebr. 11 10. walk to it in our blood. In other things we rise above the Type, but here we fall, and our condition is the same: *But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now.*

The veil is drawn, and you may behold presented to your view and consideratton a double parallel: 1. Of the times, *But as then, so now:* 2. Of

2. Of the occurrences, the Acts and Monuments of theſe times, divided between two, the Agent and the Patient, *thoſe that are born after the fleſh perſecuting*, and *thoſe that are born after the ſpirit ſuffering perſecution.* The *Then* was not long; it began and ended in a ſcoff: For *Sarah ſaw Iſhmael mocking of Iſaac*, Gen. 21. 9. and yet this Scoff began thoſe *four hundred years* of perſecution foretold by God Gen. 15. 13. and is drawn down by our Apoſtle to the times of grace. But the *Now* is of larger extent, and reacheth even to the end of the world, from the Angels Antheme to the laſt Trump, when Chriſt ſhall reſign all power into his Fathers hand. But becauſe we cannot well take a full view of them both, and the Church of Chriſt is one and the ſame from the firſt juſt man Abel to the laſt man that ſhall ſtand upon the earth, though different in outward adminiſtration, as Tertullian ſpeaketh upon another occaſion, *Nunquam ipſa, ſemper alia, etſi ſemper ipſa, quando alia*, becauſe receiving degrees of perfection, yet alwayes one and the ſame, when in ſome reſpects it appeared not the ſame; we will therefore draw both times together, both the *Then* and the *Now*, the time under the Law and the time under the Goſpel, within the compaſs of this one poſition and doctrine, That though the priviledge and prerogative (I may ſay, Royalties) of the Church be many, yet was ſhe never exempted from perſecution, but rather had it intailed on her as an inheritance. And when we ſhall have made this good, 1. from the conſideration of the Quality of the perſons here upon the ſtage, the one perſecuting, the other ſuffering; the one *born after the fleſh*, the other *after the ſpirit*: 2. from the Nature and Conſtitution of the Church, which in this world is ever Militant: 3. From the Providence and Wiſdom of God, who put this enmity between theſe two ſeeds, between *thoſe that are born after the fleſh*, and *thoſe that are born after the ſpirit*; When, I ſay, we have paſſed over theſe, we will in the laſt place draw it down to our ſelves, look back upon Perſecution brandiſhing its terrors upon them both, and ſo learn to take up and manage the weapons of our warfare, and prepare our ſelves againſt the day of trial. *De pallio.*

That no priviledge of the Church can exempt her from perſecution, we may read firſt in the Perſons themſelves; the one *born after the fleſh*, the other *born after the ſpirit*. The reaſon is hid, but viſible enough, in their very attributes. For as *fleſh luſteth againſt the Spirit, and theſe two are contrary*, that is, are carried by the ſway of their very natures to contrary things; ſo the children of the one and of the other are contrary. Of the firſt our Apoſtle will tell us that they *killed the Lord Jeſus and their own Prophets, and perſecuted Chriſtians*: And the reaſon followeth, which indeed is againſt all reaſon, but was the beſt motive they had, for as they hated God, ſo were they *contrary to all men*, looking with an evil eye upon the graces of God in others, and whatſoever ſavoured of the Spirit. Like Hannibal in the ſtory, they can part with any thing but War and Contention; they can be without their native Country, but not without an enemy: And the reaſon is plain, For *that which is born of the fleſh, is fleſh*, that is, hath all the qualities and malignity of fleſh, is full of the works of the fleſh, which are the very principles of contention and perſecution. *From whence are wars and tumults?* ſaith S. James, *Are they not from thoſe luſts which fight in the members?* From Envy and Malice, from Covetouſneſs and Ambition. Theſe are the works of the Fleſh, and are raiſed from the Fleſh as one creature is from another of the ſame kind, or rather as a Serpent is out of carrion, or a Scarabee out of dung. Theſe, if they cannot find occaſion of doing evil, will work and force it out of Good it ſelf. So Cain, *the firſt diſciple of the* Gal. 5. 17. 1 Theſ. 2. 15. John 3. 6. Jam. 4. 1.

Ὁ πρῶτος μαθητὴς τοῦ διαβόλου, *De Invidia.*

1 John 3. 12.

the Devil, as S Baſile calleth him, *ſlew his brother* for no other reaſon but this, *becauſe his works were evil, and his brothers good.* For *he was*, ſaith the Text, *of that wicked one* (for *to be born of the fleſh* and *to be born of the Devil*, are one and the ſame thing) from the father of Envy; though not, as the Rabbines phanſied, born of the very filth and ſeed which the Serpent conveyed into Eve. If there were no evil men, there could be no perſecution. For I cannot ſee how it is poſſible for good men to perſecute one another. It is more probable that Satan ſhould riſe up againſt Satan, and one devil caſt out another. Evil men may rage againſt evil men: A covetous man may rob and ſpoil a covetous man, and a proud man may ſwell againſt a proud man, and an ambitious man lay hold on him that is climbing, and pull him back into the duſt. For that which made them brethren in evil may make them enemies. Herode and Pilate may fall out, and then be reconciled, and joyn their forces as one man againſt Chriſt, and then fall aſunder and be at diſtance again. The wicked may gather together, and with one heart and with one ſoul purſue the innocent, and hold out their ſwords together, and joyn their forces to rob and ſpoil them; and then, when they are to divide the ſpoil, turn the points of their ſwords at one anothers breaſts. For they cannot make way to the end of their hopes but by ſtriking down them that ſeem to ſtand in their way. They cannot be rich but by making others poor, they cannot be at liberty but by binding others, they cannot ſoar to their deſires height but by laying others on the ground, they cannot live at eaſe unleſs they ſee others in their grave; which are the ſeveral kinds of Perſecution, as it it were the ſtings of that Scorpion. Theſe are the onely Incendiaries in Church or Common-wealth, the great troublers of the peace of Iſrael. Theſe deſtroy the walls and break down the towers of a City; theſe rend the Veil, nay, dig up the very foundation of the Temple. The Spirit is named, but from the

Matth. 21. 38.

Fleſh is the perſecution. For what did *the Husbandmen* ſet upon *the Lord of the vineyard* but to gain *the inheritance?* What ſet the whole city of

Acts 19. 25.

Epheſus in an uproar but Demetrius his Rhetorick, the brutiſh but ſtrong perſwaſions of the fleſh? *From this craft have we this gain.* Though the Truth and Religion be held up and ſhewed openly for a pretenſe, yet envy and Malice, Covetouſneſs and Ambition, envenom the heart and ſtrengthen the hands of all the enemies of the Church; theſe whet the ſword, theſe make the furnace of Perſecution ſeven times hotter then it would be. The fleſh is the treaſury from whence theſe winds blow that rage and beat down all before them. Thus it is with every one *that is born of the fleſh*; he is ever in labour with miſchief, ever teeming and travelling with perſecution, and wanteth nothing but Occaſion, as a Midwife, to bring it forth.

Now, as we have beheld one perſon in this Tragedy, and the chiefeſt actour, ſo let us look upon the other, the Patient, *born after the ſpirit.* And behold a Lamb: for the Spirit, who came down like a Dove, begetteth no Tigers or Lions! Behold a Man, a Worm, and no Man, *virum*

Epiſt. 104.

perpiſſitium, as Seneca calleth Socrates, *a man of ſufferance*, deaf (or if not, yet) dumb to all reproches, and, when injuries are loudeſt, as ſilent as the Grave, kiſſing the hand that ſtriketh him, ἄϋλον ὑλῇ, *ſpiritualized in matter*, as Nazianzene, *candidatum crucis*, as Tertullian ſaith, one that is ſo fitted and prepared for the Croſs that he looketh upon it as upon a preferment: Poor Lamb! he cannot bite and devour, he cannot ſcatter the counſels of the crafty, he cannot bind the hands of the mighty: *Ignorant*

Pſal. 73. 22.

and fooliſh, as David ſpeaketh, *as a beaſt* in this world; a man in nothing but in Chriſt Jeſus; being elemented and made up of *Love*, *Peace*, *Long-*

ſuffering,

ſuffering, Gentleneſs, Meekneſs, the principles of the Spirit; having no ſecurity, no policy, no eloquence, no ſtrength, but that which lieth in his innocency and truth, which he carrieth about as a cure, but it is lookt upon as a perſecution by thoſe who will not be healed. *Why haſt thou ſet me up as a mark?* ſaith *Job*. Why, every one *that is born of the ſpirit* is ſet up as a mark. S. Paul calleth it *a ſpectacle. He that is born of the ſpirit* is no ſooner thus born but he cometh forth *a contentious man*, that *ſtriveth with the whole earth*. The Spirit cannot breathe and work in him but it ſhaketh every corner of the earth, every thing that is from the earth earthy. It ſtriveth to pull the Wanton from the harlots lips, and to level the Ambitious with thoſe who are of low degree; it beateth the Covetous from his Mammon, it wreſteth the ſword out of the hand of the Revenger, it ſtriketh out the teeth of the Oppreſſour; it *marketh the Schiſmatick, and avoideth him*, it anathematizeth the Heretick. It is that *Angel* which *ſtandeth in our way* when we are *running greedily for a reward*. It is that Prophet that forewarneth us, that *Hand on the wall* that writeth againſt us, that *Cock* that calleth us to repentance, that *Trump* that ſummoneth us to judgement. Well ſaid Martine Luther, *Nihil ſcandaloſius veritate*, There is not a more offenſive thing in the world then that ſpirit of Truth which begetteth and conſtituteth a Chriſtian. It much reſembleth the Load ſtone, *qui trahit ſimul & avertit*, is at once both attractive and averſe, at one part draweth the Iron, at the other loatheth it. The Truth knitteth all good men, all *that are born of the ſpirit*, in a bond of peace, but withdraweth it ſelf, and will not joyn with the evil, with thoſe *who are born after the fleſh*, and ſo maketh them enemies. And therefore I may add to Luther, *Nihil periculoſius veritate*, There is not a more dangerous thing in the world, in reſpect of the world, then the Truth. For as the Truth (as it was ſaid of Noah, Heb. 11. 7) *condemneth the world*, that is, convinceth it of infidelity, and ſo leaveth it open to the ſentence of condemnation, ſo doth the world alſo condemn the Truth; 1. By reproching it: *Ecquis Chriſtus cum ſua fabula?* ſaid the Heathen; *What ado here is with Chriſt and his Legend?* And ſo ſaith every Atheiſt in his heart, every one *that is born after the fleſh*. 2. By ſelling it; as the Wanton doth, for a ſmile; the Covetous, for bread, *for that which is not bread*, the Ambitious, for a breath, a ſound, a thought; the Superſtitious, for a picture, an idole, which is *nothing*. 3. By violence againſt the friends and lovers of Truth, that they may drive it out of the world, by commanding and *charging* them *to ſpeak no more in that name*, by perſecuting them, as Iſhmael did Iſaac, with aſcoff: For this is all we read, *Sarah ſaw Iſhmael mocking*. And this ſcoff, this deriſion, whatſoever it was, S. Paul calleth *perſecution*. And this is the Devils Method, to make a ſcoff the prologue to a Tragedy, to uſher in Perſecution with a Jeer; firſt put Chriſtians in the skins of beaſts, and then bait them to death with dogs; firſt diſgrace them, and then *ad Leones*, Away with them to the Lions; firſt call the orthodox Biſhops *traditores*, and then beat them down at the very Altar; firſt make them vile, and then nothing. The Pſalmiſt fully expreſſeth it, *Swords are in their lips*. For every word theſe ſcoffers ſpeak eateth fleſh. It is a mock now, it will be a blow, it will be a wound. It beginneth in a libell, it endeth in *Riſe, kill, and eat*. The firſt letter, the *Alpha*, is a mock; the laſt, the ω μῆα, is deſolation. Thus *the ſon of the free-woman, he that is born after the ſpirit*, is ever the patient; and *the ſon of the bond-woman, he that is born after the fleſh*, layeth on ſure ſtrokes. *Unus venter, ſed non unus animus*, ſaith Auguſtine; As the twins ſtrove in the womb of Rebekah, ſo theſe two, the Good and the Evil, ſtrive in the World; the one by ſilence, the other

Gal 5. 22.
1 Cor. 4. 9.
Jerem 15. 10.
Rom. 16. 17.
Numb. 22. 22.
Jude 11.
Dan. 5. 5.
Matth. 26. 74.
Iſa. 55. 2.
1 Cor. 8. 4.
Acts 4. 17. & 5. 28.
Gen. 21. 9.
Pſal. 59. 7.

other by noiſe, the one by being what he is, the other by being angry that he is ſo; the one by his life, the other by his ſword. Art thou *born of the Spirit*, a true member of Chriſt? Then *prepare thy ſelf for temptation* as the ſon of Sirach ſpeaketh. For when thou haſt put on theſe graces that make thee one, thou haſt with them put on alſo a crown of thornes. If thou be an Iſaac, thou ſhalt find an Iſhmael.

Eccl. 2. 1.

Thus by looking on the Perſons in the Text you may plainly ſee the face and condition of the Church, and that no priviledge ſhe hath can exempt her from perſecution. This will yet more plainly appear from the very Nature and Conſtitution of the Church, which is beſt ſeen in her blood, when ſhe is Militant: Which is more full and expreſſive then any other repreſentation or title that ſhe hath. The Church of Chriſt and the Kingdomes of the earth are not of the ſame making and conſtitution, have not the ſame ſoul and ſpirit to animate them. Theſe may ſeem to be built upon Air; they are ſo ſoon thrown down: That is raiſed upon a holy Hill. Theſe have a weak and frail hand to ſet them up, and as weak a hand may caſt them down: That is the work of Omnipotency, which fenceth it about, and ſecureth it from Death and Hell. Theſe depend upon the Opinions, upon the Affections, upon the Luſts of men, which change oftner then the wind; upon the breath of that monſter the Multitude, which is any thing, and which is nothing, which is it knoweth not what, and never agreeth with it ſelf, is never one but in a tempeſt, in tumult and ſedition; That is founded upon the eternal Decree and Will of God, and upon Immutability it ſelf, and ſhall ſtand faſt for ever. Theſe, when they are in their height and glory, are under uncertainty and chance; The Church under the wing and ſhadow of that Providence which can neither erre nor miſcarry, but worketh mightily and irreſiſtibly to its end. *His evertendis una dies, hora, momentum ſufficit*; Theſe are long a raiſing, and are blown down in a moment: But the Church is as everlaſting as his love that built it. In a word, theſe are worn out by Time; The Church is but melted and purged in it, and ſhall then be moſt glorious when Time ſhall be no more. I know well, Perſecution appeareth to us as a Fury ſent from hell; and every hair, every threat, is a ſnake that hiſſeth at us; but it is our Senſuality and Cowardiſe that whippeth us: Yet the common conſent of all men hath given her a fairer ſhape; and they that run from her do prefer the ſuffering part: And as our Saviour ſaid, *It is more bleſſed to give then to receive*, ſo is it *vox populi*, the voice of the People, though they practice it not, *It is better to ſuffer then to oppreſs*. Even they who have the ſword in their hand, and breath nothing but terrour and death, will rage yet more if you ſay they perſecute you, and either magnifie their cruelty with the name of Juſtice, or elſe ſeek to perſwade the world that they, and they alone, ſuffer perſecution. Every man flieth perſecution, and every man is willing to own it. The Arians complained of the cruelty of the Orthodox, and the Orthodox of the fury of the Arians. *Vos dicitis pati perſecutionem*, ſaith Auguſtine to the Manichees; *You ſay you ſuffer; but our houſes are laid waſt by you. You ſay you ſuffer; but your armed men put out our eyes. You ſay you ſuffer; but we fall by the ſword. What you do to us, you will not impute to your ſelves; but what you do to your ſelves, you impute to us.* Thus it was then. And how do we look back upon the Marian daies, as if the bottomleſs pit did never ſmoke but then? And are not they of the Romiſh party as loud in their complaints, as if the Devil were never let looſe till now? We bring forth our Martyrs with a faggot on their ſhoulder, and they theirs with a Tiburn-tippet (as Father Latimer calleth it) and both glory in Perſecution. We ſee then every party claimeth a title to Perſecution, and counteth

Acts 20. 35.

Epiſt 48, & 68.

counteth it honour to be placed in the number of thoſe that ſuffer. And indeed Perſecution is the honour, the proſperity, the flouriſhing condition of the Church : for it maketh her indeed viſible. Nazianzene, I remember, calleth it, *the Sacrament and myſtery of blood*; a viſible ſign of inviſible grace, where one thing is ſeen, and another thing done; where the Chriſtian ſuffereth and rejoyceth; is caſt down, and promoted; falleth by the ſword, to riſe to eternity : where Glory lieth hid in Diſgrace, Advantage in Loſs, and Life in Death : a Church ſhining in the midſt of all the blackneſs and darkneſs and terrours of the world. *Floridi Martyres* they are called by S. Cyprian. Epiſt. 20. ad.

But this you may ſay is true if we take the Church as Inviſible, made up of ſheep onely, as Collection of Saints. To ſpeak truly, Charity buildeth up no other Church : For all ſhe beholdeth are either ſo, or in a poſſibility of having that honour, though the eye of Faith can ſee but a ſmall number to make up that body. But take the Church under what notion you pleaſe, yet it will be eaſie to obſerve that Perſecution may enlarge her territories, increaſe her number, and make her more viſible then ſhe was when the weather was fair, and no cloud or darkneſs hung over her; that when her branches were lopt off, ſhe ſpread the more; that when her members were diſperſed, there were more gathered to her; that when they were driven about the world, they carried that ſweet-ſmelling ſavour about them which dtew in multitudes to follow them; that in their flight they begat many children unto Chriſt. *Crudelitas veſtra illecebra eſt ſectæ*, ſaith Tertullian. Apolog.

In the laſt place, *As it was then, ſo it is now.* S. Paul doth not ſay, *It may be ſo*, or, *It is by chance*, but ſo it is, by the Providence of God, which is ſeen in the well ordering and bringing of every motion and action of man to a right end, which commonly runneth in a contrary courſe to that which Fleſh and Blood, humane Infirmity, would find out. Eternity and Mortality, Majeſty and Duſt and Aſhes, Wiſdome and Ignorance ſteer not the ſame courſe, nor are they bound to the ſame point. *My wayes are not your wayes, nor my thoughts yours*, ſaith God by his Prophet to a fooliſh Nation who in extremity of folly would be wiſer then God. *Mine are not as yours*, not ſuch uncertain, ſuch vain, ſuch contradictory and deceitful thoughts, but as far removed from yours as *heaven* is from the *earth*. God hideth himſelf under a veil, and is merciful when he ſeemeth angry; and juſt, when in outward appearance he favoureth oppreſſion; he ſhadoweth us under his wings, when we think he thundreth againſt us, and raiſeth his Church as high as heaven when we tremble and imagin he hath opened the gates of hell to devour her. Were Fleſh and Blood to build a Church, we ſhould draw our lines out in a pleaſant place. It ſhould not be a Houſe ſubject to weather, but ſome houſe of pleaſure, a Seraglio, not in Egypt or Babylon, but in the Fortunate Iſlands, or in Paradiſe : Our *Lily* ſhould be ſet far enough from the *Thorns*. We would go to Heaven without any *Ifs* or *Ands*, without any *Buts* or difficulties. We would be eaſed, but not weary; be ſaved, but not believe; or believe, but not ſuffer : We would *enter into Gods Kingdome*, but not *with tribulation*; that is, we would have God neither provident, nor juſt, nor wiſe, that is (which is a ſad interpretation) we would have no God at all.

Providentia, ratio ordinis rerum ad finem, Aquin. Iſa. 55. 8. *Deus tum maximè magnus, cum homini puſillus, tum maximè optimus, cum homini non bonus.* Tert. l. 2. adv. Marcion. c. 2. Acts 14. 22.

But Gods method is beſt : And that which we call Perſecution is his art, his way of making of Saints. *De perverſo auxiliatur* : He raiſeth us by thoſe evils we labour under. As in his manifold wiſdome he redeemed mankind, ſo the manner and method of working out our ſalvation is from the ſame Wiſdome and Providence : which as it ſet an *Oportet* upon *Honorem operis fructus excuſat.* Tertul. Scorpiac c. 5. Luk. 17. 25. & 24. 46.

on *Chriſt* to *ſuffer* for us, ſo it ſet an *Oportet* upon the Church to have a
Act. 14 22. fellowſhip in his ſufferings: *We muſt through many afflictions* be conſecrated, be made perfect, and ſo *enter into the Kingdome of God.* We muſt firſt be made more ſpiritual by the contradiction of *thoſe who are born after the fleſh*, more Iſaacs then before for the many Iſhmaels. So Perfection is not onely agreeable to the wiſdome of God, but convenient to the weakneſs of Man. God will not ſave us, we cannot be ſaved any other
Phil. 1. 29. way: *Oportet*, we muſt go this way. Nay, *Datum eſt*; It is a gift; *It is given not onely to believe, but to ſuffer*: a gift for which heaven it ſelf is
Matth. 5. given. And it is a Beatitude, *Bleſſed poverty, bleſſed mourning, bleſſed perſecution.* Bleſſedneſs is ſet upon theſe as a Crown, or as rich embroyderie, upon ſackcloth, or ſome courſer ſtuff. Thus you ſee the Church is not, cannot be, exempt from Perſecution, if either we conſider the Quality of the Perſons themſelves, or the Nature and Conſtitution of the Church, or the Providence and Wiſdome and Mercy of God. *As it was then, ſo is it now.* In Abraham's family Iſhmael mocketh and perſecuteth Iſaac; In the world the Synagogue perſecuteth the Church, and in the Church one Chriſtian perſecuteth another. It was ſo, it is ſo, and it will be ſo to the end of the world.

Let us now look back upon this dreadful but bleſſed ſight, and ſee what advantage we can work, what light we can ſtrike out of this cloud of
Revel. 2. 10. blood to direct and ſtrengthen us in this our warfare, that we may *be*
1 Pet. 4. 12. *faithful unto death, and ſo receive the crown of life.* And firſt, *let us not* ξενίζεσθαι, as S. Peter ſpeaketh, *think it ſtrange*, or be amazed at *the fiery trial*; not be diſmayed when we ſee that befall the Church which befalleth all the Kingdoms and Common-wealths in the world, when we ſee *the face* of the Church *gather blackneſs*, and not ſhine in that beauty, in which formerly we beheld her. For what ſtrange thing is it that Iſhmael ſhould mock Iſaac? The Church ſo far as ſhe is viſible, in reſpect of her viſibility and outward form, is as ſubject to change as any other thing that is ſeen, as thoſe things which we uſe to ſay are but the balls of Fortune to play with.
2 Cor 4. 18. For *thoſe things* of the Church *which are ſeen are but temporal*; *thoſe which*
1 Cor. 7. 31. *are eternal are not ſeen. The faſhion of this world paſſeth away*, ſaith S. Paul; and ſo doth the faſhion of the Church. And when the ſcene is changed, it cometh forth with another face, and ſpeaketh now like a ſervant who ſpake before like a Queen. In brief, the Church turned about on the wheel of change, is ſubject to the ſame ſtorms, to the ſame injuries, to the ſame craft and violence, which the Philoſopher ſaith, make that alteration in States, change them not into thoſe which may bear ſome faint reſemblance of them, but into that which is moſt unlike and contrary to them, ſetteth up that in their place, leaving them loſt, and labouring under the expectation of another change. Thus it is, and ever was, and ever ſhall be with the Church in re-
Gen. 3. 15. ſpect of outward profeſſion, which is the face of the Church, nor hath *the Seed of the woman* ſo *bruiſed the Serpents head*, but that he ſtill *biteth at the*
Exod. 17. *heel.* Behold the children of Iſrael in the wilderneſs, ſometimes, in ſtraits, anon in larger wayes; ſometimes fighting, ſometimes reſting, as at mount Sinai; ſometimes going forward, and ſometimes turning backward; ſometimes on the mountains, and ſometimes in the vallies; ſometimes in places of ſweetneſs; as Mithkah, and ſometimes in places of bitterneſs, as Marah. Behold them in a more ſettled condition, when their Church had Kings for her nurſing-fathers; how did Idolatry follow Religion at the heel, and ſupplant it? And of all their Kings how few of them were not Idolaters? How many profeſſours were there, when Elijah the great Prophet could ſee but one? And how can that have al-

wayes

wayes the ſame countenance which is under the powers and wills of mortal men, which change ſo oft, ſometimes in the ſame man, but are never long the ſame in many, amongſt whom one is ſo unlike the other that he will not ſuffer that to ſtand long which a former hand hath ſet up, but will model the Church as he pleaſe, and of thoſe who look upon it with an eye of diſtaſt will leave ſo few, and under ſuch a cloud, that they ſhall be ſcarce viſible? Nor to ſpeak of former times, of thoſe *ſeven golden Candelſticks* which are now removed out of their place, nor of Rev. 1. 12, 20.
thoſe many alterations in after-ages, but to come home to our ſelves; Our Reformed Religion cannot boaſt of many more years then make up the age of a Man. That ſix years light of the Goſpel in the dayes of Edward the Saint was ſoon overſpread and darkned with a cloud of blood in Queen Maries reign. Since when we have been willing to believe (for we made our boaſt of it) that it ſhined out in beauty to theſe preſent times, which have thought fit to reform the Reformation it ſelf. And now for the glory of it, for its Order and Diſcipline, which is the face of it, *πῦ ἐστιν*; where is it to be ſeen? We may ſay of it, as Job doth of frail Man, *It dieth, it waſteth, it giveth up the ghoſt, and where* Job 14. 10.
is it? Talk what we will of Perpetuity, of Viſibility, of outward Profeſſion, *quod cuiquam accidere poteſt, cuivis poteſt*; What we have ſeen done to one Church, may certainly be done to another, may be done to all. What was done in Aſia may be done in Europe, and if the Candleſtick be removed out of one, it may be removed out of any place. Nor is that Church which calleth her ſelf the Mother and Queen of the reſt ſecure from violence, but may be driven from her ſeat and pomp, though ſhe be bold to tell the world that *the gates of Hell ſhall not prevail againſt* Pſal. 125. 1.
her. Religion, it is true, *is as mount Sion, which cannot be moved, but ſtandeth faſt for ever.* No ſword, no power can divide me from it, nor force it out of my embraces. It hath its protection, its *ſalvam gardiam*, from Omnipotency. But the outward profeſſion of it, the form and manner in which we profeſs it, in a word, that face of the Church which is viſible, is as ſubject to change as all thoſe things are which are under the Moon. All I ſhall ſay is, Wonder not at it: for the Church of Chriſt is ſtill the ſame, the ſame in her nakedneſs and poverty that ſhe was in her cloth of wrought gold and all her embroyderie. Marvel not then: for ſuch Admiration is the child of Ignorance, an exhalation from the Fleſh, and hath more in it of Iſhmael then of Iſaac.

And that we may not marvel, let us in the next place have a right judgement in all things, and not ſet up the Church in our phanſy, and ſhape her out by the ſtate and pomp of this world, but *be transformed by* Rom. 12. 2.
the renewing of our minds. We muſt not make the world the Idea and platform of a Church. Monarchy is the beſt form of government, ſaith the Philoſopher; and therefore, ſay they at Rome, the fitteſt for the Church. Judges are ſet up to determin controverſies in the Commonwealth; and by this pattern they erect a Tribunal for a Judge in matters of faith. Temporall Felicity and Peace is the deſire of the whole earth; hence they have made it a note and mark of the Church of Chriſt; like the wanton Painter in Pliny, who drew the Picture of a Goddeſs in the ſhape and likeneſs of his Paramour, and thought that was beſt and fitteſt which he beſt liked. From hence it is, from our too much familiarity with the World, from our daily parleys with Vanity, from our wanton Hoſpitality and free reception of it into our thoughts, and the delight we take in ſuch a gueſt, that we are deceived, and loſe all the ſtrength of our judgment, and are not able to diſtinguiſh between Heaven and Earth, and diſcern that one differeth from the other in glory.

And

And being thus blinded, having this veil drawn before our face, we are very apt to take the Church and the World to be alike, *miſcere Deum & ſeculum*, to mingle God and the World together, and place our ſelves betwixt them, and ſo make Vanity it ſelf our companion in our way to happineſs. Therefore let us caſt down theſe bubbles of air blown up by the Fleſh, and in time of peace prepare for war, behold the glittering of the Sword and all its terrour, and then by the wiſdom which the Spirit teacheth, arm our ſelves againſt it, every man ſaying within himſelf, *This can but kill the body*, which is every day in killing it ſelf; living, and dying, building up it ſelf, which is next to ruine: but if I faint, I loſe my ſoul, which God breathed into me, and then made as immortal as himſelf; and whileſt I fly from the edge of the ſword, my backſliding carrieth me into the pit of deſtruction. Thus by familiar converſing with the blow before it fall, by ſetting Life againſt Death, and Eternity againſt a Moment, we may blunt its edge, and ſo conquer before we fight. This is our military Diſcipline, this is our Spiritual exerciſe, our Martyrdome before Martyrdome. This *bindeth the ſacrifice with cords to the horns of the altar*, and maketh it ready to be offered up. This prepareth us for war, that we may have peace; peace, before we fight (whileſt we reſt on the authority and command of our Emperour, and on his ſtrength; for we *may do all things in Chriſt that ſtrengtheneth us* and then peace, everlaſting peace, the reward and crown of victory. Every day to a Chriſtian Souldier is *dies præliaris*, a day of battell, in vvhich he maketh ſome aſſault or other, and gaineth advantage on the adverſary. For however the day may be fair, and no cloud appear, yet the ſentence is gone out, *All that will live godly in Chriſt Jeſus ſhall ſuffer perſecution.* What, ſhall all be torn on the rack, or bruiſed on the wheel? Shall all be ſacrificed? ſhall all be Martyrs? Yes, all ſhall be Martyrs, though many of them loſe not a drop of bloud. *Habet & pax ſuos Martyres*; There is a kind of Martyrdome in peace. For he that thus prepareth and fitteth himſelf, he that by an aſſiduous mortifying of himſelf (vvhich indeed is in ſome degree to deify himſelf) buildeth up in himſelf this firm reſolution to leave all, to ſuffer all for the name of Chriſt and the Goſpel, he ſuffereth before he ſuffereth, he ſuffereth though he never ſuffereth, there wanting nothing to complete it but an Iſhmael, but the Tyrant and the Executioner. He cannot but be willing to leave the world who is gone out of it already. *Be ye therefore ready*; *for in an hour when you think not, the Son of man*, the Captain of your ſalvation, may come, and put you into the liſts. Though the trumpet ſound not to battell, yet is it not peace. And if you ask me how you ſhall make ready and addreſs your ſelves, what preparation is required, I may ſay, It is no more then this, To love the truth which you profeſs, to make it your guide, your counſellour, your oracle, whileſt the light ſhineth upon your head; when that ſaith, *Go*, to go; and when it ſaith, *Do this*, to do it; γυμνάζειν τὴν ψυχὴν, *to exerciſe your ſouls unto godlineſs*, and ſo incorporate it, as it were, and make it conſubſtantiall vvith them, and leave imprinted therein an indeleble character thereof. For if you thus diſplay and manifeſt it in every action of your life, if you thus faſten it to your ſoul, and make it a part of it in time of peace, you vvill not then part with it at a blaſt, at the mock of an Iſhmael, or the breath of a Tyrant, vvhich is but in his noſtrills; you vvill not forſake it in time of temptation. Love, if it be true, is mighty in operation, *ſtronger then Death it ſelf*, and vvill meet and cope vvith him, though he cometh towards us on his *pale horſe*, vvith all his pomp and terrour. *Love*, ſaith a devout Writer, *is a Philoſopher, and can diſcover the nature and qualities, the*

In pace, labore, & incommodis bellum pati diſcunt, in armis deambulando, campum decurrendo, foſſam metiendo, &c. Tert. ad Mart. c. 3.

In militaris diſciplinæ ſinu & tutela ſerenus beatæ pacis ſtatus acquieſcit, Val. Max. l. 7. c. 3.

2 Tim. 3 12.

Mat. 24. 44.

Bellum ſtatus eſt nomen, qui poteſt etiam eſſe cum operationes ejus non exſerit, Grot. De Jure belli & pacis.

1 Tim. 4 7.

Τοῖς ὑπομνήμασι ὁμοιοῦται ἡ ψυχὴ, ἃ πρὸς ἀεὶ παρεχόμενα τυποῦται, καὶ πρὸς ταῦτα ὁμοιοῦται. Basil. de Humil

Rev 6 8.

Mieremb. De Arte volunt.

the malignity and weakneſs of thoſe evils which are ſet up to ſhake our conſtancy, and ſtrike us from that rock on which we are founded. Who is a God like unto our God? ſaith David. What can be like to that we love? what can be equal to it? If our hearts be ſet on the Truth, to it the whole World is not worth a thought, nor can that ſhop of vanities ſhew forth any thing that can ſhake a ſoul, or make the paſſions turbulent and unruly, that can draw a tear, or force a ſmile, that can deject the ſoul with ſorrow, or make it mad with joy, that can raiſe an Anger, or ſtrike a Fear, or ſet a Deſire on the wing: Every object is dull and dead, and hath nothing of temptation in it. For to love the Truth is all in all, and it beſpeaketh the World as S. Paul did the Grave, *Where is thy victory? Nor height, nor depth can ſeparate us from that we love.* Love is a Sophiſter, able to anſwer every argument, wave every ſubtilty, and defeat the Devils πάμαλα, his *wiles* and *crafty enterprizes*. Nay, Love is a Magician, and can conjure down all the terrours and noyſe of Perſecution, which are thoſe evil Spirits that amaze and cow us. Love can rowſe and quicken our drooping and fainting ſpirits, and *ſtrengthen the moſt feeble knees and the hands that hang down.* If we love the Truth, if Truth be the antecedent, the conſequent is moſt natural and neceſſary, and it cannot but follow, That therefore we will, when there is reaſon, lay down our lives for it. For again, what is ſaid of Faith, is true of Love; It purifieth the conſcience: and when that is clean and pure, the ſoul is in perfect health, chearful and active, full of courage either to do or ſuffer, ready for that diſgrace which bringeth honour, for that ſmart which begetteth joy, for that wound which ſhall heal, for that death which is a gate opened to eternity, ready to go out and joyn with that peace which a good conſcience (which is her *Angelus cuſtos*, her Angel to keep her in all her wayes) hath ſealed and aſſured unto her. A good conſcience is the foundation of that bliſs which the noble army of Martyrs now enjoy. But if in our whole courſe we have not hearkened to her voice when ſhe bid us do this, but have done the contrary, if in our ruff and jollity we have thus ſlighted and baffled her, it is not probable that we ſhall ſuffer for her ſake, but we ſhall willingly, nay, haſtily, throw her off and renounce her, when to part with her is to eſcape the evil that we moſt fear, and avoid the blow that is coming towards us. We ſhall ſoon let go that which we hold but for faſhions ſake, which we fight againſt while we defend it, and which we tread under foot even then when we exalt it; which hath no more credit with us then what our parents, our education, the voice of the people, and the multitude of profeſſours have even forced upon us? If the Truth have no more power over us, if we have no more love for the Truth but this which hath nothing but the name of Love, and is indeed the contrary; if we bleſs it with our tongue, and fight againſt it with our luſts; if at once we embrace and ſtifle it; then we are Iſhmaels, and not Iſaacs. And can an Iſhmael in the twinkling of an eye be made an Iſaac? I will not ſay it is impoſſible; but it carrieth but little ſhew of probability: and if it be ever done, it is not to be brought *in cenſum ordinariorum*, it falleth not out in the ordinary courſe that is ſet, but is to be looked upon as a miracle, which is not wrought every day, but at certain times, and upon ſome important occaſion, and to ſome eſpecial end. For it is very rare and unuſual that Conſcience ſhould be quiet and ſilent ſo long, and then on the ſudden be as the mighty voice of God; that it ſhould lie hid ſo long, and then come forth and work a miracle. *Keep faith*, ſaith S. Paul, *and a good conſcience, which ſome having put away, concerning faith have made ſhip-wrack.* Faith will be loſt in the wayes and floods of this preſent world, if a good Conſcience be not

Nullum ſpectac lum ſine concuſſione ſpiritus, Tert. de Spect. c. 15.

1 Cor. 15. 55. Rom. 8. 35 --39

Heb. 12. 12.

1 Tim. 1. 19.

not kept. If then thou wilt ſtand up againſt Iſhmael, be ſure to be an Iſaac, a child of promiſe and an heir to the faith of Abraham. If thou wilt be ſecure from the fleſh be renewed in the ſpirit. If thou wilt be fit to take up the croſs firſt crucifie thy ſelf, thy luſts and affections. This is all the preparation that is required, which every one *that is born after the ſpirit* doth make. And there needeth no more: For he that is thus fitted to *follow Chriſt in the regeneration* againſt the Iſhmaelites of this world, is well qualified, and will not be afraid, to *meet him in the clouds and in the air*, when he ſhall come in terrour to judge both the quick and the dead.

Gen 21.14. And now to conclude; *What ſaith the Scripture? Caſt out the bond woman and her ſon: for the ſon of the bond woman ſhall not inherit with the ſon of the free-woman.* It is true, Iſhmael was caſt out *into the wilderneſs of Beerſheba:* And the Jew is caſt out, *ejectus*, ſaith Tertullian, *cœli & ſoli extorris*, caſt out of Jeruſalem, ſcattered and diſperſed over the face of the earth, and made a proverb of obſtinate Impietiy; ſo that when we call a man *a Jew, putamus ſufficere convitium*, we think we have railed loud enough. But now how ſhall the Church *caſt out* thoſe of her own bowels, of her houſe and family? And ſuch enemies ſhe may have, which hang upon her breaſts, called by the ſame Word, ſealed with the ſame Sacraments, and challenging a part in the ſame common ſalvation. *To caſt out* is an act of violence; and the true Church evermore hath the ſuffering part: But yet ſhe may *caſt them out*, and that with violence, but then it is with the ſame *violence* we *take the kingdome of heaven*, a violence upon our ſelves. 1. By laying our ſelves proſtrate, by the vehemency of our devotion, by our frequent prayers that God would either melt their hearts or ſhorten their hands; either bring them into the right way, or ſtrike off their chariot wheels. For *this kind of ſpirit*, theſe malignant ſpirits, *cannot be caſt out but by prayer and faſting*, which is energetical and prevalent, δυναμίν τινα, ſaith Euſebius, *a moſt invincible and irreſiſtible thing*, placing us under the wing of God, far above all principalities and powers, above all the flatteries and terrours of the world, there with Stephen pleading for Saul the perſecutour till he become Paul the Apoſtle; which is in effect to *caſt out* the Perſecution it ſelf. 2. By our patience and long-ſuffering. Patience worketh more miracles then Power. It giveth us thoſe goods which our enemies take from us, it maketh Diſhonour glorious, it dulleth the edge of the ſword, it cooleth the flames of fire, it wearieth cruelty, ſhameth the Devil, and like a wiſe Captain turneth the ordnance upon the face of the enemy. It is the proper effect of Faith: for if we believe him who hath told us our condition, what will we not ſuffer for his ſake? And it is omnipotent: by the virtue of this S. Paul profeſſeth he could do and ſuffer all things. It may ſeem ſtrange indeed that a mortal and frail man ſhould be omnipotent, and do all things; yet it is moſt evidently true, ſo true that we cannot deny it unleſs we deny the faith. To ſit ſtill and do nothing, to poſſeſs our ſouls with patience, and to ſuffer all things, is *to caſt out the bond woman and her ſon.* 3. We caſt them out by our innocency of life, and ſincerity of converſation. Thus we ſhall not onely *caſt them out*, but perſecute them, as righteous Lot did the men of Sodom. This is to keep our ſelves to mount Sion, to that *Jeruſalem which is above*, to defend our priority, our primogeniture, our inheritance; this is *to be born after the ſpirit.* There is, ſaith Auguſtine, *juſta perſecutio*, a juſt and praiſeworthy perſecution. For Iſaac *to be heir* was a perſecution to Iſhmael. For the Church to be *built upon the foundation of the Apoſtles, Chriſt being the head corner-ſtone*, was a perſecution

Adver. Judæos, c. 13. Apolog 21.

Matth. 11.12.

Matth. 17 21.

Rom. 5 3.

Philip. 4.13.

Hom. 8.10.

ſecution to the Jews : for no ſooner had Paul mentioned *his ſending to the Gentiles*, but *they fling off their clothes, and fling duſt into the air, and cry, Away with ſuch a fellow from the earth.* And nothing more odious to a Jew at this day then a Chriſtian. The holy and ſtrict converſation of the juſt is a perſecution to the wicked. *Caſtigat, qui diſſentit*; He that walketh not by our rule, but draweth out his religion by another, is as a thorn in our eyes and a whip in our ſides, and doth not inſtruct but control and puniſh us. Do they not ſpeak it in plain words? *He is contrary to our doings, it grieveth and vexeth us to look upon him.* He will not dig with us in the mine for wealth; he will not wallow with us in pleaſure, nor climb with us to honour. He will *not caſt in his Lot with us*, to help to advance our purpoſes to their end. And let us thus perſecute them, with our ſilence, with our patience, with our innocency, even perſecute thoſe Iſhmaelites, no other way but this, by being Iſaacs. 4. Laſtly, we may *caſt* them *out* by *caſting our burden on the Lord*, by putting our cauſe into his hands who beſt can plead it, by citing our Perſecutours before his tribunal who is the righteous Judge. If we thus caſt it upon him, we need no other umpire, no other revenger. If it be a loſs, he can reſtore it; if an injury, he can return it; if grief, he can heal it; if diſgrace, he can wipe it off : And he will certainly do it, if we ſo caſt it upon him as to truſt in him alone; The full perſwaſion of God's Power being that which *awaketh* him *as one out of ſleep*, putteth him to clothe himſelf with his Majeſty, ſetteth this power a working to bring mighty things to paſs, and make himſelf glorious by the delivery of his people.

Acts 22. 21, 22, 23.

Judæorum Synagogæ fontes perſecutionum, Tertul. Scorp. c. 10.

Wiſd. 2. 12.

Pſal 55. 22.

To ſhut up all, and conclude; Thus if we *caſt our burden upon him*, thus if we *look up to the Hills from whence cometh our Salvation*, we ſhall alſo ἀναβλέψαι, *look up, and lift up our heads*, behave our ſelves as if all things did go as we would have them; *look up, and lift up our heads*, as herbs peep out of the earth when the Sun cometh near them, and birds ſing when the Spring is near, ſo *look up*, as if *our redemption*, our Spring, *were near*. Thus if we importune God by our prayers, wait on him by our patience, walk before him when the tempeſt is loudeſt in the ſincerity and uprightneſs of our hearts, and put our cauſe into his hands, if there be any Iſhmael to perſecute us, any enemies to trouble us, he will *caſt* them *out*, either ſo melt and transform them that they ſhall not trouble us, or, if they do, they ſhall rather advantage then hurt us, rather improve our devotion then cool and abate it, rather increaſe our patience then weaken it, raiſe our ſincerity rather then ſink it, rather ſettle and confirm our confidence then ſhake it; in a word, he will ſo *caſt* them *out* as to teach us to do it, that we may ſo uſe them as we are taught to uſe *the unrighteous Mammon*, to *caſt* them *out* by *making* them *friends*, even ſuch *friends* as *may receive us into everlaſting habitations*. Which God grant for his Son JESUS CHRISTS ſake, &c.

Luk 21 28.

Luk. 16. 9.

The Eighth
SERMON.

PART I.

1 THESS. IV. 11.

And that ye ſtudy to be quiet, and to do your own buſineſs, and to work with your own hands, as we commanded you.

v. 3. Eccleſ. 12. 13. Tertul. De orat.

THE ſum of Religion and Chriſtianity is to do the will of God. And *this is the will of God, even our ſanctification. This is the whole duty of man* : And we may ſay of it as the Father doth of the Lords Prayer, *Quantum ſubſtringitur verbis, tantum diffunditur ſenſibus*; Though it be contracted and compriſed in a word, yet it poureth forth it ſelf in a ſea of matter and ſenſe. For this Holineſs unto which God hath called us is but one virtue, but of a large extent and compaſs. Μία γὰρ, ἀλλ' εἰς πολλὰ σχίζεται, It is but one virtue, but is divided into many, and ſtandeth as Queen in the midſt of the circle and crown of all the Graces, and claimeth an intereſt in them all; hath Patience to wait on her, Compaſſion to reach out her hand, Longanimity to ſuſtain, and this ἡσυχία, *Placability of mind*, and *Contentation in our own portion and lot*, to uphold her and keep her in an equal poyſe and temper, ever like unto her ſelf, that we may be holy in our Faith, and holy in our Converſation with men, without which, though our Faith could remove mountains, yet we were not holy. *Tot ramos porrigit tot venas diffundit*; So rich is the ſubſtance of Holineſs, ſo many branches doth ſhe reach forth, ſo many veins doth ſhe ſpread into. And indeed all thoſe virtues which commend us to God are as the branches and veins, and Holineſs as the blood and juice to make them live. I do not intend to compare them one with the other, becauſe all are neceſſary, and the neglect of any one doth fruſtrate all the reſt. And the Wiſe-man hath forbid us to ask *why this is better then that*; for every one of them in his due time and place is neceſſary. It hath been the great miſtake and fault of thoſe who profeſs Chriſtianity, to ſhrink up its veins and lop off its branches, contenting themſelves with a partial Holineſs. Some have placed it in a ſigh or ſad look, and called it *Repentance*; others in the tongue and hand, and called it *Zeal*; others in the heart, in a good intention, and called it *Piety* : Others have made it *verbum abbreviatum*, a ſhort word indeed, and called it *Faith*. Few have been ſolicitous and careful to preſerve it *in integritate tota & ſolida*, ſolid and entire, but vaunt and boaſt themſelves as great poſicients in Holineſs, and yet never *ſtudy to be quiet*; have little peace with others yet are at peace with themſelves; are very religious, and very profane;

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are very religious, and very turbulent; have the tongues of Angels, but no *hand* at all *to do their own busineſs, and to work* in their calling. And therefore we may obſerve that the Apoſtle in every Epiſtle almoſt taketh pains to give a full and exact enumeration of every duty of our lives, *that the man of God may be perfect to every good work.* He teacheth us not one- 2 Tim. 3. 17.
ly thoſe domeſtick and immanent virtues (if I may ſo call them) which are advantageous to our ſelves alone, as Faith, and Hope, and the like, which juſtifie that perſon onely in whom they dwell; but emanant, publick and homiletical, virtues of common converſation, which are for the edification and good of others, as Patience, Meekneſs, Liberality, and Love of quietneſs and peace. My Faith ſaveth none but my ſelf; my Hope cannot raiſe my brother from deſpair; yet my *Faith* is *holy*, ſaith Jude 20.
S. Jude, and my Hope is a branch and vein of Holineſs, and iſſueth from it. But my Patience, my Meekneſs, my Bounty, my Love and Study of quietneſs and peace, *ſibi parciores, foris totæ ſunt*, exerciſe their act and Ambroſ.
empty themſelves on others. Theſe link and unite men together in the bond of Love, in which they are one, and move together as one, build up one anothers Faith, cheriſh one anothers Hope, pardon one anothers injuries, bear one anothers burden, and ſo in this bond, in this mutual and reciprocal diſcharge of all the duties and offices of holineſs, are carried together to the ſame place of reſt. So that to Holineſs of life more is required then to believe, or hope, or pour forth our ſouls, or rather our words, before God. It is true, *this is the will of God:* but we muſt *go* farther, even *to perfection*, and *love the brethren*, and *ſtudy to be quiet*; for this alſo *is the will of God*, and *our ſanctification*. What is a Sigh, if my Murmuring drown it? What is my Devotion, If my Impatience diſturb it? What is my Faith, if my Malice make me worſe then an infidel? What are my Prayers, if the Spirit of Unquietneſs ſcatter them? Will we indeed pleaſe God, and walk as we ought? We muſt then, as S. Peter exhorteth, *adde to our faith virtue, to our virtue knowledge, to knowledge* 2 Pet. 1. 5, &c.
temperance, to temperance patience, to patience godlineſs, to godlineſs brotherly kindneſs, and to brotherly kindneſs love; or, as S. Paul here commandeth not onely *abſtain from fornication*, from thoſe vices which the worſt of men are ready to fling a ſtone at, but thoſe gallant and heroick vices which ſhew themſelves openly before the Sun and the people, who look favourably and friendly on them, and cry them up for zeal and religion, even from all animoſity and turbulent behaviour; we muſt φιλοτιμῶσθαι ἡσυχάζειν *ſtudy to be quiet*, and *be ambitious* of it. Thus our Apoſtle beſpeaketh the Theſſalonians, *We beſeech you, brethren, that ye increaſe more and more*; and in the words of my Text, *that ye ſtudy to be quiet, and do your own buſineſs, and work with your own hands, as we commanded you.*

In which words, firſt a Duty is propoſed, *Study to be quiet*: Secondly, the Means promoting this duty are preſcribed, *cauſæ producentes* and *conſervantes*, the cauſes which bring it forward and hold it up, laid down; 1. τὰ ἴδια πράσσειν, *to do your own buſineſs*; 2. *work with your own hands.* The former ſhutteth out περιεργίαν, all *pragmatical curioſity*, and *ſtretching beyond our line* and that compaſs wherein God hath bound and circumſcribed us; the later ἀργίαν, all *unactiveneſs* and *ſupine negligence* in our own place and ſtation. The third and laſt part makes this a neceſſary Study, and bringeth it under command; you muſt do it, *as I commanded you.*

Or becauſe *to be quiet* is here propoſed as matter of *ſtudy*, we will conſider, 2. the Object, or thing it ſelf in which our *ſtudy* muſt be ſeen, and it is ἡσυχάζειν, *a quiet and peaceable behaviour.* 2. the Act, which requireth the intention of our mind, thoughtfulneſs and a diligent luctation and contention with our ſelves; We muſt *make it our ſtudy*, φιλοτιμῶσθαι, *be*

ambitious of it. 3. the Method we muſt uſe; We muſt *meddle with our own buſineſs, and work with our hands.* 4. the Warrant of this method, *I have commanded it.* And of theſe we ſhall ſpeak in their order.

Firſt, *to be quiet* is nothing elſe but to be peaceable, to keep our ſelves in an even and conſtant temper, to ſettle and compoſe our affections, that they carry us not in a violent and unwarranted motion againſt thoſe with whom we live, though they ſpeak what we are unwilling to hear, and do what we would not behold, though their thoughts be not as our thoughts, nor their wayes as our wayes, though they be contrary to us; 1 Cor. 12. 25. *that there be,* as S Paul ſpeaketh, *no ſchiſme in the body, but that the members may have the ſame care one of another*; that we do not ſtart out of the orb wherein we are fixt, and then ſet it on fire, becauſe we think it moveth diſorderly; but that we look on all with a charitable and Evangelical eye, not pale becauſe others are rich, not ſick for our neighbours vineyard, not ſullen becauſe others are chearful, not angry becauſe others are weak, not clouded with envy and malice becauſe others in ſome reſpects outſhine us, but, as S. Paul ſpeaketh, 1 Tim. 2. 2. *leading a quiet and peaceable life in all godlineſs and honeſty*; (for the Goſpel of Chriſt hath left us no other eye but that of Charity to look abroad with) that Col. 3. 15. *the peace of God rule in our hearts, to the which alſo we are called in one body*; βραβεύω, *ſit as judge*; for ſo the word ſignifieth, being in its native propriety ſpoken of the Judge in the Olympick games. *Let Peace rule in your hearts*; let it have this office; let it be the onely judge to ſet an end to all controverſies; Let it μεσιδεύειν, *ſtand in the midſt between two contrary ſides, and draw them together and make them one, be a mediatour* between the offenſe that is given and the ſmart that is felt, command our Patience againſt the injury, awaken it to conquer and annihilate the other, and ſo bury it in oblivion for ever.

That we may better underſtand, we muſt ſever Peace from that which is like it. For Likeneſs is the mother of Errour. Hence it is that there be ſo many lovers of Peace, and ſo little of it in the world; Hence it is that, when Ambition and Covetouſneſs harraſs the earth, when there be *wars and rumours of wars,* when the *Kings of the earth riſe up,* when the people are as mad as the Sea when it rageth, when the world is on fire, yet there is not one that will be convinced, or perſwade himſelf, that he ever raiſed one ſpark to kindle it. It was a juſt and grave complaint of S. Hierom, *Non reddimus unicuique rei ſuum vocabulum*; We are guilty of a dangerous *miſnomer*, and do not give every thing its proper name. We think we *ſtudy quietneſs*, when we are moſt bent to war, and ready to beat up the drum. *Alii dominationem pacem appellant*; Some call Tyranny *Peace*, and nothing elſe; and think there is no peace unleſs every man underſtand and obey their beck, unleſs all hands ſubſcribe to their unwarrantable demands. Quiet they are and peaceable men, when like a tempeſt they drive down all before them. To him that tyrannizeth in the Common-wealth, he is Rebel that is not a paraſite; and to him that Lordeth it in the Church, he that boweth not to every decree of his, as if God himſelf had made it, is an Heretick, a Schiſmatick, an Anathema. Then it is peace, and not till then, when every look and word, every lye of theirs, is a law. Others call even Diſobedience it ſelf *peace*, and are never *quiet* but with their *Quod volumus ſanctum eſt*, but when they are let looſe to do what they pleaſe. They are *filii pacis*, the children of Peace, when they dig her bowels out, as the Donatiſts in S. Auguſtine, who were the greateſt peace-breakers in the world, yet had nothing ſo much in their mouthes as the ſweet name of Peace. And how is ſhe wounded by thoſe who ſtand up in her defence? We call that Peace

which

which hath nothing of it but the name, and that too but of our own giving; and eſteem our ſelves as quiet and peaceable men, when we are rather aſleep then ſettled, rather ſenſleſs and dead then delighting our ſelves in thoſe actions which are proper to us in that motion which tendeth to reſt; rather ſtill and ſilent then *quiet*; bound up as it were with a froſt till the next thaw, till the next fair weather, and opportunity as fair, and then we ſpread abroad, and run out beyond our limit and bounds; nor can we be conteined or kept in them. Again, others there be, ſuch as Tacitus ſpeaketh of, who are *ſolâ ſocordiâ innocentes*, who are very *quiet* and ſtill, and do little hurt, by reaſon of a dull and heavy diſpoſition, and therefore, ſaith Tully, *removent ſe à publicis negotiis*, ſtep aſide and remove themſelves out of the publick wayes, withdraw themſelves out of the company and almoſt out of the number of men; who do no harm becauſe they will do nothing; whoſe greateſt happineſs is *nihil agere*, *nihil eſſe*, to do nothing and to be nothing; whoſe ſouls are as heavy and unactive as thoſe lumps of fleſh their bodies, and ſo raiſe no thoughts but ſuch as lye level with their preſent condition, and reach not ſo high as to take in the publick intereſt; who know not what to think, and ſo care not how unevenly or diſorderly the courſe of things is carried along, ſo it be not long of them, being as much afraid of action as others are weary and ſick of reſt, as unwilling to put forth a hand to ſupport a ſhaking and falling Common-wealth as others are active and nimble to pull it down. Nay ſome there are of ſo tender and ſoft diſpoſition, *ut non poſſint in caput alterius nè teſtimonium dicere*, as the Oratour obſerveth in Seneca's Controverſies, that they cannot be brought to bear witneſs to that truth which may endanger the life of any man; ſo heartleſs, that they cannot ſpeak the truth; having ſo much of the Woman and the Coward, that they know not how, but count it as a puniſhment, to be juſt and honeſt men. May we not take theſe now for *quiet* and peaceable men? No. Theſe are not *quiet*, for they never *ſtudied* it. And the Oratour will tell us, *Mores naturâ non conſtant*; There is more required to the compoſing of our manners, and the raiſing and fixing this virtue in our mind, then that which the hand and impreſſion of Nature left in us. Τὸ γὰρ ἐκ φύσεως ἀγαθὸν, ἀδόκιμον, ſaith Nazianzene; *For thoſe inbred diſpoſitions*, thoſe natural virtues, do not reach home. Who thanketh Fire for its heat, or Water for its moiſture, or Snow for being cold, or the Sun that it doth ſhine? And may we not truly ſay of theſe low and tender diſpoſitions, whom no diſorder can affect, no violence move, that they are *Lambs*, that is, have as much *quietneſs* as Nature inſtilled and put into them?

Honeſtum pacis nomen ſegnitio impoſuit, Tacit. de Turpiliano, *Annali.* 14.

Orat. 31.

Again, as there is ἐκ φύσεως ἡσυχία, *a natural quietneſs*, ſo there may be alſo ἐξ ἀνάγκης, *a conſtrained quietneſs*, wrought in us by neceſſity; the *quietneſs* of Eſau, which would laſt but till his fathers funeral; the *quietneſs* of an Ammonite under the ſaw or harrow; the *quietneſs* of Goliah when his head was off. And indeed this forced *quietneſs* is like that of a dead man, of whom we may ſay, *Quieſcit*, He is at reſt and quiet, becauſe he cannot move. Abſalom and Ahitophel, Theudas and Judas, Catiline and Cethegus, and all thoſe turbulent Bouteſeus which Hiſtory hath delivered to the hatred and deteſtation of poſterity, were as quiet before Opportunity and Hope ſet their ſpirits a working as now they are in their urns or graves. Much *quietneſs* the world hath yielded of this kind. Many men have been *quiet* againſt their wills, have ſtood ſtill becauſe they were bound hand and foot, or as little able to break forth into action as thoſe that are. Whileſt Authority was too ſtrong for them and held them in, they were as ſilent as the night; but when the reins

2 Sam. 12. 31.

were

were ſlacked, and the bit out of their mouthes, as raging as the Sea, and as loud as *the noiſe of many waters:* as Virgil deſcribeth his Horſe, *Stare loco neſcit*; they could not be quiet, they could not ſtand ſtill and keep their place; or, as Job charactereth out his, *they ſwallowed up the ground for rage and fierceneſs; they mockt at fear, and turned not back from the ſword*; like thoſe wild Horſes which ſet the world on fire, and threw Phaethon out of the chair: when they were weak and low, upon their knees tendring ſupplications, but when their ſtrength increaſed, reaching forth their demands on the point of their ſword. Theſe Pageants the world ſheweth every day; but this is not *to be quiet* in S. Pauls ſenſe. For *nemo pius qui pietatem cavet*, no man is good or quiet who cannot or dare not, for ſome danger that is near him and hangeth over his head, be otherwiſe. Ἐπαινῶμεν τὺς κατ' προαίρεσιν ἀγαθὺς, ſaith Baſil; *We commend thoſe men*, and call them good and quiet men, *who are ſo by choice and election*, and not by neceſſity. For as *he is not a Jew who is one outwardly*, ſo is not he a peaceable man who is ſo outwardly and for a time, *nor is that Quietneſs which is outward in the fleſh; but he is quiet who is ſo inwardly, and Quietneſs is that of the heart, in the ſpirit, whoſe praiſe is not of men but of God.* For if the love of Peace be in the heart, the lips will be ſealed, and the hands bound up for ever.

Georg. 3.

Job 39.22,24.

Rom. 2.28,29

So that *to be quiet* conſiſteth in a ſweet compoſure of mind, in a calm and contented converſation, in a mind ever equal and like unto it ſelf: And he is a *quiet* and peaceable man who is not moved when all things elſe are, who ſtandeth upon his own *baſis* when all about him is out of frame, when the world paſſeth by him, and inverteth its ſcene and changeth its faſhion every day, now ſhining anone lowring, now flattering and anone ſtriking, now gliding by us in a ſmooth and delightful ſtream, and anone raiſing up its billows againſt us; who in every change is ſtill the ſame; the ſame when the ſword hangeth over him, and when peace ſhadoweth him; the ſame when Riches increaſe, and when poverty cometh towards him as an armed man; the ſame when Religion flouriſheth, and when the Commonwealth hath nothing *præter obſeſſum Jovem & Camillos exules*, but God diſhonoured and good men oppreſſed; the ſame when the world runneth croſs to his deſires, and when he can ſay, *So, ſo; thus would I have it: cui in rebus novis nihil novum*; To whom nothing cometh as new and unexpected: Who ſtandeth as a rock, and keepeth his own place and ſtation; not ſwelling at an Errour, not angry with Contempt, not ſecure in Peace, not afraid of Perſecution, not ſhaken with Fear, not giddied with Suſpicion, not bowed down with Covetouſneſs, nor liſted above himſelf with Pride: Who walketh and is carried on in every motion by the ſame rule: In *cujus decretis nulla litura*, whoſe decrees and reſolutions admit no blot; who doth not blot out this daies quietneſs with to morrows turbulency, as Ariſtides ſpake of Pericles: Who is not unquiet or troubled for any rub or interpoſition, for any affront in his way. but keepeth himſelf in an even and conſtant courſe, as conſtant in his actions as his knowledge; as if you ſhould ask him a queſtion of Numbers, he will give you the ſame anſwer to day which he did yeſterday, or to morrow which he did to day and many years before: Who *by his patience poſſeſſeth his ſoul*, and will not yield or ſurrender it up to any temptation or provocation whatſoever, there to be ſwallowed up and loſt: Whom another mans evil doth not make evil, another mans riches do not make pale, another mans honour doth not degrade from himſelf, another mans noiſe doth not diſquiet, another mans riot doth not diſcompoſe, anothers mans fury doth not diſtract, another mans ſchiſme doth not divide from the Church: in a word, who changeth not colour with

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with the world, nor is altered with that confuſed variety and contradiction of ſo many humours of ſo many men, but applyeth himſelf to every one of them as a Phyſician to ſupple and cure, not to enrage them: This man is *quiet*, hath gained this ἡσυχία, this *quietneſs* of mind; this man cannot but be at peace with himſelf and all the world.

And to this Chriſtianity and the Religion we profeſs doth bind us. This is a plant which our heavenly Father alone doth plant in our hearts. Which, when it is planted, will ſhoot forth and grow up and raiſe it ſelf far above the Love of the world, above Covetouſneſs, and Envy, and Malice, and Fraud, which firſt diſquiet and rack that breaſt in which they are, and then breathe forth that venom which blaſteth the world, and troubleth and provoketh thoſe which are near us; ſometimes gnaſhing the teeth which eat and conſume us, ſometimes breathing forth hailſtones and coals of fire which fly back in our faces and deſtroy us, ſometimes laying of ſnares in which our ſelves are caught. For *Envy is the rottenneſs of the bones*, ſaith Solomon; and *Anger killeth the fooliſh*; and *Bread of deceit*, though it be *ſweet* at firſt, *yet it ſhall fill the mouth with gravel.* Prov. 14. 30. Job 5. 2. Prov. 20. 17. *Nemo non in ſeipſum priùs peccat*, ſaith Auguſtine; No man diſturbeth the peace of another, but he breaketh his own firſt: No man repineth at his brothers good, but he maketh it his own evil, and his Vice is his executioner: No man breatheth forth malice, but it echoeth back upon him: No man *goeth beyond his brother*, but hath outſtript himſelf. The Pſalmiſt telleth us that *evil ſhall hunt the violent man to deſtruction.* But when this plant, this *Peace*, is deeply rooted in us, it ſpreadeth its branches abroad over all, over all croſs events, over all injuries, over all errours and miſcarriages, over Envy, Malice, Deceit and Violence, and ſhadoweth them that they are not ſeen, or not ſeen in that horrour which may ſhake it; ſpreadeth it ſelf over the poor, and relieveth them; over the malicious, and melteth him; over the injurious man, and forgiveth him; over the violent man, and overcometh him by ſtanding the ſhock: keepeth it ſelf to its root, is fixt and faſtned there, and when the wind bloweth and the rain falleth, and all beat upon it, when the tempeſt is loudeſt, is ever the ſame, is *Peace* ſtill. And this is the work of the Goſpel, the ſum of all, the end of all that it teacheth, to work this *Quietneſs* in us that we may raiſe it up in others, that this Peace may beget and propogate it ſelf in thoſe who are enemies to it, that the Kid may feed with the Wolf, and the Lamb with the Leopard, ſo long as the Moon endureth; that there may be no deceit, no envy, no violence, no invaſion, no going out, no complaining in our ſtreets. This is the Evangelical virtue: This is peculiar and proper to the Goſpel and Chriſtian religion, proper in the higheſt and ſtricteſt degree of Propriety. Every good Chriſtian is a peaceable man, and every peaceable man is a good Chriſtian. *Look into your priſons*, ſaith Tertullian to perſecuting Heathens, *and you ſhall find no Chriſtians there; and if you do, it is not for murder, or theft, or cozenage, or breach of the peace; the cauſe for which they are bound and confined there is onely this, That they are Chriſtians.* This is that height of *Perfection* which the vanity of Philoſophy and *the weakneſs and unprofitableneſs of the Law* could not reach. Neither could the Jew bring any thing *ex horreis ſuis*, out of his granary, his ſtore or basket, nor the Philoſopher *è narthecio ſuo*, out of his box of oyntments, out of his book of preſcripts, which could ſupple a ſoul to this ἡσυχία, this *tranquility* and *quietneſs*, which might purge and ſublime and lift it up above the world and all the flattery and terrour that is in it. Humane Reaſon was too weak to diſcover the benefit, the pleaſure, the glory of it: Nor was it Pſal. 140. 11. Apolog. Hebr. 7. 18, 19.

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seen in its full beauty, till that Light came into the world which did improve and exalt and perfect our Reason. The Philosophers cryed down Anger, yet gave way to Revenge; laid an imputation upon the one, yet gave line and liberty to the other. Both Tully and Aristotle approve it as an act of Justice, The language of the Law was, *An eye for an eye, and a tooth for a tooth.* It was said to them of old, *Thou shalt love your neighbour, and hate your enemy:* but the return of the Gospel is *a blessing* for *a curse*, *love* for *hatred*, *a prayer* for *persecution.* Whatsoever the Law required, that doth the Gospel require, and much more, an Humility more bending, a Patience more constant, a Meekness more suffering, a Quietness more setled, because those heavenly promises (which the Philosopher never heard of) were more, and more clearly proposed in the Gospel then under the Law. For is not Eternity of bliss a stronger motive then the Basket, or Glory, or Temporal enjoyments? Is not Heaven more attractive then the Earth? Under the Law this Peace and *Quietness* was but a promise, a blessing in expectation; and in the School of Philosophers it was but a phansie; The Peace and Quietness they had was raised out of weak and failing principles, *de industria consultæ æquanimitatis, non de fiducia compertæ veritatis*, saith Tertullian, out of an industrious affected endurance of every evil that it might not be worse, out of a politick resolution to defeat the evil of its smart, but not out of conscience, or assurance of that truth which brought light and immortality to settle the mind, to collect and gather it within it self in the midst of all those provocations and allurements which might shew themselves to divide and distract it, but remain it self untoucht and unmoved, looking forward through all these vanishing shadows and apparitions, which either smile or threaten, to that glory which cannot be done away. This Christianity only can effect. This was the business of the Prince of Peace, who came into the world, but not with drum and colours, but with a rattle rather; not with noise, but *like rain on the mown grass*; not destroying his enemies, but making them his friends; not as a Cæsar or Alexander, but as an Angel and Embassadour of peace; not denouncing war, but proclaiming a Jubilee; with no sword but that of the Spirit: Who made good that prophesie of the Prophet, that *swords should be turned into plow shares, and spears into pruning hooks*; that all Bitterness and Malice of heart should be turned into the love and study of Modesty and Peace, that *every man should sit under his own vine, and under his own fig tree*, gather his own fruit, and not reach out his hand into another mans vineyard; not offer violence, nor fear it; not disturb his brothers peace, nor be jealous of his own; not trouble others, nor be afraid himself: that the Earth might be a temporal paradise, a type and representation of that which is eternal. For this Christ came into the world, and brought power enough with him to perform it, and put this power into our hands that we may make it good. And when he hath drawn out the method of it, when he hath taught us the art to do it, when there is nothing wanting but our will, the Propheſie is fulfilled. For it was never yet foretold by any Prophet that they should be quiet who made it their delight and study and the business of their whole life to trouble themselves and others. What could Christ in wisdome have done more then he hath done? He hath digged up Dissension at the very root. *Malè velle, malè dicere, malè cogitare ex æquo vetamur*, saith Tertullian; *To wish evil, to speak evil, to think evil, are alike forbidden* in the Gospel, which restaineth the Will, bindeth the Hand, bridleth the Tongue, fettereth the very Thoughts; commandeth us *to love an enemy*, to *surrender our coat to him who hath stript us of our cloak*, to return a

Exod. 21. 24. Matth. 5. 38, 42, &c.

De Anima, c. 1.

Tertull. cont. Judæos Psal. 72. 6.

Micah. 4. 3, 4.

blessing

bleſſing for a reproch, and to anoint his head with oyl who hath ſtruck us to the ground; which puniſheth not the ends only but even the beginnings of diſſenſion; which bringeth every part to its own place, the Fleſh under the Spirit, the Will under the law of Charity (which is the Peace of the Soul) the obedience of Faith under the eternal Law (which is our Peace with God;) the Servant under the Maſter, the Child under the Parent, the Subject under the Magiſtrate (which is the Peace of an Houſe, of a Commonwealth, of the World;) which maketh every part dwell together in unity, begetteth a parity in diſparity, raiſeth equality out of inequality, keepeth every wheel in its due motion, every man in his right place, is that Intelligence which moveth the leſſer ſphere of a Family, and the greater orb of a Commonwealth compoſedly and orderly; which is its Peace. For Peace and Quiet is the order and harmony of things. The Father calleth it *a Harp*; and it is never well ſet or tuned but by an Evangelical hand, which ſlacketh and letteth down the ſtring of our Self love to an Hatred of our ſelves, and windeth up the ſtring of our Love to our brother in an equal proportion to the Love of our ſelves. We muſt *hate our life in this world*; and we muſt *love our brother as our ſelves*. Nay it letteth it lower yet, even to our *enemies*; and the ſound of it muſt reach unto them. Talk what we will of Peace, if it be not tuned and touched by Charity, if it take not its riſe and ſpring from this Peace here, from the Peace of the Goſpel, it will be but *a dreadful ſound*, as Job ſpeaketh, either in the Soul, or in the Family, or in the Church, or in the Commonwealth. Joh. 12. 25. Matth. 22. 39. Job 15. 21.

This is the nature, the power, the virtue of the Chriſtian Law. This it doth even when it is not done: For if the Goſpel might take place, it would moſt certainly be done. That there is ſo much heat, ſo much diſtraction, ſo much bitterneſs amongſt Chriſtians; that *one Kingdome riſeth againſt another*, and almoſt every *Kingdome is divided in it ſelf*; that the Church is mouldered into Schiſmes and parcelled out into Conventicles, and every man almoſt is become a Church unto himſelf by a wilful ſeparation from the whole; that Chriſtians, whoſe mark and badge it was, by which they were known and diſtinguiſht from all the world, That they did *love one another*, That they would *dye for one another*, ſhould hate one another, revile one another, proſcribe one another, anathematize one another, and kill one another, and do that bloody office ſooner then a Turk or a Jew; that Chriſtendome ſhould thus be made a ſtage of war and a field of blood; is not from the Goſpel or Chriſtian religion. No; theſe winds blow not out of this treaſury, but rather out of the pit of Hell; from the ſwellings of Pride, which Chriſtianity beateth down; from Love of the world, which Chriſtianity conquereth; from Deſire of ſupremacy, which Chriſtianity ſtifleth; from Envy, whoſe evil eye Religion putteth out; from an hollow and deceitful Heart, which Chriſtianity breaketh; from thoſe evils which are the onely enemies the Prince of Peace, the Authour and Finiſher of the Goſpel, came to fight againſt and deſtroy. Look back upon the firſt Chriſtians, who had rather ſuffer the greateſt wrong then do the leaſt; who, when for their multitude they might have trod their enemies under their feet, yet yielded themſelves to their fury and rage; who did ſo outnumber them, that only to have withdrawn themſelves had been to have left their perſecutours in baniſhment, to wonder and lament their own paucity and ſolitude, yet bowed down their necks to their yoke, and delivered up their lives to their cruelty, and were more willing to reſt in their graves then to be unquiet: In them

that Propheſy of Micah was fulfilled; Their *ſwords were* indeed *turned into mattocks*, and *their ſpears into pruning-hooks*: for all the weapons they had were their Innocency and Patience. And thus it was for welnear four hundred years together. But look forward, and then ſee *blackneſs and darkneſs, noiſe and tempeſts*, even in the habitations of Peace; Chriſtians reviling and libelling one another, as in the Councel of Nice; Chriſtians kicking and treading one another under foot, as in the Councel of Epheſus; Chriſtians killing one another, as in the quarrel or ſchiſme of Damaſus and Urſicinus. And then let your eye paſs on through all the ages of the Church, and, if it can for dropping, look upon this laſt, and you will ſee that which will be as a thorn in your eye, and hear that which will make your ears tingle; ſee blood and war, tragedies and maſſacres, tumult and confuſion, Chriſtians defrauding, curſing, tormenting, robbing one another: You will ſee——But the time would fail me to tell you what you would ſee. But you would think that Chriſtendome were a wilderneſs, not a place where *the Leopard did lye down with the Kid*, or *the Wolf feed with the Lamb*; but where the Kid was turned into a Leopard, and the Lamb into a Wolf: You would think that either the Propheſie was falſe, or that Chriſt *the Prince of Peace* was not yet come in the fleſh. But as our Saviour ſaid to his Diſciples, when they were *affrighted*, and *ſuppoſed* him to be *a Spirit*, *Why are you troubled?* ſo, if you be troubled, you miſtake Chriſt, and think him to be what he is not. For for all theſe diſmal and horrid events, ſo contrary and ſo unproportioned to the promiſe of God, Chriſt is come in the fleſh, and the Propheſie is fulfilled. For all Chriſtians are peaceable men; and whoſoever is obedient to the Goſpel doth feel and can demonſtrate this power in himſelf. What though we *ſee violence and ſtrife* in the Church? yet the Church is the houſe of Peace. What though Appius be unchaſt? we cannot libel the Decemvirate. What though Judas be *a Son of perdition?* It was the Traytour, not the Apoſtle, which betrayed Chriſt. If there be controverſies, Religion doth not raiſe them; If there be ſchiſmes, Religion doth not make them; If there be war, Religion doth not beat up the drum; If there be buſie-bodies, Religion doth not imploy them; If there be incendiaries, Religion did not enrage them; If there be a fire in the Church, the Chriſtian did not kindle it, but the Ambitious man, the Mammoniſt, the Beaſt that calleth himſelf by that name. For Religion cannot do that which ſhe forbiddeth, cannot do that on earth which damneth to hell, cannot forward that deſign which is againſt her, cannot ſet up that which will pull her down; in brief, Religion, Chriſtian Religion, cannot but ſettle us, and make us *quiet* and peaceable, cannot but be it ſelf: For that which unſettleth us, and maketh us grievous to our ſelves and others, is not Chriſtian Religion. Religion is the greateſt preſerver of Peace that ever was, or that Wiſdome it ſelf could find out, and hath laid a fouler blemiſh on Diſcord and Diſſention then Philoſophy ever did when ſhe was moſt rigid and ſevere. She commandeth us *to pray for peace*; ſhe enjoyneth us *to follow peace with all men*; ſhe enjoyneth us to loſe our right for our peace; *motus alienæ naturæ pace noſtrâ cohibere*, as Hilary ſpeaketh, to place a peaceable diſpoſition as a bank or bulwork againſt the violence of anothers rage, by doing nothing to conquer him who is in arms, to charm the hiſſing Adder with ſilence; ſhe levelleth the hills, and raiſeth the valleys, and caſteth an aſpect upon all conditions of men, all qualities, all affections whatſoever, that they may be ſettled and compact, and at unity with themſelves and others. This was Chriſt's firſt gift, when he was born; and it was conveyed unto us in an Hallelujah, *Peace on earth*: And it was alſo δῶρον ἐξιτήριον, as Baſil calleth

Hebr. 12. 18.
Iſa. 11. 6.
Luk. 24. 37, 38
Pſal. 55. 9.
Pſal. 122. 6.
1 Tim. 2. 2.
Hebr. 12. 14.
Matth. 5. 38, &c.
Luke 2. 14.

eth it, his *laſt gift*, when he was to dye, *Peace I leave with you:* And, to conclude, this is it which S. *Paul* here commendeth to us as a Leſſon to be learnt of us: The word is φιλοπμᾶσθαι. We muſt *labour and ſtudy to be quiet.* John 14. 27.

There is nothing in the world which deſerveth true commendation but it muſt be wrought out with ſtudy and difficulty. Nor is the love of Peace and Quietneſs *obvia & illaborata virtus*, an obvious and eaſie virtue, which will grow up of it ſelf. Indeed good inclinations and diſpoſitions may ſeem to grow up in ſome men as the graſs and the flowers in the field, and to be as naturally in them as the evil. For Man, that is born to action, brought with him into the world thoſe practick principles which may direct him in his courſe. There is, ſaith Baſil, ἀδίδακτος ἐυσέβεια, *one part of Piety which we never learnt*, but brought with us as an impreſſion made in us by the hand of Nature it ſelf. And theſe natural and inbred diſpoſitions do not alwaies grow up as we do in ſtature, but ſometimes onely ſhew themſelves, and then ſoon diſappear, like the embryon or child that dieth in the womb; they live and dye, and never ſee the ſun: They bud and bloſſom in us, and bear this glory with them, for a while; but when they ſhould ripen, and bear that fruit which we hope to ſee and look on with delight, either through our neglect or the malignant aſpect of ill example they are nipt and withered and loſt, and there grow up worſe in their place, ſo unlike to their firſt ſhew and to thoſe hopes which we conceived, that we upbraid the end with the beginning, the harveſt with the ſpring, and wonder how that which in its putting forth was a flowr ſhould in its growth and culmination become a thiſtle, how that which was a Lamb in the morning ſhould be a Fox or Lyon before its evening, how theſe good diſpoſitions, like a fair Temple which is in raiſing, ſhould ſink and fall and be buried in the rubbiſh. But theſe diſpoſitions and good inclinations we look upon as upon promiſes, which may be kept or broke. Nor can we commend them farther then by our hopes, which are ſometimes anſwered but too oft deluded. Nor can we call them Virtues, becauſe they are not voluntary. That which is truly praiſeworthy, muſt fit us for Eternity, will not ſhoot forth of it ſelf, nor grow & flouriſh in its full beauty till the Soul and Mind of Man be well cultivated, be dreſt, manured and watered. It is a work of Time, and muſt be wrought out in us, by us, even againſt our ſelves, againſt the reluctancies of the Fleſh, againſt all ſolicitations and provocations which will beround and compaſs us in on every ſide. For elſe we ſhall not be long *quiet*, but uncertain and deſultorious, leap out of one humour into another, like thoſe whom we muſt ſtudy and deprehend, and ſo meet and apply our ſelves unto them in every mode and diſpoſition, or elſe they will vent and break forth, and trouble us; whom we cannot make our friends, unleſs we make our ſelves their paraſites. We are not what we ſhould be till we labour and ſtudy to be ſo. When we ſhake off our miſt, and ſhine, then our light is glorious. When we are fleſh, and make our ſelves ſpiritual, then we are active. When we quit our ſelves of *that leaden weight of our corrupt nature*, as Nazianzene calleth it, and are carried up by our Reaſon above all that may diſquiet us, or work us out of our ſelves to the moleſtation of others, then we are *quiet*, then we are a fit ſpectacle for God and Angels and men to look upon and delight in. We read indeed of *infuſed habits*; and the Schools have furniſhed us with many ſuch Concluſions, but they have not given us thoſe Premiſſes which may inforce them: they could not do it, becauſe neither Reaſon nor Revelation will afford them. But if they be infuſed, as they are infuſed into us, ſo they are not infuſed without us; they are poured not like water into a Ciſtern, but into living veſſels fitted and prepared for them. For if thoſe

Deorum virtus natura excellit, hominum autem induſtria; Cic. Top.

τῇ μολιβδίδι τῆς σαρκὸς. Orat. 31.

Habits were infuſed without us, I cannot ſee how they ſhould be loſt. If Wiſdome were thus infuſed into us, we could never erre: If Righteouſneſs were thus infuſed, the Will would ever look upon that Wiſdome, and never ſwerve or decline from it: If Sanctity were thus ſettled on the Affections, they could never rebel. The Underſtanding could never erre; for this Wiſdome would ever enlighten it: the Will could not be irregular; for this Righteouſneſs would ever bridle it: the Affections could not diſtract us; for they would ever be under command. For as they were given without us, ſo bringing with them an irreſiſtable and uncontrollable force, they would work without us: And we might ſit ſtill upon our bottoms, and fill our ſelves with vanity, in expectation of ſuch an infuſion, of ſuch a dew which would fall into us whether we will or no. And ſo Virtue would be an *Ancile*, as a buckler ſent down from heaven, which we never ſet a hand to: and we ſhould be worſe and worſe, upon this account that we ſhall better, and look upon Grace as Caligula did upon the Moon when ſhe was full and bright, and wonder ſhe doth not fall down out of her orb, and haſten to our embraces; and ſo we may be deceived, as he was, and ſhe may never come. No: it is moſt true, *Grace is ſufficient for us*; and it is as true, Grace is not ſufficient for us unleſs we cheriſh it. *Quietneſs* is the gift of God; but it is a conditional gift, which exacteth ſomething from him who muſt receive it. If we will *be quiet*, we muſt *ſtudy* to be ſo, that is, earneſtly and unfeignedly deſire it. And the earneſt deſire of any practical virtue is the *ſtudy* of it. When the Heart is prepared, the Will made conformable, then are we perfect Scholars in this art of converſation.

Suet. Caligula.

2 Cor. 12. 9.

And to this end we muſt firſt make it our meditation day and night, and fill our minds with it. This is like the conning of a part which we are to act, and will make us ready to perform it with a grace and *decorum*, and ſo receive a *Plaudite*, an *Euge*, from him who is our Peace. For Meditation is *αὔξησίς τις, a kind of augmentation and enlargement* of the object we look upon. By our continual ſurvey of the beauty of it, by fixing our thoughts upon it, by renewing that heat and fervour in us, by thinking of it, and by an aſſiduous reviving and ſtrengthning thoſe thoughts, we make it more viſible, more clear, more applyable then before; make that which written is but a dead letter, or ſpoken but a ſound, as the voyce of God himſelf, of force and energie to quicken and enliven us. It is like to thoſe Proſpectives which this latter Age hath found out, by which we diſcover Stars that were never ſeen, and in the brighteſt of them find ſpots that were never diſcerned. We hereby ſee the glory of Tranquillity, and the good it bringeth to our ſelves and others; what a heaven there is in Love and Peace, and what a hell and confuſion in Anger and Debate. We hereby find out the plague of our hearts, the Leproſie of our ſouls, which before appeared as a ſpot, as nothing. And this help we have by Meditation. For though it be moſt ſeen, as the Pilotes skill is, *cùm ſtridunt funes, & gemunt gubernacula*, in a rough and well-wrought ſea, in times of trouble and diſtraction, yet our ſtudy and deſire of it wanteth no opportunity of time or place, *& inter medios rerum actus invenit aliquid vacui*, in the midſt of our buſineſs and imployments findeth leiſure, and maketh its cloſet in the very ſtreets. Every day, every hour of our life we may contemplate it, and prepare our ſelves to be at peace with all men; that, when the tempeſt doth ariſe which may diſquiet us and throw us from our ſtation, we may be ready and able, if not to becalm and ſlumber it, yet to becalm our ſelves, and ſtand as quiet and upright as if no wind did blow. As the young man in Xenophon did *χειρονομῆν, exerciſe his limbs and fingers*, at home, and framed

Τὸ γὰρ μελετᾶν αὔξην τί ἐστι, *Ariſt. Rhet.* 3. c. 10

framed them to that geſture and elegancy of motion which might win the favour and commendations of thoſe who beheld him abroad, ſo may we enter into our cloſet and be ſtill, tell our ſelves what a bleſſing it is to be our ſelves, what a divine thing it is not to be moved; how like to God we are, when we ſee diſtaſtful objects, and are not changed; how meritorious and heroick a thing it is *to ſave our ſelves in the midſt of a froward generation.* Thus may we prepare and fix our hearts, think that God may lay us, as he did Job, on the dunghil, and reſolve to be patient; that we may live amongſt perverſe and froward men, and be ready to addulce and ſweeten them; amongſt thoſe *whoſe teeth are arrows*, and hold up our buckler; that *the heathen may rage and tumultuouſly aſſemble*, and comfort our ſelves that *God ſhall have them in deriſion*; that we may live in the midſt of *the enemies of peace*, and provide to keep it; ſuppoſe that ſuch a Lion as Nero, or ſome worſe beaſt, ſhould rore amongſt us, *commune with our ſelves, and be ſtill*, and fly to no other Sanctuary then our Tears and our Prayers.

And therefore in the next place we muſt not onely meditate and contemplate, but upon all occaſions put our meditation in practice. For Meditation may be but the motion and circulation of the Phanſie, the buſineſs, or rather the idleneſs, of ſuch men who ſend their thoughts abroad as boyes throw ſmooth ſtones upon the ſurface of the water, which are loſt in the making; which look and gaze on Virtue, and then fly aloft in the contemplation of it, but like thoſe birds of prey which firſt towr in the air, and then ſtoop at carrion. We muſt therefore ſecond our Meditation, and ratifie and make it good by practice, *faciendo diſcere*, con it more perfectly, by being not moved at the incurſion of any evil; learn to paſs by a petty injury, that we be not caſt down with a greater; *not be envious againſt evil-doers*, that we may be leſs troubled at what they do, not repine at the proſperity of evil men, that we may not be too far exalted with our own; by accuſtoming our ſelves to the ſuffering of this or that evil, proceed and grow up to that compoſedneſs that we may endure all; learn with a foil, that we may fight with a ſword, as Demoſthenes uſed to repeat his orations on the beach, that having ſtood the roaring of the Sea, he might be the leſs troubled at the noiſe and inſolencie of the people in the pleading-place.

And this *ſtudy* is no eaſie ſtudy. For *dedocendi priùs quàm docendi*; We muſt unlearn many things before we can be taught this. We muſt abandon our former principles, out of which we drew ſo many dangerous concluſions, before we can make any progreſs in this divine ſcience. We muſt pull down our former deſires before we can raiſe up new. In a word, we muſt empty our ſelves before we can *be quiet.*

And firſt we muſt caſt out Self-love, I mean, we muſt not love our ſelves ſo irregularly, ſo ridiculouſly, ſo perniciouſly, ſo mortally as we do. For there is no adamant, no milſtone, more unyielding to the ſtroke of the hammer then the Heart of man when once it is poſſeſt with the Love of it ſelf. Then every thing that flyeth croſſeth and troubleth us, every apparition is a monſter, every man is our enemy, every look is a threat, every word is a ſword, every whiſper is thunder. He that thus loveth himſelf cannot long be quiet with any man. Our bleſſed Apoſtle, where he telleth us, that in thoſe *perillous times which were to come there ſhould be* φίλαυτοι, *men lovers of themſelves*, that is, blind to themſelves, ignorant of themſelves, bringeth in a train after them, an Iliad of many evils that ſhould follow whileſt Self love led in the front; Firſt 2 Tim. 3. 1——4.

lovers

lovers of themſelves, and then *covetous, boaſters, proud, blaſphemers, diſobedient to parents, without natural affection, truce-breakers, falſe-accuſers, incontinent, fierce, deſpiſers of thoſe that are good, traitors, heady, high minded, lovers of pleaſures more then lovers of God:* And ſuch men can never be quiet.

Next, we muſt root out that *root of all evil*, Covetouſneſs, which will never ſuffer us to be quiet, is ever buſie abroad, ſeeking to *add houſe to houſe, and land to land*, to draw all unto it ſelf. *Nam & Avaritia amat unitatem*, ſaith Auguſtine: even Covetouſneſs is a lover of unity, and commandeth and driveth us from place to place, even through the world, till it collect all into one, and make it its own. But we muſt confine our deſires, and begin not to ſtand in need of Fortune. For if we let our deſires run out, they will be ever running, and never at an end, and throw down whatſoever is againſt them. When they are once let out and upon the wing, we ſpeak to every man which ſtandeth between us and the object they fly to as Joab did to Aſahel, *Turn thee aſide, or we will ſmite thee to the ground.* Covetouſneſs filleth the hills with robbers, the ſea with pirates, the Commonwealth with theeves and cheats and oppreſſours, raiſeth ſedition, tumults, wars. *Aurato Capitolio bella geſſimus*, ſaith the Oratour; Whileſt Rome was poor, peace was within her walls; but when the Capitol was gilded, rich and glorious, then war brake in. The Gods and Religion might be the pretenſe, but Covetouſneſs and Ambition beat up the drum.

Iſa. 5. 8.

2 Sam. 2. 22.

Sen: Controv.

And therefore we muſt in the next place pull back our Ambition, which is a buſie, troubleſome and vexatious evil, carrying us over our brothers necks to that pitch from whence we commonly fall and break our own, never quiet till then. And then we ſhall the more eaſily bind our Malice, which is ever lurking and prying for the prey; and bridle our Anger, which will never ſuffer us to be at quiet in our ſelves or with others, but will drive us from our ſelves, and put us in the poſture and motion of madmen, make us run out of our own houſe to burn our neighbours, and afflict our ſelves to trouble others. And laſt of all, we muſt empty our ſelves of all Suſpicion, Evil-ſurmizing and Diſcontent, which never want fuel to foment them, but feed on ſhadows, on whiſpers, on lyes, empty reports, and draw concluſions out of any, out of no premiſes at all; which call ſmall benefits injuries, and every frown a perſecution; which level us in our beſt eſtate, impoveriſh us in riches, raiſe a tempeſt in a calm, and ſtrike us on the ground when no evil breatheth in our coaſts; which have a miraculous power to turn a Rod into a Serpent, a creating power to work not good out of evil, but evil out of nothing; which are quick and apprehenſive, ſtrike at every gnat, and make it a camel to choak us; in brief, which are that worm that gnaweth us continually, which kindle a hell on earth, torment us in pleaſure, bruiſe us on profit, bind us in liberty, lay us on our bed and fright us with viſions and dreams and fearful apparitions; which turn a Seraglio into a priſon, a talent into a mite, and a mite into nothing, and whatſoever cometh near into a puniſhment, which is worſe then nothing. Theſe are the evil Spirits which torment and tear us, and fling us to the ground, and make us wallow and ſome. When we have diſpoſeſſed our ſelves of theſe, we ſhall ſit quietly and in our right minds; or, if we move, we ſhall move in our own ſphere and compaſs, which is a motion in our place. And ſuch a motion is reſt.

This is our ſpiritual exerciſe; and this we muſt *ſtudy*. This is the labour and work of our Faith; and we muſt practice it every day, and when we have practiced it, practice it again, repeat our leſſon over and over,

over, and be jealous of our ſelves that we are not yet perfect; as Petrarch counſelleth Students, *ſic philoſophari ut philoſophiam ament*, ſo *ſtudy to be quiet* that we may love it, love it as that which will purchaſe us the love of the God of Peace. If we take the proper ſignification of the word here, φιλοτιμεῖσθαι, our love muſt be of that nature that we muſt love it as that which will crown us with glory, we muſt *be ambitious* of it. And how do ambitious men ſtretch and rack their wits? How do they ſtudy to attain firſt one degree of honour, then another, then the top of all, and then ſtudy again to be higher then the higheſt? For Ambition, though it begin with the end, yet is alwaies a beginning. And this is proper to it, that it never looketh back, or conſidereth how high it hath ſoared. It beginneth at one Kingdome, and then beginneth at another; and though it make way *ad cubile ſolis*, to the end of the world, yet it doth but begin there. Thus ſhould we *be ambitious of quietneſs*, of a ſetled mind and a peaceable behaviour, which no mans height can ſink, no mans greatneſs can diminiſh, no mans anger can move, no mans malice can ſhake, no mans violence can diſorder; as others are of Honour, which they muſt win with fire and ſword; and ſo make up Nazianzens number, who telleth us there Orat. 18. be three things which cannot be overcome or diſquieted, God, and an Angel, and a good Chriſtian. God is not troubled when he is angry, though for our ſakes he telleth us he is, even *preſſed as a cart under ſheaves*; Amos 2. 13. and it is our ſin, not wrath, that whetteth the ſword of the deſtroying Angel: And ſhall not we be ambitious to make up the third, to be like unto our heavenly Father, to be like unto the Angels in this? to *be quiet*, and keep the ſame temper and evenneſs, in the midſt of ſo many humours as men; to be the ſame, when others run ſeveral wayes, and all to trouble us; to be humble, when one ſcorneth us; to be meek, when another rageth; to be ſilent, when this man doth raile; not to be tranſported with what others do, but to ſtay at home with our ſelves, and be ſtill; when the world is out of order, not to pull it to pieces in ſeeking to ſettle it, not to enrage a fire by attempting to quench it; to eſtabliſh this order, this peace, this heaven within our ſelves, and *as much as in us lieth, keep it* Rom. 12. 18. *with all men*. This is truly Religion; not to hear, and talk, and fill the world with noiſe and confuſion; not to *exerciſe our ſelves in things too high* Pſal. 131. 1. *for us*; but to fight againſt our luſts, and trouble none but our ſelves; though this aged world is grown over-wiſe, and hath found out a way to divorce Religion from Honeſty and Peace. This is truly Chriſtianity, the command and practice of Chriſt, who would not be an Arbitrator between two brethren: *Who*, ſaith Chriſt, *hath made me a judge or divider* Luke 12. 14. *over you?* My buſineſs is to give you general precepts, which you muſt draw down to particular caſes, and not to put my hand to help to manage the affairs and buſineſs of particular men. He *came down* into the world *as rain into a fleece of wooll*, to beget us with his word, that we his children might move and walk in the world as he came down into it, that is, without noyſe. Laſtly, this is truly honourable; a mark which the Ambition of a Chriſtian ſhould flie to. For *it is an honour to ceaſe from ſtrife:* Prov. 20. 3. *Sedere quieſcere*, ſo it is rendred, to ſit ſtill and be quiet. *Poſſeſs your ſelves*, 1 Theſſ. 4. 4. ſaith S. Paul, *in ſanctification and honour*, in ſanctity, which is your honour, by which you honour and adorn the temple of the holy Ghoſt. We count it indeed an honour to make our tongues our own, and ſpeak what we liſt; to make our hands our own, and do what we pleaſe; to *purſue our* Pſal. 18. 37, 42. *enemies, and take them, and beat them as ſmall as the duſt before the wind*; we count it an honour to ſtand in the valley, and to touch the mountains till they ſmoke, to reach at that which is above us, and pull it down, to divide that which is united, to ſhake that which is eſtabliſht, to violate

that

that which ſhould not be toucht; we are ever moving and heaving upward to be more than we ſhould be, to be what we ſhould not be, vile and ignoble and dead in our own place, and never honourable (we think) till we have left it behind us, to gain us a name, though it be by firing a temple, or ſetting the world it ſelf in combuſtion. Thus honours are diſpenſed amongſt the children of men, amongſt the ſons of Belial; honou-
1 Kings 14.16. rable Schiſmaticks, deſcended from *Jeroboam the ſon of Nebat, who made*
Gen. 49.5. *Iſrael to ſin*; honourable Revengers, of the tribe of *Simeon and Levi*, thoſe *brethren in evil*; honourable Hypocrites, Phariſees, and the ſons of Pha-
Matth. 23.33. riſees, *a generation of vipers*; honourable Murderers, of their *Father the*
John 8. 44. *Devil*, who was ſo *from the beginning*; ambitious, humourous, covetous, diſcontent, forlorn and deſperate perſons,

Quóſque ſuæ rapiunt ſceleratæ in prælia cauſæ.

Theſe are the Grandees and the honourable perſons of this world. But in the Court and Heraldry of Heaven we find no ſuch Titles of Honour.
Jer. 22. 30. No; *Write theſe men deſolate, who ſhall not proſper*, though they do pro-
Rom. 1. 30, 31. ſper. Write them down *Haters of God, Deſpiteful, Proud, Boaſters, Inventers of evil things, Fools without underſtanding.* But the man who is *quiet* and peaceable, he is the honourable man, though he lye on a dunghil,
Job 30. 1. though *he ſit amongſt the dogs of the flock*; like unto the Angels, nay like
2 Cor. 3. 18. unto God, and holding reſemblance with him, *transformed from glory to glory*; the ſame, though the faſhion of the world change every day; Not ſtealing into honour, as thoſe great Thieves of the world, Alexander, and Hanibal, and Marius, and Sylla, *errore hominum*, by the error and miſtake of men, who call fools *Politicians*, and Madmen *valiant*; but *judicio Dei*, by the judgment and ſentence of God, himſelf made proprietary of it, being his Souldier, who hath fought againſt none but himſelf; being his Prieſt, who hath ſacrificed himſelf, all his luſts and deſires and animoſities; being his King too, who hath awed and commanded and governed himſelf in peace, and ſubdued every thing that might diſquiet either himſelf
Eſth. 6. 9, 11. or others, and ſo made *a Royal Prieſthood* unto the Lord. *Thus, thus ſhall*
Pſal. 149. 9. *it be done to the man whom the King of Kings will honour. This honour have all his Saints* in this life, and in the next everlaſting glory.
1 Theſſ. 4. 7. You ſee then, Brethren, your calling. You are *called to holineſs*, and you are called to *peace* and *quietneſs*. You ſee the *ſtudy* you are imployed in by the bleſſed Apoſtle, as a hard, ſo an honourable ſtudy. And in the wayes of Honour who would not move? We muſt therefore make one ſtep further, and learn the Method which is preſcribed, or the Means to keep us at peace with our ſelves and others. We muſt τὰ ἴδια πράσσειν, *do our own buſineſs, and labour with our hands, as he hath commanded.* But of this in the next.

The

The Ninth

SERMON.

PART II.

1 THESS. IV. 11.

And to do your own buſineſs, and to work with your own hands; as we commanded you.

OUr progreſs in our ſtudies and endeavours is commonly anſwerable to our method and to the rules we obſerve. If they be proper and connatural to the end we have ſet up, *omnia breviora fiunt*, our labour and pains are the leſs, and our profit and improvement the more. Every man would be *quiet* in his own place, and pretendeth he is ſo when he is buſie and tumultuous abroad. The Covetous man is in his place, when he *joyneth houſe to houſe, and layeth field to field, till there be no place.* The Ambitious is in his place, when he flyeth out of it, never at reſt, till he reach that height where he cannot reſt. The Revenger is in his place, when he is digging in the bowels of his brother. The Paraſite, the Calumniatour, the Tale-bearer, the Libeller, the Seditious, all deſire peace and *quietneſs*, when they move as a tempeſt, drive down all before them, and are at laſt loſt themſelves in the ruine which they make: The Flatterer is poyſoned with his own oyl, the Calumniatour is wounded with his own lye, and it returneth back upon him into his own bowels; the Tale-bearer is conſumed in the fire which he kindleth; The wit which the Libeller ſcattereth flyeth back upon him, and many times is writ in his forehead; the Seditious are oft ſtruck down with the noiſe which they make, they divide the Common-wealth, and are diſtracted themſelves: And though their craft or violence, their hypocriſie and perjury bring them home to that which their overdaring Hope firſt looked upon, yet there they find no reſt, but move uneaſily in the midſt of thoſe cares and fears, which came not near them when their thoughts were at home. For they have never more buſineſs to do then when they do not their own, neither have they their end when they have their end, becauſe they went not that way, nor trod thoſe paths, thoſe plain and eaſie paths, which did lead unto it.

Now there cannot be a truer Method in our *ſtudy* and endeavour *to be quiet* then this which our Apoſtle hath here laid down, and which 1 Cor. 7. 20. he calleth μένειν, *to abide, in our calling*, to abide there as in our own proper place and ſphere, as in our caſtle, as in our Sanctuary, where we are ſafe, ſafe from thoſe incurſions and affronts which will meet together

μένειν, *to abide patiently*, Grot.

gether and multiply about us to ſhake and diſturb us when we are out of it. The ſureſt way *to be quiet* is *to abide in our calling*, in that ſtate and condition in which the hand of Providence hath placed us, and not to be drawn out of it by the ſplendour or glory, the benefit and fairer appearance and ſhew of anothers man. *Not to ſwell*, 2 Cor. 12. 20. For when we ſwell, we ſvvell over and out of our place, and ſo nearer and nearer to danger, to that oppoſition which will beat againſt us to ſhrink us into our own meaſure and compaſs, and either in *ordinem redigere*, as the phraſe is, either drive us back to our own place, or leave us none to move in. Again, *not to ſtretch beyond our line*, 2 Cor. 10. 14. For God in confining us unto our calling hath given us as it were our meaſure, hath drawn out a line which we muſt not paſs. *Peccare eſt tanquam lineas tranſilire*, ſaith Tully. Every action of ours hath its limits and boundaries, and if we paſs them we ſin. If we ſtretch beyond theſe, if we break through our bounds, and are *buſie-bodies in other mens matters* ἀλλοτριεπίσκοποι, *alieni ſpeculatores*, as Tertullian rendreth it, we take off our eye and care from our own, and ſend them abroad as ſpyes and obſervers of that which concerneth us not, we hold our Viſitations and exerciſe our juriſdiction there where we have no power. Our Eye wandreth, our Ear is itching, our Tongue is walking through the earth, our Hand is reaching at every forbidden tree, our Feet are in every mans houſe, our Heart is the forge where we faſhion out every mans buſineſs but our own, a *Prætorium* or place of State where we appoint out every mans Commiſſion, ſet other men tasks, and neglect our own; and, as it is in the Proverb, *ædilitatem gerimus ſine populi ſuffragio*, we inveſt our ſelves with a power which was never given us, and uſurp authority which we were never voted to; and are neither quiet our ſelves, nor ſuffer others to be ſo. The Greeks call it πολυπραγμοσύνην, which Gellius confeſſeth he cannot render, no not obſcurely, in many words; Seneca, *inquietam inertium*, an unquiet and troubleſome ſloth, by which we run up and down, and never abide at one ſtay, but, like men which run in haſt to quench a fire, ſhoulder every one we meet, and tumble down our ſelves and others in the way, and ſo fall together. *Curioſus nemo eſt quin ſit malevolus*, ſaith he in Plautus: Curioſity is the breath of Malice, and is miſchievous. And Miſchief provoketh Wrath; and Injuſtice and Miſchief on the one ſide and Impatience and Wrath on the other meet and ſtrive and ſtruggle together, and in the contention either one or both are loſt. And therefore Plato telleth us, Τὰ ἑαυτῆ πράττειν, καὶ μὴ πολυπραγμονεῖν, δικαιοσύνη ἐστί, to meddle with our own matters, *and not to buſie our ſelves in other mens, is that which we call Juſtice; for by this we leave to every man that which is his untoucht, and preſerve to our ſelves that which is ours*; that is, we are juſt to others, and juſt to our ſelves; we do not trouble and diſadvantage other men in their ſtation, and defend our own. But when we fly out and paſs beyond our bounds, we are not what we ſhould be, but carry about with us a world of iniquity. Our thoughts are let looſe full of deſire, and are doubled upon us full of anxiety; and when we gain moſt, we are the greateſt loſers. We are injurious, falſe, deceitful; we are oppreſſours, thieves, murderers, uſurpers; we are all that in our ſelves which we condemn in others. For this is the ſeminary of all thoſe evils which are ſent forth as ſo many emiſſaries to break the peace of Church and Common-wealth. And therefore not onely Religion but Reaſon alſo, not onely Chriſtianity but even Nature it ſelf hath coped and bound us in from flying out, and hath deſigned to every man his proper buſineſs, that he may not ſtray nor wander abroad.

Partit. 16.

1 Pet. 4. 15.

Lib. 11. *Noct. Attic.* c. 16.

De Tranq. c. 12.

Sticho, act. 1. ſc. 3.

De Repub c 4

First,

First, Christianity is the greatest peace-maker, and keepeth every man to his own office; if *Ministery, to wait on his Ministery*; if *Teaching, to teach*; if Trading, to follow his Trade; if Government, to *rule with diligence*; if Service, to *be obedient with singleness of heart.* Every man hath his gift, and every man hath his measure and proportion. And, as it was in the *gathering of Manna, he that hath much hath nothing over, and he that hath little hath no lack*: Every mans place is the best: for there is no place either in Church or Common-wealth which is not honourable, and a great honour it is to serve God in any place. *One star differeth from another star in glory*; but in its proper sphere every Star shineth; but out of it, it is either a Mass or lump, or nothing. It is true indeed, *in Christ Jesus there is neither high nor low, neither rich nor poor*, no difference between the Noble and the Peasant, between *him that grindeth at the mill* and *him that sitteth on the throne*; because his spiritual graces are communicated *non homini, sed humano generi*, not to this man or that, to this calling or that, but to as many as will receive them, to all the world: And every man that is Christs servant is a Peer, a Priest, and a King. And when he shall come to judge both the quick and the dead, he will not pardon this man because he was a King, nor condemn that man because he was a begger: For neither was Dives put in hell because he was rich, nor Lazarus carried into Abraham's bosome because he was poor; neither was Nero lost because he was an Emperour, nor Paul saved because he was a tent-maker. But yet for all this he hath made up his Church and formed Common-wealths, not of Angels, but of Men, who live in the world, and so under order and government; and hath assigned every man his place and calling, which every man would keep and make good, every man would be quiet and in peace: the Church would be as Heaven it self, all glory and all harmony; and the Common-wealth would be a body compact within it self, & never fly in pieces, but last for ever, and flourish in it self, being subject to no injury but that of Time, or a greater and overpowerful forrein force. For that conceit of a designed Period, and a fatality hanging over every body Politique, which at last sinketh it down and burieth it in that ruine upon which another is raised, is generally believed in the world, but upon no convincing evidence, having neither Reason nor Revelation to raise it up to the credit of a positive truth. For, *That such a thing hath been done*, is no good Argument that *it shall ever be so.* Though God hath foretold the period and end of this or that Monarchy, yet the propheſie doth not reach unto all. And he himself hath given us rules and precepts to be a fense and hedge about every Common-wealth, which, if we did not pluck it up our selves, might secure and carry along the course of things even to their end, that is, to the end of the world. But this we talk of as we do of many other things, talk so long till we believe it, and rest on our bare gues and conjecture as on a Demonstration. But the truth is, we are our own fate and destiny, we draw out our thread, and cut it. We start out of our places, and divide our selves from one another; and then indeed, and not till then, Fate and Necessity lye heavy upon a Kingdome, and it cannot stand. Christianity bindeth us to *our own business*: And till we break loose, till some one or other step out of his place from it, there is peace; we are safe in our lesser vessels, and the ship of the Common-wealth rideth on with that smoothness and evenness which it hath from the consistencie of its parts in their own place. For though *all are one in Christ Jesus*, yet we cannot but see that there is a main difference between the inward qualification of his members and the outward administration and government of his Church. In the Kingdomes of the world, and so in

Rom. 12. 7. Eph. 6. 5. Exod. 16. 18. 1 Cor. 15. 41. Gal. 3. 28. Psal 49. 2. Exod. 11. 5. Gal. 3 28.

the Church visible, every man is not fit for every place. Some must teach, some govern, some learn and obey, some put their hand to the plough, some to this trade, some to that; onely ὁι χαρίεντες καὶ νῦν ἔχοντες, as
Polit l.6, c.5. Aristotle speaketh, those who are of more then ordinary wit and ability, must bear office in Church or Commonwealth. One is noble, another is ignoble; one is learned, another is ignorant; one is for the spade, another for the sword; one for the flail, or sheephook, another for the scepter. And such a disproportion, is necessary amongst men. For
Plin. Epist. *nihil æqualitate ipsâ inæqualius*; There is no greater inequality in the world then in a body politick where all the parts are equal. That Equality which commendeth and upholdeth a Commonwealth ariseth from the difference of its parts moving in their several measures and proportions, as Musick doth from discords. When every part answereth in its place, and raiseth it self no higher then that will bear; when the Magistrate speaketh by nothing but the Laws, and the Subject answereth by nothing but his obedience; when the greater shadow the less, and the less help to fortifie the greater, when every part doth its part, and every member its office, then there is an equality and an harmony, and we call it Peace. For if we move, and move chearfully, in our own sphere and calling, we shall not start forth to discompose and disorder the motion of others in theirs. If we fill our own place, we shall not leap over into anothers; our Desires will dwel at home, our Covetousness and Ambition die, our Malice cease, our Suspicion end, our Discontent vanish, or else be soon changed and spiritualized; our Desires will be levelled on Happiness, we shall *covet the best things*, be ambitious of Heaven, malice nothing but Malice, and destroy it, suspect nothing but our Suspicion, and be discontent with nothing but that we are discontent, and so in this be like unto God himself, have our centre in our selves, or rather make Peace our centre, that every motion may be drawn from it, that in the compass and circumference of our behaviour with others all our actions, as so many lines, may be drawn out and meet and be united in Peace,

And this is not onely enjoyned by Religion and the Gospel, but it is also the method of Nature it self, which hath so ordered it, that every thing in its own place is at quiet and rest, and no where else. The Earth moves not in its place: Water is not ponderous in its proper place; The Fire burneth not in its sphere, but out of it it hath *voracitatem toto mundo avidissimam*; saith Pliny, it spreadeth it self most violently, and devoureth every thing it meeteth with. Nay Poyson is not hurtful to
Epist. 81. those tempers that breed it. *Illud venenum quod serpentes in alienam perniciem proferunt, sine sud continent*, saith Seneca. The venome of the Scorpion doth not kill the Scorpion; and that poyson which serpents cast out with danger and hurt to others, they keep without any to themselves. And as it is in Nature, so is it in the Society of men. Our diligence in our own business is soveraign, and connatural to our estates and conditions, but most times poysonous abroad, and dangerous and fatal to our
2 Sam. 6.6,7. selves and others. When *Uzzah put forth his hand to hold up the Ark of God*, and keep it from falling, though his intention were good, yet *God struck him for his errour* and rashness in moving out of his place, and *struck him dead*, because he did not πράττειν τὰ ἴδια, *do his own business*.
2 Chron. 26. 16---21. When Uzziah invaded the Priests office, and would *burn incense*, and *Azariah the Priest told him, It pertaineth not to thee*, It is not *thy business*; even while *the censer* was yet *in his hand*, his sin was writ *in his forehead*, he was struck with *a leprosie*, and *cut off from the house of the Lord*. When Peter
Joh 21.21, 22. was busie to enquire concerning John, *What shall this man do?* our Saviour was ready with a sharp reply, *What is that to thee?* thy *business* is to *follow*

follow me. When Christians out of a wanton and irregular zeal did throw down Images, and were slain by the Heathen in the very fact, the Church censured them as Disturbers of the peace rather then Martyrs, and though they suffered death in defiance of Idolatry, yet allowed them no place in the Diptychs, in the Catalogue of those who laid down their lives for the Truth. Dathan and Abiram rise out of their place, and *the earth swalloweth them up.* Sheba is up, and *bloweth a Trumpet*, and *his head* flyeth over the wall. Absalom would up into the tribunal, which was none of his place, and was hanged in the Oak, which was fitter for him. And if any have risen out of their place (as we use to say) on the right side, and been fortunate villains, their purchase was not great, Honey mingled with Gall, Honour drugged with the Hatred and Curses of men, with Fears and Cares; with Gnawings within and Terrours without. All the content and pleasure they had by their great leap out of their place was but as musick to one stretcht out on the rack, or as that little light which is let in through the crack or flaw of a wall into him that lyeth fettered in a loathsome dungeon. And at last their wages was Death, eternal Death, and Howling for ever. Nay, when we are out of our place, and busie in that which concerneth us not, though what we do may be in it self lawful and most expedient to be done, yet we make that act a sin in us which is another mans duty, and so shipwrack at that point to which another was bound, perish in the doing of that which he shall perish for not doing. The best excuse that we can take up is, That we did *honestâ mente peccare*, That we did that which is evil (as we say) for the best, That we did sin and offend God with a good intention and pious mind. Which Gloss may be fitted to the greatest sin, and is the fairest chariot the Devil hath to carry us to hell. If we would be particular, the instances in this kind would be but too many. For such Agents the Enemy of the Truth hath alwayes had in all the ages of the Church, who have unseasonably disturbed the publick peace, and their own, whose business it was (and sure it could be none of their own) to teach Pastours to govern, and Divines how to preach; every day to make a new coat for the Church, to hammer and shape out a new form and discipline, as if nothing could be done well because they stood not by and had a hand in the doing it; and so make the Church not so fair, but certainly as changeable, as the Moon. One Sect disliketh this, and another that, and a third quarrelleth at them both; and every one of them, if their own phansie had been set up and establisht by another hand, would have kickt it down. For this humour is restless and endless, and for want of matter will at last feed on him that nourisheth it: As it was in that experiment of the Egyptians in Epiphanius, who filled a bag with serpents, and when afterwards they opened it, found that the greatest had eat up the rest, and half of it self. We may well say of them as Gregory the great doth, *Illos alienorum actuum sagax cogitatio devastat*; They so busie their thoughts upon other mens actions that they have none left for their own. Being sent abroad into the world, they leave a devastation, a wilderness, at home. They fly to every mark which is set up but that which their calling and Religion directeth them to aim at. Their whole life and imployment is to do other mens business, and sleep in their own. It is safe neither for Church nor Commonwealth that such busie-bodies should walk in matters so far above their sphere and compass, nor is it fit that Phaeton should sit too long in the chair. For if these turbulent and domineering spirits prevail, if the Mercy and Providence of God prevent it not, the whole course of nature will be set on fire, or else dislocated and perverted; the Foot shall stand where the hand doth; the Ear shall speak, the Tongue hear,

Numb. 16. 1---30. 2 Sam. 20. 1---22. 2 Sam. 15. &c.

hear, and the Foot ſee; all ſhall be Prophets, all Teachers; I might ſay, all ſhall be Kings, and I might add, all will be Athieſts.

If then we will *ſtudy* peace, or deſire *to be quiet* in our place, let Religion guide us, which hath drawn out to our hands the moſt exact method and moſt proportioned to that end. Or let us follow the method of Nature it ſelf. And in the courſe of Nature thus we ſet it. The Heavens are ſtretcht forth as a canopy to compaſs the Air; the Air moveth about the Earth; the Earth keepeth its centre, and is immoveable; *the Moon knoweth her ſeaſons, and the Sun his going down*; the Stars ſtart not from their ſpheres. Heavy bodies aſcend not, nor do the light go downwards, but all the parts of the Univerſe are tyed and linkt together by that law of Providence and Order, that they may ſubſiſt. And ſo it is both in Church and Commonwealth. We are not *in termino*, we cannot be quiet and reſt, but in our own place and function. What ſhould a Star do in the earth, or a Stone in the firmament? What ſhould an Inferiour ſtep into a Superiours ſeat, and ſet himſelf above thoſe *who are over him in the Lord*? This, I am ſure, is to be out of his place, where he cannot move but diſorderly. If men would but fill their own, they would have but little leiſure to ſtep into anothers mans place, or to be ſo much fools as to ſet their foot within their neighbours doors. The Hiſtorian hath obſerved that thoſe men who neglect their private affairs are ever very buſie in examining publick proceedings, well skill'd in every mans duty but their own. Who fitter to change the face of a Commonwealth then he that was ſo far indebted that he dared not to ſhew his own? who wanted ſo much that he might be worth nothing? Who more ready to ſhake and diſſolve a State then he that hath waſted his own with riotous living? Who will ſooner be a traytour then a bankrupt?

Pſal. 104 19.

Thucydides.

Julius Cæſar before the Civil war ſaid it of himſelf, *Quàm multis indigeo ut nihil habeam?*

I might here urge and preſs this duty which confineth every man to *his own buſinneſs*, 1 *à decoro*, from the Grace and Beſeemingneſs of it. For what garment can fit us better then our own? what buſineſs more natural to us then our own? what motion more graceful then our own? Our own place beſt becometh us, and we are ridiculous and monſtrous in any other. Apelles with an aul in his hand, or the Cobler with his pencil, Midas with aſſes ears, or an Aſs in purple, Nero with his fiddle, or a Fidler with a crown, Commodus making of Glaſſes, a good dancer, and a ſword-player, or a Glaſſ-man and a Dancer giving laws, a Tradeſman in the pulpit, or a Divine with the meteyard in his hand, the Lord in his ſervants frock, and the Servant on his footcloth, are objects of that nature that they command our finger and our ſmile, and the firſt and eaſieſt cenſure we paſs on them is our laughter, and it were happy for Commonwealths if they deſerved no worſe. But they are not onely ridiculous, but ominous and prodigious, and appear like comets, threatning and uſhering in ſome plague or war, ſome ſtrange alteration in Church or Commonwealth; Whereas our own place (be it what it will) doth not onely conſerve but become and adorn us, and our regular motion in it is a fair propheſie of peace to our ſelves and to all that are about us. And though it be the loweſt, we may be honourable in it; as Themiſtocles once ſaid, being choſen into a mean office, that he would ſo manage it as to make it of as great repute in Athens as the higheſt.

Commodus in his artifex, quæ ſtationis imperatoriæ non erant, &c. Æl. Lamprid.

2. *Ab utili*, from the Advantage it bringeth. *Quod enim decet ferè prodeſt*, ſaith Quintillian; For that which becometh us commonly doth alſo further and promote us. We uſually ſay, *Our plough goeth forward*; And when the plough goeth and is ours, when we ſow our own ſeed in our own ground, we have laid the foundation of a fair hope, and we ſeldome miſs of a rich and plenteous harveſt. When we venture out of our place, we venture

Inſtit. l 10 c. 1.

venture as at a Lottery, where we draw many Blanks before we have one Prize; and when that is drawn, it doth not countervail the fourtieth part of our venture; but the trumpet ſoundeth as at a triumph, and we leave behind us more then we carryed with us, and go away with the loſs: So it is when we move in another mans place, we move upon hopes, which moſt times deceive us. When we *do our own buſineſs*, we find no difficulty but in the buſineſs it ſelf, and no enemy but Negligence: But when we break our limits, and leap into other mens affairs, we meet with greater oppoſition: we meet with the Law, which is againſt us, and very often too ſtrong for us; we meet with thoſe who will be as violent to defend their ſtation as we are to trouble it: and if we chance to break through all theſe, yet when we have caſt up our accounts, and reckoned up the trouble we have undergone, the illegality and injuſtice of our proceedings, the deteſtation of all good men, and the vengeance which hangeth over us, with that benefit which we have reapt, we may put our advantage in our eyes, as they ſay, and drop it out.

3. Laſtly, *à neceſſario*, from the Neceſſity of doing it. I do not mean a *legal* and *cauſative* Neceſſity, as the Civilians ſpeak, a preciſe Neceſſity, which the Law and Honeſty lay upon us, but a Neceſſity in reſpect of the end, which is *to be quiet*, which we cannot attain to but by our motion in our own place. Other paths are ſtrange paths and heterogeneous to it; and the further we go in them, the further we are off, and meet with nothing but that which is diametrically oppoſed to it, Injuſtice, Hatred, the Curſe both of God and man, Goods which are of no value whilſt they are in our hands, and never eſtimable but in his whoſe they truly are, all ill materials to make a pillow to reſt on. In a word, in this our irregular motion we look towvard the riſing Sun, and travel towvards the Weſt; vve run from the ſhade into a tempeſt; vve ſeek for eaſe and reſt, and have thruſt our ſelves into the region of Noiſe and Thunder and Darkneſs. Ask thoſe boyſterous and contentious ſpirits which delight in war, ask the Tyrants of the earth, thoſe publick and priviledged Thieves, ask thoſe who wade to their unwarranted deſires through the fortunes and bloud of others, and ſee how they are filled with horrour and anxiety, how the riches which they ſo greedily deſired have eaten them up. Behold them afraid of their fortunes, of their friends, of themſelves, even fainting and panting on the pinnacle of State, ready to be blown down with every puff of wind, as buſie to ſecure their eſtate as they were to raiſe it, and yet forced to that unhappy prudence which muſt needs endanger it. Behold one ſlain by his friends, another by his ſons, a third by his ſervants, and ſome by their very ſouldiers, who helpt to raiſe them to this formidable height. Look over all the Tragedies which have been written, ſcarce any but of theſe.

Ad generum Cereris ſine cæde & vulnere pauci Juven. ſat. 10.
Deſcendunt.

Few of them have brought their gray hairs unbloudy to their grave. And if this be *to be quiet*, we may in time be induced to believe that Reſt and Peace may be found even in Hell it ſelf. This then is not the way. If we will reach home to the end, we muſt chooſe that path which leadeth unto it. This is not the Apoſtle's method; No, ſaith S. Paul; *We have* Rom. 12. 4.
many members in one body, and all members have not the ſame office. Having therefore different callings, and different gifts, and different places to move in, let every man wait upon and move in his own; for there he may be quiet, and no where elſe. Let the Lawyer plead, and the Divine preach; let the Husbandman plough the earth, and the Merchant

chant the ſea; let the Tradeſman follow his trade, let the Magiſtrate governe, and let all the people ſay, *Amen.* Let all men make good their place, and every man *do his own buſineſs*, and ſo rejoyce together in the publick order and peace. And as Cuiacius that famous Lawyer in France, when he was askt his opinion in points of Divinity was wont to give no other anſwer but this, *Nihil hoc ad edictum Prætoris*, This which you ask me hath no relation to the edict of the Prætor; ſo when any temptation ſhall take us, and invite and flatter us *ire in opus alienum*, to put our hands to another mans work, let us drive it back and vanquiſh it with this conſiderate reſolution, That it is not amongſt the τὰ ἴδια, that it is none of *our buſineſs*, no more pertaining to our calling then Divinity doth to the Edict of the Prætor. And then, as we confine our ſelves to our own calling, ſo let us be active and conſtant in our motion in it, and, as it followeth in the Apoſtles method, let us ſhake off Sloth, and *work with our hands.* Which is next to be conſidered.

Papyrius Maſſon in Elog. illuſt. Viror. in vita Cuiacii.

For indeed Idleneſs is the mother and nurſe of this pragmatical Curioſity. *Hæc mihi verecundiam & virtutis modum deturbavit*, ſaith he in Plautus; This taketh off our bluſh, and maketh us bold adventurers to engage our ſelves in other mens actions. When the mind of man is looſe, not taken up and buſied in adorning of it ſelf, then *Dinah* like it muſt *gadd abroad to ſee the daughters of the countrey*, and mingle it ſelf with thoſe contemplations which are as it were of another tribe and nation, meer ſtrangers unto her. It is the character of *the ſtrange woman*, That ſhe is *garrula & vaga*, loud and ever ſtragling, (*devium ſcortum*, as Horace calleth her) *her feet abide not in her houſe.* For Ἀδύνατον ἢ μηδὲν πράττειν, ſaith Ariſtotle; He that will be idle, will be evil; and he that will do nothing, will do that he ſhould not. And the reaſon is given by the Stoick, *Mobilis & inquieta mens homini data eſt*; The mind of man is full of activity, ever in motion, and reſtleſs, now carried to this object, and anon to that. It walketh through the world, and out of the world, and is not at reſt when the body ſleepeth. And if it do not follow that which is good, it will ſoon faſten to that which is evil. For it is not as a wedge of Lead, but of the nature of an Angel, which is ἄϋπνος, *cannot ſleep.* As Ariſtotle ſpake of Children, ἀδύνατα ἡσυχάζειν, *it cannot reſt and be quiet:* And therefore the ſame Philoſopher much commendeth, Ἀρχύτα πλατάγιον, *Archytas his rattle*, as a profitable invention; for being put into the hands of children it keepeth them from breaking veſſels of uſe. So this reſtleſs humour is made leſs hurtful by diverſion. And ſuch a courſe God and Nature may ſeem to have taken with us, not to dull this activity in us, but to limit and confine it. As God hath diſtributed to every man a gift, ſo he hath allotted to every man a calling anſwerable to that gift, that every man being bound to one may have the leſs ſcope and liberty to rove and make an incurſion upon another mans calling. This is a primordial Law, of as great antiquity as the firſt man Adam, That we muſt *work with our hands.* For God will not every day work miracles for us, and ſend us, as he did the Iſraelites, τροφὴν ἄπονον καὶ ἀνήροτον, as Baſil ſpeaketh, *food without the labour of plowing and ſowing.* Every Dew will not bring us Manna, nor every Rock yield us water. No: *In the ſweat of thy brows thou ſhalt eat thy bread*, was a command as well as a curſe; and God hath ſo ordained it that by fulfilling the command we may turn the curſe into a bleſſing. We are not now in Paradiſe, but, as our firſt Father after he had forfeited it, *mundo dati quaſi metallo*, as Tertullian ſpeaketh, condemned to the World as to the mines, to labour and dig, and ſo find that treaſure we ſeek for. As *Heaven*, ſo *the Earth is the Lords*, and *he hath given them* both *to the ſons* of

Moſtell.

Gen. 34. 1.

Prov 7. 11.

Lib. 2. od. 11.

Polit. 7. c. 3.

Lib. 8. Polit. c. 6.

De pallio.

Pſal. 24. 1. & 115. 16.

of men. The food of our ſouls and the food of our bodies are his gift; and he giveth them when he revealeth and preſcribeth the means how we ſhall procure them. For the one he hath given us Faculty and Will, for the other Strength and Appetite. Neither will the Heavens bow themſelves down to take us in, nor the things of this world fall into our boſome when we ſit ſtill and lay no more out for them then a wiſh. *Open thy mouth wide, and I will fill it.* The *opening of our mouth* is our Prayer, our Endeavour, our *Working with our hands*; and then Gods bleſſings fall down, and fill it. Labour and Induſtry is a thing ſo pleaſing to God that he hath even bound a bleſſing to it, which never leaveth it, but is carried along with it whereſoever it is, even in the mere natural and heathen man. Be the man what he will, it is almoſt impoſſible that Diligence ſhould not thrive: for a bleſſing goeth along with it, as the light doth with the Sun, which may be ſhadowed or eclipſed by the cloudineſs of the times or by ſome croſs accident, but can never be quite put out. In a word, Labour is the price of God's gifts; and when we pay it down, by a kind of commutative juſtice he bringeth them in, and putteth them into our hands. Pſal. 81. 10.

UT OPEREMINI MANIBUS, That ye labour with your hands. Theſe words take in all manual trades and handycrafts which are for uſe and neceſſity, all lawful trades. For even Thieves and Robbers and Jugglers and Cheaters and Forgers of writings do work, not with their feet, ſaith Tertullian, but with their hands. And he bringeth in his exception againſt Painters and Statuaries and Engravers, but no further then he doth againſt Schoolmaſters, and Merchants who bring in frankincenſe; in that reſpect onely as they ſacrifice their ſweat and their labour, and are ſubſervient and miniſterial, either to Luſt or Idolatry. For, *The diligence*, ſaith he, *of the Statuary is the Divinity of the Idole.* And we may ſay, Thoſe many unneceſſary Arts and Trades, which are now held up with credit and repute in the world, becauſe it will ſtill be world, were at firſt the daughers, and are now become the nurſes, of our Luxury and Luſt. Luxury begat them, and they ſend our Luxury in triumph through the ſtreets. Were Tertullian, whoſe zeal waxt ſo hot even againſt a Purpleſeller, to paſs now through our great City with power and authority, how many ſhops would be ſhut up? or rather how many would there be left open? For it is not eaſie to number thoſe Arts and Crafts, which had they never been profeſſed, we might *have had food and raiment, with which we* Chriſtians, above all the generations of men, *ſhould be content.* But it is not for me to determin which are neceſſary, and which are not, but to leave it to the Magiſtrate. There be Arts and Trades enough beſides theſe to exerciſe our wit, our ſtrength, our hands, and ſuch as Lycurgus might have admitted into his Commonwealth, whoſe prudence and care it was to ſhut out all that was unneceſſary. The firſt that required the labour of the hands was Tillage and Husbandry. For *antiquis temporibus nemo ruſticari neſcivit*, ſaith Iſchomachus in Columella; In the firſt age no man was ignorant of this art. And the learned have obſerved that the original of humane Laws, which were the preſervers of peace, the boundaries to keep every man in his own place, was from Tillage and the firſt diviſion of grounds. Whence Ceres, who is firſt ſaid to have deviſed and taught the ſowing of Corn, as ſhe is called *frugifera*, the Goddeſs of Plenty, ſo is termed Θεσμοφόρος, *the maker of Laws:* And in honour of her the Athenians celebrated thoſe feaſts which they called Θεσμοφόρια.

Diligentia tua numen illorum eſt, c. 6.

Tot ſunt artium venæ, quot hominum concupiſcentiæ, Idem ib c. 8. 1 Tim. 6. 8.

Vide Plutarch. vit. Lycurgi.

Lib. 11. c. 1.

——*Mactant lectas de more bidentes*
Legiferæ Cereri,—— Virgil. Æn. 4.

They did ſacrifice to Ceres the Law-maker. Theſe men never heard of the curſe in Paradiſe, yet by the very light of Nature they ſaw the neceſſity of labour: The neceſſity, did I ſay? nay, the dignity and honour of it. For Man was made and built up to this end, ſaith Ariſtotle, *ad intelligendum & agendum*, to underſtand and to work. And what more unworthy a Man, who is made an active creature, then to bury himſelf alive in ſloth and idleneſs? to be like S. Paul's wanton widow, *dead whileſt he liveth?* to be a more unprofitable lump then the Earth? to live, and ſhew ſo little ſign of life, whereas the ground receiveth rain, and ſendeth back its leaf and graſs? What can be more beſeeming, then to have feet, and not to go; to have hands, and not to uſe them? Therefore
2 Theſ. 3. 10. that of the Apoſtle, *Let not him that laboureth not, eat*, is not onely true becauſe S. Paul ſpake it, but S. Paul ſpake it becauſe it is true? a dictate
Job 5. 7. not onely of the Spirit, but even of Nature it ſelf. *Man is born unto labour*, ſaith Eliphaz; it is natural to him, as natural *as* for *the ſparks to fly upwards.* And, if we rightly weigh it, it is as great a prodigie, as monſtrous a ſight, to ſee an idle perſon, that can do nothing but feed and clothe himſelf, and breathe, as to ſee a Stone fly, or Fire deſcend to the centre of the earth; I may add, as to ſee the Sun ſtand ſtill. Far as the
Pſal. 19. 5. Sun, ſo Man naturally ſhould *rejoyce to run his courſe.*

Shall I now awake the Sluggard (if any thunder will awake him) and tell him he is a thief, that he *drinketh* not *water out of his own ciſtern*, that
2 Theſ. 3. 11, 12. he eateth ſtolne bread? If I ſhould, I have S. Paul, and Reaſon, to juſtifie me, who telleth him plainly that he *who worketh not at all walketh inordinately, and eateth not his own bread*; as if it were not his own if his own hands brought it not in. And Epheſ. 4. 28. *Let him that ſtole ſteal no more, but rather let him labour and work with his hands.* If he will not ſteal, let him labour; if he do not labour, he doth but ſteal, even that which in common eſteem is his own. For we muſt not think that they
Feſtus in Vecticularia vita. onely are thieves who do *vitam vivere vecticulariam*, dig down walls by night, or who lye in wait upon *the hills of the robbers. Fur eſt, qui rem contrectat alienam*; He is a Thief which maketh uſe of that which is not his. And then we may arraign the Idle ſlothful perſon at this bar, as guil-
Prov. 12. 27. ty of this crime: For *he roſteth that which he never took in hunting*, he uſeth the creature to which he hath no right. He hath interdicted and ſhut himſelf out from the benefit of fire and water and all humane commerce. He hath outlawed and baniſht himſelf from the world. He hath robbed himſelf: For though he have plenty of all things, yet Idleneſs will blow upon it and blaſt it. He robbeth the Commonwealth; For *intereſt reipub. ut quis re ſuâ bene utatur*; Private diligence is a publick good, and the careful managing of every mans eſtate is advantageous to the whole. And laſt of all, he robbeth his own ſoul of the ſervice and miniſtery of his body, which was made a ſervant to it. He robbeth his ſoul of his ſoul, of all the power and activity it hath, which ſerveth for no uſe but to carry him to a feaſt, and from thence to his bed, where he lyeth the picture and repreſentation of himſelf, of what he was when he was awake: And he will be yet more like himſelf when he is in his grave: For here he is but a walking, talking, breathing ſhadow, nay dead, compaſſed about with ſtench and rottenneſs, whilſt many evil ſpirits hover over his grave, many temptations are ready to ſeize on him, and we may ſay of him as Se-
Epiſt. 55. neca did of his friend Vatia, *Hîc ſitus eſt*; In this world he doth not live, but is buried.

I might here bring to this bar thoſe cloyſtered Monks and Friars, who leave the World as men do Virtue and Learning, not becauſe they loath and deteſt it, but becauſe the way thereunto is hard and rugged;

leave

leave the World to enter into a Paradiſe, where all things grow up of themſelves. Of many of them that of Martine Luther, who was himſelf once a Monk, is true, *Monachos ignavia fecit*; Idleneſs hath made more Monks then Religion; who leave not the World for Chriſt, but ſhadow themſelves under their Coul and his Name that they may the more quietly enjoy it. But to paſs by theſe as none of the Horizon, a ſort of Chriſtians there are, and they think themſelves of the beſt ſort: We may call them *Monks at large*; as idle as they, but not cloyſtered up; Who though they labour for the things of this world, becauſe they love them well, yet look not upon their labour as any acceptable ſervice to God, but break it off many times moſt unneceſſarily, and leave their duty behind them to go up with the Phariſee into the Temple, not to pray, but to hear a Sermon, and then return back to their ſhop, and commend and confute it; *hear*, and *do not*, but do the contrary. They call it Devotion; but it is the Itch and Wantonneſs of the Ear, which waſteth their Devotion, and ſometimes their eſtates. This they delight in, and this is their Religion; nothing but words and noyſe. To this they ſacrifice their time, which is due to their calling, and then too oft redeem it with fraud and couſenage, which hath ſo often been preſented to them as the gall of bitterneſs, even in the diſh which they love. The word of God? can we hear it too oft? Yes, if we do not practice it, or if we practice the contrary; if we can go from the Mount, and break the Law whilſt yet the thunder is in our ear. I may ask with the Apoſtle, *Is all the body Hearing?* Doth all Religion dwell in the Ear? Nay, I will add further; Doth all Religion conſiſt in Prayer? For what? (I muſt anſwer theſe men as S. Auguſtine did the Monks in his time) are we not bound alike to all the precepts of God? or may we lay out all our time in the performance of one duty, and leave none for the reſt? Shall the Ear rob the Tongue, and the Tongue the Hand? Shall one duty ſwallow up another? *Si ab his avocandi non ſumus, nec manducandum eſt*; If we may not ſometimes break off our devotion, we muſt break another precept, which bindeth us *to work with our hands*. And yet we need not ſo break it off but that we may carry it along with us, even carry the ſavour of it, which may mingle it ſelf with the actions of our calling, and ſo perfume them, and make them pleaſing and acceptable to God. *Arator ſtivam tenens Hallelujah cantat*, ſaith S. Hierome; The Husbandman may pray and praiſe the Lord and ſing an *Hallelujah* at the plough-tail, and ſo may the Smith with the hammer in his hand. And certainly, if we would entertein them, Religion and Devotion would wait upon us even in our ſhops, and be the beſt attendants we have, would make us honeſt, and make us rich. Palladius in his *Lauſiaca* telleth us of a certain virgin who ſaid ſeven hundred prayers in a day. Take the gloſs in the margent; for it much took me when I firſt read it; *Decem orationes conſtitutæ publicis rebus occupato non minoris pretii ſunt quàm tercentum nihil agentis*; *Ten prayers*, ſaith the Gloſs, *made by a man imployed in publick affairs, or in his own private calling, are of as high an eſteem, and of force as available, as three hundred conceived or uttered by him who doth nothing but pray*. I may be bold to adde; He that heareth but one Sermon, and meditateth thereon, and repeateth and acteth it over in his life, labouring painfully and honeſtly in his calling, is more pleaſing and acceptable to God then he that neglecteth his calling and (if it were poſſible) in one weak heareth an hundred. And if you will not take my word, I doubt not but you will give ſome reſpect to S. Auguſtines reaſon, *Citiùs exauditur una obedientis oratio quàm decem millia contemptoris*; One prayer of an obedient man, who walketh in his calling according

1 Cor. 12. 17.

De Oper. Monach.

Sudans meſſor pſalmis ſe avocat, & curva attundens vites falce vinitor aliquod Davidicum canit Hieron. Marcell.

to the rule, ſhall be ſooner heard of God then ten thouſand from him who maketh his Diligence to keep one commandment a priviledge and warrant to break the reſt. For what folly is it, *ut quod bonum eſt frequentiùs audiatur, ideò facere nolle quod auditur?* under pretenſe of having time to hear to take no time at all to practice that truth which is heard?

But the devout Sluggard may perhaps find ſomething in Scripture which may ſerve him as a pillow to ſleep on. For as the Covetous perſon can cull out certain thrifty Texts to countenance his Covetouſneſs, as
1 Tim. 5. 8. that, *He that provideth not for his family is worſe then an infidel*; and, *Let*
2 Theſs. 3.10. *not him that laboureth not eat*; ſo hath the Idle and negligent perſon his,
Matth. 6. 25, 34. as, *Take no care for the morrow*; *Take no care for your life*; *Labour not for*
John 6. 27. *the meat that periſheth.* Thus, as Tertullian ſpeaketh, they can draw the
De Jejunio. Scripture either way, *ut hæc reſtringere frænos, illa laxare videatur*, either to give a check or to let looſe the reins to Idleneſs and Sloth. But the Scripture is truth in every part, and one part cannot contradict another. For we may *work with our hands*, and yet *care no more for the morrow* then if it were no part of time, then if it were nothing: and for ought we know it is ſo; for who can ſay he hath a morrow? And we may eaſily reconcile theſe Texts by the two perſons, the Covetous and the Careleſs: for both Texts do not ſo apparently fit both. Let then the Careleſs and negligent perſon have this goad ſet in his ſide, That if *he provide not for his family, he is worſe then an infidel*; this Text is infallibly true for him: And then hold back the Covetous beaſt with this bit and bridle, That *he muſt not care for the morrow*; and this Text will fit him, *qui ipſa quiete fatigatur*, as Hilary ſpeaketh, who is weary of nothing more then reſt, and is in labour if he labour not and drudge in the world. And thus may the Careleſs learn to labour, and the Covetous forget to care; the Sluggard may awake from his lethargy, and the Covetous not riſe ſo early, nor make ſuch haſt to be rich. The one Text is as a whip on the back of the Slothful, and the other as a chain to bind the deſires of the Covetous: To the one, *Labour not*, to the other *Labour*, cannot be ſpoken with accent ſharp enough. Our Saviour could not be too expreſſive againſt Covetouſneſs, becauſe it is a vice which beareth up and carrieth a fair name and credit in the world: Men ſpeak well of it, and call it Wiſdome and Providence. Again, S. Paul could not ſpeak loud enough to the Idle perſon, becauſe Idleneſs is πιθανὸν κακὸν, *a flattering and pleaſing evil*, and which we do not eaſily ſhake off, eſpecially when it hath got a mask on, and cometh forth with the varniſh and colour of Piety, and can ſhrowd and ſhelter it ſelf under *the beauty of holineſs.*

We muſt not paſs by the idle and boiſtrous Gallant, but give him a ſalute, becauſe he looketh for it. For we ſee too many who have no calling, no profeſſion, *qui volitant velut umbræ*, who flutter up and down like ſhades and apparitions; like Ghoſts, which leave no impreſſion behind them, or ſuch a one as is as diſhonourable as the hole in a ſlave's ear, or the mark in the forehead of an impoſtour. They
Matth. 6. 26, 29. plough not, they trade not, they preach not, they plead not, *they neither ſow nor reap*, yet *Solomon in all his royalty was not clothed like one of theſe*, nor yet ſo wiſe as they are *in their own conceits. Salve, Getulice.* Why ſhould we now bow the knee, and do them reverence? Nay rather we may be bold to tell them that they are *carcinomata reipub.* the cankers and impoſtumes of their Countrey; that they are pinned to the Commonwealth as their Feathers are to their caps, for ſhew, but for no uſe at all, like thoſe *paraſitical plants*, as the Herbaliſts call them, which ſpring out of other plants, and have their juyce and nouriſhment and vegetable life

life from their roots; or as Warts upon a mans hand, which grow up with it, and trouble and deface it; or indeed as Idoles, which though dreſt up and painted and gilt, yet are *nothing in this world.* I know they may reply that they are born rich, and what they poſſeſs is theirs by inheritance. This may be true; but yet they were not born Fools, nor were Luxury and Idleneſs entailed upon them at the ſame time. They were born Men, and not, as the Beaſts of the field, to eat and drink and ſtraggle up and down, and then fall to the ground. Were they born to great poſſeſſions? It is then moſt unnatural to draw this concluſion from hence, That they may do what they liſt. It will follow rather, That they are more bound to be active in doing of good, That they are more obliged to God which putteth that bread into their mouthes that he maketh others ſtoop for to the ground. I will not put the Sheephook into their hands; and yet the Patriarchs were Shepherds. I will not bind them to a Trade; yet Kings and Emperours have bound themſelves to one, and made it their recreation. I will not reach to them the Ax or the Chizel, and yet Joſeph of the houſe of David, and according to the letter Chriſt himſelf, was a *Carpenter.* I will not pull their hands to the Plough; for then I ſhould take them from Complement, and the Gentleman were loſt. But I cannot think that God gave them plenty to make them idle; that he did ſo much for them, that they ſhould do nothing; or, which is worſe, learn to defie him; that he gave them *ſtrength* to make it *the law of unrighteouſneſs*; wit, to deſcant on his Providence, to derogate from his Miracles, to baffle Religion, to laugh at Judgment, and to mock at Hell. We cannot think he made them rich to make them Atheiſts. For nothing elſe can be raiſed upon Idleneſs; not thoſe mountains of Piety and Charity, but big and ſwelling *imaginations which exalt themſelves againſt God.* There be other Trades beſides thoſe that are Manual; *vivendi artes*, the Art of good life, the Art of compoſing our affections, the Art of ordering our private affairs, and of being ſubſervient to the publick, *quæ non ſub manu naſcuntur*, which cannot be learnt in the midſt of riot and wantonneſs, which will coſt us more pains then they take who *work with their hands.* For ſhould the Plough-man turn Student, he would look back upon his former dayes as upon ſo many feſtivals, and on his labour as not ſo great, compared with that toil and contention of mind which ſtretch and rack him in the dayes of his Gown. To conclude this; *Non otiosè vivit, qui qualitercunque utiliter vivit*, ſaith Aquinas; He liveth not idly who imployeth himſelf in doing good, whether as a Divine, or Lawyer, or Tradeſman, or Gentleman, or Lord, or King. He doth many times more then *labour with his hands* who doth ſtretch his endeavours to the furtheſt to be profitable to himſelf and others, to act his part upon the common ſtage, to make good his place in the Commonwealth; who bindeth himſelf to thoſe acts which are proper to him, and therefore do moſt become him. *Facito aliquid operis, ut te ſemper Diabolus inveniat occupatum*, ſaith S. Hierom; be alwaies doing ſome work or other, that the Devil may find thee full and imployed, ſo buſie in thy calling that he ſhall not ſpy any place where he may faſten his dart. If he thus find thee, he hath loſt his craft and his ſtrength, and will neither be a Serpent to deceive, nor a Lion to devour thee. This is S. Pauls Counſel, and part of his Method; and he ſetteth his ſeal to it, and doth not onely counſel but command it; *Study to be quiet, Do your own buſineſs, Work with your own hands, SICUT PRÆCEPIMUS, as we commanded you.*

Matth. 13. 55. Mark 6. 3.

Wiſd. 2. 11.

2 Cor. 10. 5.

Ægyptiorum monaſteria hunc morem tenent, ut nullum abſq; operis labore ſuſcipiant, non tam propter victûs neceſſitatem, quàm animæ ſalutem, Hier. Ruſtico.

We may look upon it (and we can but look upon it) as a *Command*, and as S. Pauls *Command.* Firſt, it cometh under *command.* Which leaveth it not to us to do when and how we pleaſe, but maketh it neceſſary

to

to be obſerved, as neceſſary for us to do as to Believe in Chriſt. For howſoever we may count theſe as petty duties and of a lower form, yet our bleſſed Saviour putteth an high eſteem upon them, yea, upon the leaſt
Matth. 5.19. title and *Iota* of them, and telleth us plainly that *if any ſhall break one of theſe leaſt commandments*, which regulate our converſation with men, *he ſhall be callèd the leaſt in the kingdome of heaven*, that is, ſhall be of no eſteem at all, ſhall be ſhut out of that Kingdom. And indeed a ſtrange thing it may ſeem that Faith and Hearing and Prayer and Faſting, and many times but the formality of them, ſhould make up the main Battalia in
Judg. 7. 6, 7. our ſpiritual Warfare, as thoſe three hundred did in Gideon's army; and thoſe *homiletical* virtues, Silence, Peaceableneſs, Honeſty, Meekneſs, *Doing our own buſineſs*, Induſtry in our calling, like thoſe who lapped not,
Matth. 16.18 ſhould be left behind as not fit for ſervice. It is true, *the Church is founded upon a rock*, upon Faith in Chriſt; but then Faith implyeth Practice, even the practice of thoſe virtues which concern us as members of the Commonwealth as well as of the Church. For the Commonwealth is not in the Church, but the Church in the Commonwealth; for every Com-
1 Tim. 3. 5. monwealth is not Chriſtian. And as S. Paul telleth us that *he that knoweth not how to rule his own houſe is not fit to take care of the Church*, no more can he who at pleaſure breaketh theſe tyes and ligaments with which Nature and Religion have linkt him in a body politick, and that many times under pretenſe of Religion, boaſt or comfort himſelf in his relation to Chriſt. He that is not a good member of the Commonwealth is not a true member of the Church. He that is not a good Servant or a good Maſter, a good Governour or a good Subject; he that is not a Juſt dealer, an honeſt Tradeſman, a faithful Labourer; he that loveth not his neighbour as himſelf, he that is not quiet and peaceable and induſtrious (let him deceive himſelf as he pleaſe) can have nothing but the name of a Chriſtian. For what? will Hearing onely, or Praying, or Faſting, lye
1 Cor. 3.10,11. upon this foundation? Was *Jeſus Chriſt laid* as the *foundation* onely to bear up ſpeculative and phanſiful men, onely to bear up Phariſees and Hypocrites? Will not Diſcretion and ſeaſonable Silence and Honeſty and Diligence in our calling concurre to that ſuperſtructure which muſt riſe up as high as heaven? Will our Eye or Tongue or Ear or Knee or Phanſie bow and incline God? and will he not once look down upon our Order, upon our peaceable and honeſt Converſation with men? Is Religion turned Anchorete and ſhut up within our ſelves, there onely to liſten after words and ſounds, and breathe them out again? and muſt not ſhe come forth to order our ſteps amongſt men? May ſhe not be ſeen in a ſettled Mind and Eye? in a labouring Hand as well as in an open Ear and a buſie Tongue, which ſpeaketh loud and oft of Gods Kingdom, when we do thoſe things which will ſhut us out? Let us not deceive our ſelves; *To be quiet, to meddle in our own buſineſs, to labour with our hands*, are *ſub præcepto*, under *command*, and binding, tendred to us and preſcribed as a Law. Indeed Nature and Reaſon, one would think, ſhould bind us, and guide our motion in that ſphere or place wherein we are fixt. For why ſhould not every man be what he is made to be? And although I do not think that every command in the Goſpel is *juris naturalis*, and ſo made known to us by the light of Nature (for Nature certainly could not
1 John 3.16. teach us *to dye for our brethren*, which yet the Goſpel doth) yet there is nothing commanded there which carryeth not with it a natural dignity
Vide Grot. l. 1. de jure Belli & pacis, c. 12. §. 6. and beſeemingneſs, to which with a little inſtruction and upon ſerious conſideration we ſhall willingly ſubſcribe. And theſe duties which we now ſpeak of may ſeem clearly to iſſue from thoſe dictates of Nature, That *we ſhould do to others as we would be done to*, That *all things ſhould*

be

be done decently and to edification, That *nothing ſhould be done againſt conſcience*; which had been of force for the ordering of mens actions of this nature though the Scripture had never expreſſed them, and were of force before the Goſpel was written, and did bind us, not onely becauſe they were written, but becauſe they were juſt. For why ſhould he who would not be ſpoiled himſelf rob another? Why ſhould he who maketh his houſe his caſtle be ſo ready to invade and break into his neighbours? Why ſhould he who is even ſick of a cheat be ſo ready to put one upon another? Why ſhould he that would be quiet at home be ſo troubleſome abroad? Why ſhould not Ahab be as willing to part with his crown as to take Naboths vineyard? But Chriſt, the beſt Maſter and Lawgiver that ever was, came not to deſtroy but to perfect Nature; not to blot out thoſe common notions which we brought into the world with us, but to make them more legible, to improve them, and ſo make them his Law. And if we look upon them as not belonging to us, we our ſelves cannot belong to the Covenant of grace. for even theſe duties are weaved in and made a part of the Covenant; and if we break the one, we break the other: and not onely if we *believe not*, but if we *live not peaceably*, if we *ſtretch beyond our line*, if we *labour not in our calling*, we *ſhall not enter into his reſt*. For theſe alſo are his Laws, and theſe doth our bleſſed Apoſtle teach and command. Heb.3.18. Rom.12.18. 2 Cor.10.14, 15.

And, to conclude, ſuch a power hath Chriſt left in his Church, conferred it firſt on his Apoſtles, and then on thoſe who were to ſucceed and ſupply their place, who were to ſpeak after them in the perſon and in the name of our Lord Jeſus Chriſt. We will not diſpute now what power it is. It is ſufficient to ſay, it is not an earthly but a heavenly power derived from Chriſt himſelf, the Fountain and Original of all Power whatſoever. As *Chriſts Kingdom is not of this world*, ſo is not this Power of that nature as to ſtand in need of an army of ſouldiers to defend and hold it up; but it is like the object and matter it worketh upon, ſpiritual, a power to *command*, to remember every man of his duty in Church or Commonwealth. For the Church and Commonwealth are two diſtinct but not contrary things, and both powers were ordained to uphold and defend each other, the civil Power to exalt Religion, and Religion to guard and fence the civil Power, and both ſhould concur in this, *that we may lead a quiet and peaceable life in all godlineſs and honeſty*. Our commiſſion is from Heaven; and we need no other power then his that ſealed it: And the virtue and divinity of it ſhall then be made manifeſt when all earthly Power ſhall ceaſe, and even Kings, and they who did what they liſt, ſhall tremble before it. We ſee that Power which is exerciſed here on earth, though the glory of it dazle an eye of fleſh, yet ſitteth heavy upon them who wear it; we ſee it tortureth them that delight in it, eateth up them that feed on it, eateth up it ſelf, & driving all before it at laſt falleth it ſelf to the ground, and falleth as a milſtone upon him that hath it, and bruiſeth him to pieces. It is not ſuch a power: But I may be bold to ſay, though it be lookt upon and laught at and deſpiſed by the men of this world, yet is it a greater power than that which ſometimes ſetteth it upon high and ſometimes maketh it nothing, and hath its end when it hath not its end. For to publiſh our Maſter's will, to *command* in his name, is all. And though the *command* prove to ſome the *ſavour of death unto death*, yet the Power is ſtill the ſame, and doth never fail. And if men were what they profeſs themſelves, Chriſtians, if they had any *taſt of the powers of the world to come*, they would more tremble at this then at the other, be more afraid of a juſt Reproof then of a Whip, of an Excommunication then of a Sword, of the wrath of God, which is yet ſcarce viſible, then of Joh.18.36. 1 Tim.2.2. Heb.6.5.

of that which cometh in fire and tempeſt to devour us. For Gods favour or his wrath ever accompanieth this power, which draweth his love nearer to them that obey it, and poureth forth his vengeance on them that reſiſt it.

To conclude then; Look upon the *command*, and honour the Apoſtle that bringeth it for the *commands* ſake, for his ſake whoſe power and *command* it is. A Power there is proper and peculiar to them who are called to it. And if the name of Power may move envy (for we ſee men fret at that which was ordained for their good, and ſo waſt and exhale all their Religion till it be nothing) if the name of Power bear ſo harſh a ſound, we will give you leave to think it is not much material whether you call it ſo or no, vvhether vve ſpeak in the Imparative mood, *HOC FAC, Do this*, upon your peril; or onely poſitively point as vvith the finger, *This is to be done.* We vvill be any thing, do any thing, be as lovv as you pleaſe, ſo vve may raiſe you above the Vanities of the vvorld, above that Wantonneſs vvhich ſtormeth at that vvhich vvas ordained for no other end but to lift you out of ruine into the higheſt heavens. Our Povver and the *Command* of Chriſt differ not ſo much, but the one includeth and upholdeth the other. And if yon did but once love the *command*, you vvould never boggle at the name of Power, but bleſs and honour him that bringeth it. Oh that men vvere vviſe, but ſo vviſe as not to be vviſer then God, as not to chooſe and fall in love vvith their own wayes, as more certain and direct unto the end, then Gods! as not to preſer their own mazes and labyrinths and uncertain gyrations, drawn out by Luſt and Phanſie, before thoſe even and unerring paths found out by an infinite Wiſdome, and diſcovered to us by a Mercy as infinite! Oh that we could once work out and conquer the hardſhip of a *command*, and then ſee the beauty of it, and to what glory it leadeth us! We ſhould
Matth. 10. 40. then *receive an Apoſtle in the name of an Apoſtle*, & look upon the *command* though brought *in an earthen veſſel*, as upon Heaven it ſelf. Oh that we were once ſpiritual! Then thoſe precepts which concern our converſation on earth would be laid hold on and embraced as from Heaven heavenly; then ſhould we be as quiet as the Heavens, which are ever moving, and ever at reſt, becauſe ever in their own place; then ſhould we be as the Angels of heaven, who envy not one another, malice not one another, trouble not one another, but every Angel knoweth his office and moveth in his own order; and our aſſiduous labour in our calling would be a reſemblance of the readineſs of thoſe bleſſed Spirits, who at the beck of Majeſty have wings, and haſt to their duty; who are ever moving, and then in their higheſt exaltation when they are in their miniſtery; in a word, then ſhould we every one ſit under his own vine and figtree, and no evil eye ſhould look towards him, no malice blaſt him, no injury aſſault him, no bold intruſion unſettle him, but we ſhould all rejoyce together, the poor with the rich, the weak with the ſtrong, the low with the high, all bleſs one another, help one another, guard one another, and ſo in the name of the Prince of Peace walk peaceably together, every one moving in his own place, till we reach that Peace which yet we do not underſtand but ſhall then fully enjoy to all eternity.

The

The Tenth

SERMON.

PART I.

MATTH. XXIV. 42.

Watch therefore; For yee know not what hour your Lord doth come.

THeſe are the words of our bleſſed Saviour, and a part of the anſwer he returned to that queſtion which was put up by his Diſciples verſ. 3. *Tell us, When ſhall theſe things be? and what ſhall be the ſigne of thy coming, and of the end of the world?* Where we may obſerve that he doth not ſatisfy their curioſity, which was meaſuring of Time, even to the laſt point and moment of it, when it ſhall be no more, but he reſolveth them in that which was fit for them to know, and paſſeth by in ſilence and untoucht the other as a thing laid up and reſerved in the boſome of his Father. The time he telleth them not, but foretelleth thoſe fearful *ſignes* which ſhould be the forerunners of the deſtruction of *Jeruſalem* and of *the end of the world:* Which two are ſo interwoven in the prediction that Interpreters ſcarce know how to diſtinguiſh them. We need not take any pains to diſintangle or put them aſunder. At the thirtieth verſe our Saviour preſents himſelf *in the clouds with power and great glory:* The *Angels ſound the Trumpet*, at the next: The *two men in the Field*, and the *two women grinding at the mill*, in the verſes immediately going before my Text, *the one taken, the other left*, are a fair evidence, and ſeem to point out to the end of the world, which will be a time of diſcrimination, of ſeparating the Goats from the Sheep. And then theſe words will concern us as much as the Apoſtles; In which He who is our Lord and King, to rule and govern us, He *that was, and that is, and* ὁ ἐρχόμενος, *that is to come*, telleth us of his coming, openeth his will, and Rev. i. 4.
manifeſteth his power, and, as he hath given us Laws, telleth us he will come to require them at our hands; He that is the Wiſdome of his Father, He that neither ſlumbreth nor ſleepeth, calleth upon us, maketh this ſtir and noiſe about us; and the alarum is, γρηγορεῖτε, *Be watchful.* Call it what we pleaſe, an Admonition, or an Exhortation, it hath the neceſſitating and compulſive force of a Law, and Chriſt is his own Herald, and proclaimeth it as it were by the ſound of the trumpet: For this *VIGILATE ERGO, Watch therefore*, is *tuba ante tubam*, is as a trumpet before the laſt trumpet; and thus it ſoundeth, To you it is commanded, to fling your ſelves off from the bed of ſecurity, to ſet a court of guard upon your

ſelves, to rowze up your ſelves, to ſtand as it were on a watch-tower, looking for and expecting the coming of the Lord. I may call it a Law; but it is not as the laws of men, which are many times the reſult of mens wills and are guided and determined by their luſts and affections; and ſo Ambition maketh laws, and Covetouſneſs maketh laws, and private Intereſt maketh laws, with this falſe Inſcription, *BONO PUBLICO, For the publick good:* But it is prefaced and uſhered in with Reaſon, which concerneth not ſo much the Head as the Members, not the Lord as his Servants, not the King as his Subjects, *for us men, and for our ſalvation.* For him that is in the field, and him that is in the houſe, for him that ſitteth on the throne, and her that grindeth at the mill, for the whole Church, is this warning given, is this law promulged. And every word is a reaſon; 1. That he is *our Lord* that is to come, 2. That he will come, 3. That the time of his coming is uncertain: A Lord to ſeal and ratifie his laws with our blood, which we would not ſubſcribe to nor make good by our obedience; and a Lord *gone* as it were *into a far Countrey*, and leaving us *to traffick till he come*, but after a while to come and *reckon* with us; and laſt of all, at an uncertain time, *at an hour we know not*, that every hour may be unto us as the hour of his coming: for he that prefixeth no hour may come the next. Every one of theſe is a reaſon ſtrong enough to enforce this Concluſion, *Watch therefore.* A *Lord* he is and ſhall we not fear him? To *come*, and ſhall we not expect him? To *come at an hour we know not*, and ſhall we not *watch*? Theſe are the Premiſſes; and the Concluſion is Logically and formally deduced, *primæ neceſſitatis*, the moſt neceſſary Concluſion that a ſervant or ſubject can draw. So that in theſe words we have theſe things conſiderable: firſt, the Perſon coming *your Lord*; ſecondly, his Advent, He will *come*; thirdly, the Uncertainty of *the hour*, We *know not* when it will be; Out of which will naturally follow this Concluſion, which may ſtartle and awake us out of ſleep, *Watch therefore.*

Matth. 25.14. Luk. 19.12, 13.

We will follow that method which we have laid down, and begin with the premiſſes. Firſt it will concern us to look upon the Perſon. For as the perſon is, ſuch is our expectation. And could we take the Idea of him in our hearts, and behold him in the full compaſs and extent of his power, we ſhould unfold our arms, and look about us, *veternum excutere*, ſhake off our ſloth and drowſineſs, and prepare for his coming. For it is Chriſt *our Lord.* *Ask of me, and I ſhall give thee the Heathen for thine inheritance,* ſaith God to Chriſt. And Chriſt ſaith, *I and the Father are one.* We believe he ſhall judge the world; and we read that *the Father hath committed all judgement to the Son.* Take him as God, or take him as Man, he is *our Lord.* *Cùm Dominus dicitur, unus agnoſcitur*; for there is but *one faith*, and but *one Lord.* So that Chriſt may well ſay, *You call me Lord and Maſter, and ſo I am*; A *Lord*, as in many other reſpects, ſo *jure redemtionis*, by redemption, having *bought us with a price*; and *jure belli*, by way of conqueſt, by treading our enemies under our feet, and taking us out of ſlavery and bondage.

Pſal. 2.8. John 10.30. John 5.22. Eph. 4.5. John 13.13. 1 Cor. 6.20.

And that we may not think that Chriſt laid down his power with his life, or that he is gone from us never to come again, we will a little conſider the nature of his Dominion, and behold him there *from whence he muſt come to judge the quick and the dead.* And the Prophet David hath pointed out to him *ſitting at the right hand of God*, where we ſhould ever behold him, and fix our thoughts and

and our eye of faith upon him, in this our watch, *The Lord ſaid unto my Lord, Sit thou at my right hand, till I make thy enemies thy footſtool.* Which ſpeech is metaphorical, and we cannot draw it to any other ſenſe then that on which the intent of the ſpeaker did level it, which reacht no further then this, To ſhew that his own Kingdom was nothing in compariſon of Chriſts, which was of another and higher nature. As Tertulian ſpake of Parables, We do not draw concluſions and doctrines out of Metaphors, but we expound the Metaphor by the doctrine which is taught and the ſcope of the teacher, nor muſt we admit of any interpretation, which notwithſtanding the Metaphor might yield, that is not conſonant and agreeable to the doctrine and analogie of faith. Οὐ δεῖ διαλέγεσθαι μεταφορᾶις ἐνδὲ ὁρίζεσθαι, ſaith the Philoſopher; *We can neither bring a Metaphor into a definition, nor can we build an argument upon it.* We may ſay of Metaphors as Chriſt ſpake of the voice from heaven, They are uſed in Scripture for our ſakes διὰ τὴν ὁμοιότητα καὶ ἀναλογίαν, *for likeneſs and proportions ſake*, and ſerve to preſent intellectual objects to the eye, and make that light which we have of things familiar to us a help and *medium* by which we may more clearly ſee thoſe which are removed and ſtand at greater diſtance. For he cannot be ſaid *to ſit* there *at the right hand of God* from the poſition and ſite of his body. We cannot entertain ſo groſs an imagination. And S. Stephen telleth us he *ſaw him ſtanding at the right hand of God.* But it may declare his victory, his triumph, and his reſt as it were from his labour. *Secundùm conſuetudiuem noſtram illi conſeſſus offertur, qui victor adveniens honoris gratiâ promeretur ut ſedeat*; It is borrowed, ſaith S. Ambroſe, from our cuſtomary ſpeech, by which we offer him a place and ſeat for honours ſake who hath done ſome notable and meritorious ſervice. And ſo Chriſt having ſpoiled the adverſary by his death, having *led captivity captive*, and put the Prince of darkneſs in chains, at his return with theſe ſpoils heareth from his Father, *Sit now down at my right hand.* Nor doth *God's right hand* point out to any fixt or determined place where he ſitteth. For Chriſt himſelf telleth the high Prieſt *that they ſhall ſee the Son of man ſitting at the right hand of God, and coming in the clouds of heaven*, which if literally underſtood, we muſt needs conceive him coming and ſitting at the ſame time. All agree it is a Metaphor: and ſome interpret it of that Supremacy Chriſt hath above the Creature. For ſo he is deſcribed *ſitting at the right hand of God in heavenly places, far above all principality and power, and every name that is named not onely in this world, but in the world to come.* Some have conceived that by this honour of *ſitting at the right hand of God* not onely an Equality with God is implyed, but ſomething more: Not that the Son hath any thing more then the Father; for they are equal in all things: but becauſe in reſpect of the exerciſe and execution of his Royal office he hath as it were this dignity to ſit in his Royal ſeat as Lord and Governour of his Church. For the Father is ſaid, as I told you, *to commit all judgement to the Son.* But we may ſay with Tertullian. *Malo in ſcripturis fortè minùs ſapere quàm contrà*; We had rather underſtand leſs in Scripture then amiſs; rather be wary then venture too far, and wade till we ſink. And that will prove the beſt interpretation of Scripture which we draw out of Scripture it ſelf. And then S. Paul hath interpreted it to our hands. For whereas the Prophet David telleth us, *The Lord ſaid unto my Lord, Sit thou at my right hand,* the Apoſtle ſpeaketh more expreſly, *He muſt reign till he hath put down all enemies under his feet*; and in the Epiſtle to the Hebrews, *We have ſuch*

Pſal. 110.1.

Non ex parabolis materias commentimur, ſed ex materiis parabolas interpretamur, Tertull. *De Pudicit.* c. 8.

Ariſt. 5. Top. c. 2.

Acts 7. 56.

Mark 14. 62.

Eph. 1. 20, 21.

Equal to the Father as touching his Godhead, Atha. Naſ. Cr.

De Pudicit. c. 9

1 Cor. 15. 25.

Heb. 8. 1.

an high Prieſt who is ſet on the right hand of the throne of the Majeſty in the heavens; that is, We have ſuch an high Prieſt who is alſo a Lord and King, of majeſty and power to command and govern us, who hath abſolute authority over things in heaven and things in earth, over all the ſouls and bodies of men, and may preſcribe them Laws, reward the obedient, and puniſh offenders, either in this world, or the next, or in both For though he were a Lord and King even in his cratch and on his croſs, yet now his dominion and Kingly power was moſt manifeſt; and he commandeth his Diſciples to publiſh the Goſpel of peace and thoſe precepts of Chriſtian converſation to all the world, and ſpeaketh not as a Prophet, but as a Prince, in his own name; enjoyneth repentance and amendment of life to all the nations of the earth, which were now all under his dominion. *Thus*, ſaith Chriſt himſelf, *it is writen, and thus it behoved Chriſt to ſuffer and to riſe again*, and that *repentance and remiſſion of ſins ſhould be preached* ἐπὶ τῷ ὀνόματι αὐτοῦ, *in his name, among all nations.* And his Dominion is not ſubordinate, but abſolute: He commandeth not as the Centurion in the Goſpel, who had divers under him, yet himſelf was under authority; but, as Solomon's King, he is *Rex ALKUM, a King againſt whom there is no riſing up.*

Luke 24 46, 47.

Matth. 8. 9.

Prov. 30. 31.

And now that it may appear that he is not for ever thus to *ſit at the right hand of God*, but there ſitteth to rule and govern us, to behold and obſerve us in every motion and in every thought, and will, nay muſt, come again with a reward for thoſe who bow to his ſceptre, and with vengeance to be poured forth upon their heads who contemn his laws, and think neither of him nor *the right hand of God*, and *will not have him reign over them*, though they call him their King, let us a little further conſider the nature and quality of his Dominion, that our fear and reverence, our care and caution may draw him yet a little nearer to us, and we may not onely conceive of him as *ſitting at the right hand of God*, but ſo live as if he were now *coming in the clouds. Tell ye the daughter of Sion, Behold, thy King cometh to thee, meek, and ſitting on an aſs, and a colt the foal of an aſs.* This was his firſt coming, in great humility. And this and his retinue ſhew that *his Kigdom was not of this world. He humbled himſelf*, ſaith S. Paul: *wherefore God hath highly exalted him, and given him a name which is above every name*, given him power, dignity and honour, and made him our Lord and King. For his Prophetical office, which he exerciſed in the land of Judea, was in a manner an act and effect of his Kingly office, by which he ſitteth as Lord in the throne of Mejeſty: For by it he declared his Fathers will and promulged his Laws throughout the world. As a King and Lord he maketh his Laws, and as a Prophet he publiſheth them, a Prophet, and a Prieſt, and a Lord for ever: For he teacheth his Church, he mediateth and intercedeth for his Church, and governeth his Church to the end of the world. Take then the Laws by which he governeth us, the virtue and power, the compaſs and duration of his Dominion, and we ſhall find it to be of a higher and more excellent nature then that which the eye of fleſh ſo dazleth at, that he is *The LORD of Lords, and KING of Kings.*

Matth. 2. 51.

Philip. 2. 8, 9.

Rev. 19. 16.

And firſt, the difference between his Dominion and the Kingdomes of the world is ſeen not onely in the Authours but the Laws themſelves. The Laws of men are enacted many times *nec quid, nec quare*, and no reaſon can be given why they are enacted; good reaſon there is why there ſhould be Laws made againſt them, and they aboliſhed. Some written in blood, too rigid and cruel; ſome in water, ready

ready to vaniſh; many of them but the reſults and dictates of mens luſts and wild affections, made not ſo ſafeguard any State but their own. But Chriſts are pure and undefiled, exact and perfect, ſuch as tend to perfection, to the good of his Subjects, and will make them like unto this Lord, heirs together with him of eternity of bliſs. And as the reward is eternal, ſo are they unchangeable, the ſame to day and to the end of the world, not like the Laws of the Heathen, which were raiſed with one breath and pulled down by another, which were fixed by one hand and torn down by a ſecond. *Lycurgi leges emendatæ*, ſaith Tertullian; Lycurgus his Laws were ſo imperfect, ſo ill fitting the Commonwealth, that they were brought under the hammer and the file, to be beat out and faſhioned in another form more proportionable to that body for which they were made, were corrected by the Lacedemonians: Which undervaluing of his wiſdom did ſo unman him that he would be a man no longer, but ſtarved himſelf to death. *Vetus & ſqualens ſylva legum edictorum ſecuribus truncata*; the whole wood of the old Laws now ſullied and weakned with age was cut down by the edicts and eſcripts of after-Emperours at the very root as with an ax. All of them are in the body of time, and worn out with it; either fail of themſelves, or elſe are caſt aſide; humane Laws being but as ſhadows caſt from men in power, and when they fall to the ground, are loſt with them, and are no more to be ſeen, *nec uno ſtatu conſiſtunt, ſed, ut cœli facies & maris, ità rerum atque fortunæ tempeſtatibus variantur*, nor do they remain in one ſtate, but alter as the face of the Heavens and the Sea, now ſmile, anon frown, now a calm, and by and by a tempeſt. Now the ſtrong man ſaith, Do this; anon a ſtronger then he cometh, and I forfeit my head if I do it. Laws are too oft written with the point of the ſword, and then the character followeth the hand that beareth it. Thus it is with the Laws of men: But the Laws of this our Law-giver can no more change then he that made them. No bribe can buy out their power, no diſpenſations wound them, no power can diſannul them; but they are the ſame, and of the ſame countenance. They moult not a feather, they alter not in one circumſtance, but direct the obedient, and ſtare the offender in the face, and by the power of this Lord kindle a hell in him in this life, and will appear at the great day to accuſe him: For we either ſtand or fall in judgment according to theſe Laws. In a word, humane Laws are made for certain climates, and fitted to the complexion and temper of certain Commonwealths; but theſe for the whole world. Rome and Brittany and Jeruſalem, all places, are bound alike; and as his Dominion ſo his Laws reach from one end of the earth to another. And theſe which he publiſht at the firſt are not onely Laws, but promiſes and pledges of his ſecond coming: For he made them not for nought, but hath left them with us till *he come again in glory to judge both the quick and the dead*, according to his Goſpel.

Apol c. 4.

Gel. Noct. Att. l. 20. c. 1.

Diſpenſationes, vulnera legum.

Beſides, the Laws of men are too narrow, and cannot reach the whole body of Sin, cannot comprehend all, not the inward man, the thoughts and ſurmiſes of the heart, no not every viſible act, they forbid not all, they abſolve not all. Some irregularities there be which theſe Laws look not upon, nor have they any other puniſhment then the common hatred of men, who can paſs no other ſentence upon them then this, *That they diſlike them, and we are forced to leave them to the cenſure and anger of the Higheſt*, ſaith Seneca; *Quoties licet, non oportet*; Every thing that is lawful for me to do is not fit to be done. And his integrity is but lame that walketh on at pleaſure, and knoweth

Leges non omnia comprehendunt, non omnia vetant, nec abſolvunt. Sen.

knoweth no bounds but thoſe which the Laws of men have ſet up, and never queſtioneth any thing he doth till he meeteth with a check; is honeſt no further then this, that he feareth not a priſon nor the gibbet; is honeſt, becauſe he deſerveth not to be hanged. How many are there who are called Chriſtians, who yet have not made good their title to that honour which we give to a juſt man? How many count themſelves juſt men, yet do thoſe things which themſelves, if they would be themſelves, would condemn as moſt unjuſt, and do ſo when others do them? and how many have carried ſo much honeſty with them into hell? The Laws of men cannot reach home to carry us to that height of innocency to which no other Law but that within us might lift us up. But the Laws of this Lord, like his Power and Providence, reach and comprehend all, the very looks and profers and thoughts of the mind, which no man ſeeth, which we ſee not our ſelves; which, though they break not the peace nor ſhake any pillar of the Commonwealth (for a thought troubleth no heart but that which conceiveth it) yet ſtand in oppoſition to that policy which this our Lord hath drawn out, and to that end for which he is our Lord, and are louder in his ears then an evil word in ours; and therefore he looketh not onely on our outward guilt, but alſo on the conſcience it ſelf, and pierceth to the dividing aſunder of the ſoul and the ſpirit, and regulateth the very thoughts and intents of the heart, which he looketh upon, not as fading and vaniſhing characters in the ſoul, but as killing letters imprinted and engraven there, as S. Baſil ſpeaketh, as full and complete actions wrought out in the inward man (S. Bernard calleth them *paſſivas actiones*, paſſive actions) which he will judge *ſecundum evangelium*, according to theſe Laws which he hath publiſhed in his Goſpel.

De virgin.

Secondly, that he is a Lord appeareth by the virtue and power of his Dominion. For whereas all the power on earth (which ſo often dazleth us) can but afflict the body, this woundeth the ſoul, rippeth up the very heart and bowels: and when thoſe Lords which we ſo tremble at till we fall from him, *can but kill the body*, this Lord *can caſt both ſoul and body into hell*, nay can make us a hell unto our ſelves, make us puniſh and torment our ſelves, and, being greater then our Conſcience, can multiply thoſe ſtrokes. Humane Laws have been brought into diſgrace becauſe they had not power enough to attend and hold them up; and even the common people, who fear them moſt, have by their own obſervation gathered the boldneſs to call them cobwebs: for they ſee he that hath a full purſe or a good ſword will ſoon break through them, or find a beſome to ſweap them away. What ſpeak you of the Laws? I can have them and bind them up *in ſudariolo*, ſaith Petrus Damianus, in the corner of my handkerchief: Nay many times for want of power *victæ leges*, the Laws muſt ſubmit as in conqueſt, and, though they have a tongue to ſpeak, yet they have not a hand to ſtrike. And as it is in puniſhment, ſo it is ſometimes in point of reward: Men may raiſe their merit and deſerts ſo high that the Exchequer it ſelf ſhall not find a reward to equal them. We have a ſtory in our own Chronicles of a Noble-man who did ſuch ſervice for his friend, then but a private man, that he made him firſt a Conquerour, then a King: the Hiſtorian giveth this note, *That Kings love not to be too much beholding to their Subjects, nor to have greater ſervice done then they are able to reward*, and ſo (how truly I know not) maketh the ſetting on of the Crown on his friends head one cauſe of the loſing of his own. But it is not ſo with this our Lord, who, being now in his throne of Majeſty, cannot be outdared by any ſin, be it never ſo great,

Matth. 10. 28.

never

never ſo common, and can break the hairy ſcalp of the moſt giant-like offender, and ſhiver in pieces the talleſt cedar in Libanus. Who ſhall be able to ſtand up in his ſight? In his preſence the boldeſt ſinner ſhall tremble and fall down, and ſee the horrour of that profitable, honourable ſin, in which he triumpht, and called it Godlineſs. The Hypocrite, whoſe every word, whoſe every motion, whoſe every look was a lye, ſhall be unmaskt. And the man of Power, who boaſted in malice, and made his Will a Law, and hung his ſword on his Will, to make way to that at which it was levelled, ſhall be beat down into the loweſt pit, to howl with thoſe who meaſured out juſtice by their ſword, and thought every thing theirs which that could give them. Before him every ſin ſhall be a ſin, and *the wages* thereof ſhall be *Death*. Again, he hath rewards, and his Treaſury is full of them. Not onely the powring forth my blood as water for the Truths ſake, but *a cup of cold water* ſhall have its full and overflowing recompenſe: nor ſhall there ever any be able to ſay, *What profit is it that we have kept his Laws?* No, ſaith S. Paul, *Non ſunt condignæ*; Put our Paſſions to our Actions, our Sufferings to our Alms, our Martyrdome to our Prayers, *they are not worthy* the naming *in compariſon of that weight of glory*, which our Lord, now ſitting at the right hand of God, *hath prepared for them that fear him. Nec quiſquam à regno ejus ſubtrahitur*; Nor can any go out of his reach, or ſtand before him when he is angry. He that *ſitteth on the throne* and he that *grindeth at the mill* to him are both alike.

Matth. 10. 42. Mal 3. 14. Rom. 8. 18. 1 Cor. 2 9. Pſal. 76. 7.

And now in the third place, that *every knee may bow to him, and every tongue confeſs him to be the Lord*, let us a little take notice of the large compaſs and circuit of his Dominion. The Pſalmiſt will tell us, that *he ſhall have dominion from ſea to ſea, and from the river unto the ends of the earth*. Adam the firſt man, and he that *ſhall ſtand laſt upon the earth*, every man is his ſubject. For *he hath ſet him*, ſaith S. Paul, *at his right hand in heavenly places, and hath put all things under his feet, and gave him to be the Head over all things to his Church*. And what a thin ſhadow, what a Nothing, is all the overſpreading power of this world to this? All other Dominion hath its bounds and limits, which it cannot paſs but by violence and the ſword. Nor is it expedient for the world to have onely one King, nor for the Church to have one univerſal Biſhop, or, as they ſpeak, one viſible Head. For as a ſhip may be made up to that bulk that it cannot be managed, ſo the number of men and diſtance of place may be ſo great that it cannot ſubſiſt under one Government. Thus it falleth out in the world; but it is not ſo in the Kingdom of this our Lord. No place ſo diſtant or remote to which this Power cannot reach. *Libyam remotis Gadibus jungit*; All places are to him alike, and he ſees them all at once. It is called *the Catholick Church*, and in our Creed we profeſs we believe *SANCTAM CATHOLICAM ECCLESIAM, the holy Catholick CHURCH*, that is, That that Church which was ſhut up within the narrow confines of Judea, now under the Goſpel is as large as the world it ſelf. The invitation is to all, and all may come. They may come who are yet without; and they might have come who are bound hand and foot, and cannot come: The gate was once open to them, but now it is ſhut. *Perſa, Gothus, Indus philoſophantur*, ſaith S. Hierom; The Perſian, and the Goth, and the Indian, and the Egyptian, are ſubjects under this Lord. Barbariſm it ſelf boweth before him, and hath changed her harſh notes into the ſweet melodie of the Croſs. There was *dew onely upon the Fleece*, the people of the Jews; but now that

Rom. 14. 11. Pſal. 72. 8. Eph. 1. 20, 21. Judg. 6. 37 — 40.

fleece

fleece is dry, and there is *dew upon all the earth.* *The Goſpel*, ſaith our Saviour, *muſt be Preached to all nations.* And when the holy Ghoſt deſcended to ſeal and confirm the Laws of this Lord, there were preſent at this great ſealing or confirmation ſome, ſaith the Text, *of all nations under heaven*, that *did hear τὰ μεγαλεῖα τοῦ Θεοῦ, the wonderful things of God*, every one *in his own language*; ſo that the Goſpel might ſeem to have been Preached throughout the world before the Apoſtles did ſtir a foot from Jeruſalem. But here we may obſerve, that Chriſt, who hath *jus ad omnem terram*, hath not in ſtrictneſs of ſpeech *jus in omni terrâ*. The right and propriety is his for ever; but he doth not take poſſeſſion of it all at once, but ſucceſſively and by parts. It is as eaſie for him to illuminate all the world at once as the leaſt nook and corner of it; but this Sun of righteouſneſs ſpreadeth his beams glorioufly, but is not ſeen of all, becauſe of the interpoſition of mens ſins, who exclude themſelves from the beams thereof. This *true Light came into the world, but the world received him not.* But yet what our ſenſuality will not ſuffer him to do at once, he doth by degrees, and paſſeth on, and gaineth ground, that ſo ſucceſſively he may be ſeen and known of all the world.

Matth. 24. 14.

Acts 2. 5, 11.

John 1.

But ſuppoſe men ſhook off their allegiance, as too many, the greateſt part of the world, the greateſt part of Chriſtendome, do; ſuppoſe there were none found that will bow before him (which will never be) ſuppoſe they crucifie him again; yet is he ſtill our King and our Lord, the King and Lord of all the world. Such an univerſal falling away and forſaking him would not take away from him his Dominion, nor remove him from the right hand of God, and ſtrip him of his Power. If all the world were Infidels, yet he were a Lord ſtill, and his Power as large and irreſiſtible as ever. For his Royalty dependeth not on the duty and fidelity of his ſubjects: If it did, his Dominion would be indeed but of a very narrow compaſs, the Sheep not ſo many as the Goats, his *flock* but *little*. Indeed he could have no right at all, if it could be taken from him. Neither deceit nor violence can take away a right: No man can loſe his right till he forfeit it; which was impoſſible for this ſupreme Lord to do. All the contradictions of all the men in the world cannot weaken his title, or contract his power. If all ſhould forſake him, if all ſhould ſend this meſſage to him, *We will not have thee reign over us*, yet in all this ſcorn and contempt, in this open rebellion and contradiction of ſinners, he is ſtill the Lord. And as he favoureth thoſe ſubjects who come in willingly, whom he guideth with his ſtaff; ſo he hath a rod of iron to bruiſe his enemies: And this Lord ſhall command, and at his command his ſervants and executioners ſhall take *thoſe his enemies who would not have him reign over them, and ſlay them before his face.* He will not uſe his power to force and drag them by violence to his ſervice, but if they refuſe his help, abuſe the means which he offereth them, and turn his grace into wantonneſs, then will he ſhew himſelf a King, and his anger will be more terrible then the roaring of a lion. They ſhall feel him to be a Lord, when it will be too late to call him ſo; when they ſhall weep, and curſe, and gnaſh with their teeth, and howl under that Power which might have ſaved them. For the ſame Power openeth the gates of heaven and of hell. *In his hand is a cup*, ſaith the Pſalmiſt; and in his hand is a reward; and when he cometh to judge, he bringeth them both along with him. The ſame Power bringeth life and death, as Fabius did peace or war to the Carthaginians in the lap of his garment, and which he will he powreth out upon us, and in both is ſtill our Lord. When Faith faileth, and Charity waxeth cold, and

Luke 19. 14.

——27.

Pſal. 75. 8.

and the world is ſet on wickedneſs, when there be more Antichriſts then Chriſtians, he is our Lord, *yeſterday, and to day, and the ſame for ever.* Hebr. 13. 8.

In the laſt place, as the Dominion of our Lord is the largeſt that ever was, ſo is it moſt laſting, and *ſhall never be deſtroyed. It ſhall break in pieces, and deſtroy all the Kingdoms* of the earth, *but it ſelf ſhall ſtand faſt for ever.* No violence ſhall ſhake it, no craft undermine it, no time waſt it; but Chriſt ſhall remain our Lord for ever. The Apoſtle indeed ſpeaketh of *an end*, of *delivering up his Kingdom*, and of *ſubjection.* It is true, there *ſhall be an end*; but it is when he hath *delivered up his Kingdom:* and he ſhall deliver up his Kingdom, but not till he hath *put down all authority. Finis hic defectio non eſt, nec traditio amiſſio, nec ſubjectio infirmitas*, ſaith Hilary; This end is no fayling, this delivery no loſs, this ſubjection no weakneſs nor infirmity. *Regnum regnans tradet*; He ſhall deliver up his power, and yet be ſtill a Lord. Take Nazianzen's interpretation, and then this *Subjection* is nothing elſe but *the fulfilling of his Father's will*; Ὑποταγὴ Χριστοῦ, ἡ πατρικῆ βουλήματος πλήρωσις, ſaith he in his 36th Oration, which he made againſt the Arians. Take others, and by *Chriſt* is meant his Church, which in computation is but one Perſon with Chriſt; and when his Church is perfected, then doth he deliver up his Power and Dominion. But let us but obſerve the manner of the ending of this Kingdom, and the fayling and period of others, and we ſhall gain light enough to guide us in the midſt of all theſe doubts and difficulties. Either Kingdoms are undermined by craft, and ſhaken by the madneſs of the people, who ſhun the whip, and are beaten with Scorpions, caſt off one yoke, and put on a heavier, as the young men in Livy complained; or Kingdoms are changed and altered as it pleaſeth thoſe who are victorious, whoſe right hand is their God: But the Power of this Lord is then, and onely in this ſenſe, ſaid to have an end, when indeed it is in its ἀκμὴ and *perfection*, when there will be no enemy ſtirring to ſubdue, no uſe of laws; when the ſubjects are now made perfect, when this Lord ſhall make his ſubjects Kings, and crown them with glory and honour for ever. Here is no weakneſs, no infirmity, no abjuration, no reſignation of the Crown and Power, but all things are at an end, his enemies in chains, and his ſubjects free; free from the fear of Hell, or temptations of the Devil, the World, or the Fleſh. And though there be an end, yet he reigneth ſtill; though he be ſubject, yet he is as high as ever he was; though he hath delivered up his Kingdome, yet he hath not loſt it, but remaineth a Lord and King for evermore. Dan. 2. 44. 1 Cor. 15. 24, 28.

And now you have ſeen this *Lord* that is to *come*; you have ſeen him ſitting at the right hand of God, his Right and Power of government, his Laws juſt and holy and wiſe, the Virtue and Power, the Largeneſs and the Duration of his government: A ſight fit for thoſe to look on who love and look for the coming of this Lord. For they that long to meet him in the clouds cannot but delight to behold him at the right hand of God. Look upon him then ſitting in majeſty and power, and think you now ſee him moving towards you and deſcending with a ſhout. For his very ſitting there ſhould be to us as his coming, it being but the παρασκὴ, *the preparation*, to that great day. Look upon him, and think not that he there ſitteth idle, but beholdeth the children of men, thoſe that wait for him, and thoſe that think not of him. And he will come down with a ſhout, not fall as a timber-log, for every frog, every wanton ſinner, to leap upon and croak about, but come as a Lord, with a reward in one hand, and a vengeance in the other. Oh it is far

better to fall down and worſhip him now, then not to know him to be a Lord till that time that in his wrath he ſhall manifeſt his power, and fall upon us, and break us in pieces. Look then upon this Lord, and look upon his Laws, and write them in your hearts. For the Philoſopher will tell us that the ſtrength and perfection of Law conſiſteth not onely ἐν τῇ θυκεῖδαι, *in the wiſe and diſcreet framing of them*, but ἐν τῷ πείθεσθαι, *in the right and due performance of them:* For Obedience is the beſt ſeal and ratification of a Law. Chriſt is Lord from all eternity, and cannot be deveſted of his Royal office, yet he counteth his Kingdome moſt complete when we are ſubject and obedient unto him, when he hath taken poſſeſſion of our hearts, where he may walk (not as he did in Paradiſe, terrible to Adam, who had forfeited his allegiance, but) as in a garden of pleaſures, to delight himſelf with the ſons of men. Behold, he commandeth, threatneth, beſeecheth, calleth upon us again and again: And the beſeechings of Lords are commands, *preces armatæ*, armed prayers, backt with power. And therefore next conſider the Virtue and Power of his Dominion, and bow before him, and do what he commandeth with fear and trembling. Let this Power walk along with thee in all thy wayes. When thou art giving an alms, let it ſtrike the trumpet out of thy hand. When thou faſteſt, let it be *in capite jejunii*, let it begin and end it. When thou art ſtrugling with a tentation, let it drive thee on, that thou faint not, and fall back, and
Jer. 48. 10. *do the work of the Lord negligently.* When thou art adding virtue to virtue, let it be before thy eyes, that thou mayeſt double thy diligence, and make it up complete in every circumſtance. And when thou thinkeſt of evil, let it joyn with that thought, that thou mayeſt hate the very appearance of it, and chace it away. Why ſhould Duſt and Aſhes more aw thee then Omnipotency? Why ſhould thy Eye be ſtronger then thy Faith? Not onely the frown but the look of thy Superiour compoſeth and modelleth thee, putteth thee into any faſhion or form; thou wilt go, or run, or ſit down, thou wilt venture thy body (would that were all) nay, thou wilt venture thy ſoul, do any thing, be any thing, what his beck doth but intimate: but thy Faith is fearleſs, as bold as blind, will venture on the point of the ſword, feareth what Man, not what this Lord can do; feareth him more that ſitteth on the bench than him that ſitteth at the right hand of God. If we did believe as we profeſs, we could not but lay this more to our hearts, even lay it ſo as to break them. For who can ſtand up when this Lord is angry? Let us next view the Largeneſs and Compaſs of his Dominion, which taketh in all that will come, reacheth thoſe who refuſe to come, and would not be contracted in its compaſs if none ſhould come. And why ſhouldſt thou turn a Saviour into a Deſtroyer? Why ſhouldſt thou die in thy Phyſicians arms, with thy cordials about thee? Why ſhouldſt thou behold him as a Lord till he be angry? He calleth all, inviteth all to come: Why ſhould Publicanes and ſinners enter, and thy diſobedience ſhut thee out? Laſtly, conſider the Duration of his Dominion, which ſhall not end but with the world, nor end then when it doth end: for the virtue of it ſhall reach to all eternity: And then think that under this Lord thou muſt either be eternally happy or eternally miſerable; and let not a flattering but a fading World, let not thy rebellious and traiterous Fleſh, let not the Father of lies, a gilded temptation, an apparition, a vain ſhadow, thruſt thee on his left hand. For both at his right and left there is Power which worketh to all eternity.

And now we have *walkt about* this *Sion*, and *told the towers thereof*, ſhewed you Chriſts Territories and Dominion, the nature of his Laws, the Virtue and Power, the Largeneſs and Compaſs, the Duration of his Kingdom,

Kingdom, we must in the next place consider his Advent, consider him as now *coming*. For we cannot imagin (as was said before) that he sitteth idle, like Epicurus his God, *nec sibi facessens negotium, nec alteri*, not regarding what is done below, but like the true Prometheus, governing and disposing the state of times and actions of men. *Divinum numen, etiam qua non apparet, rebus humanis intervenit*; His Power insinuateth it self and worketh even there where it doth not appear. Though he be in heaven, yet he can work at this distance. For he filleth the heaven and the earth. πάντ' ἐφορᾷ, καὶ πάντ' ἐπακούει, *He beholdeth all things, he heareth all things.* He speaketh to thee, and he speaketh in thee. He heareth thee when thou speakest, and he heareth thee when thou speakest not. *In his book are all things written:* nay, he keepeth a book in the very closet of thy heart, the onely book which shall go along with thee; and when he cometh it shall fly open: Every chapter, every letter, every character of sin shall be as plain to thy eye as to his. And though we here seal up this book, he can read it when it is shut He sitteth above *tanquam venturus*, as one coming. Indeed to us (who, like those Philosophers in Tully, seeing nothing with our mind, refer all to our sense, and scarce believe any thing but that for which we have an ocular demonstration; the eye of whose faith is so dull and heavy that it cannot clearly discern that *eye of our Lord which is ten thousand times brighter then the Sun*) he is most times as lost; like Epicurus his God, doing nothing; like Baal, *either in his journey, or sleeping.* And as at his first coming he was had in *no reputation*, so now he is at the right hand of God he is in a manner forgot. We do not insult over him in plain terms, as those did in Theodoret, Τί ποιεῖ τὸν τέκτονος ὁ υἱός; *What doth the carpenters Son now do?* but we are as *slow of heart to believe* what we are taught, and what we say we believe, as those disciples which went to Emmaus. We are told that *he did rise again from the dead*, and *ascended*, and *sitteth at the right hand of God*, and *will come again*, but it is a long time since, those things were done, and he is long a coming. To the Atheist, to the profane person, to the luke-warm Christian, to the hypocrite, he is in a manner lost: they have sealed up his grave, and he will come no more. And this is one argument that he will come, even this, That we so little regard it. For can a Lord that breatheth forth nothing but Love bear with such contempt? Can he whom the voice of God and Man, whom Scripture and Miracles and Reason have placed on the tribunal, and made Judge of all the world, be kept back by these vain imaginations, which are nothing else but the steam and exhalations of our sensual and brutish part? Shall not he judge all the earth, because we are guilty, and deserve to be condemned? No, *veniet, veniet hic*; *etiamsi nolis, veniet*; He will come, he will certainly come, whether thou wilt or no. Nor is delay in coming an argument that he will not come. For *the Lord is not slack concerning his promise* and coming, *as some count slackness*, some *scoffers, who walk after their own lusts, and ask, Where is the promise of his coming?* Sensuality is the mother and nurse of Unbelief; and the Sense flyeth the knowledge of that which is terrible to it: and so we are, as S. Peter telleth us, *willingly ignorant* of that which we are taught, and will not consider that *the world* is made of corruptible parts, and therefore must at last *be dissolved*, and that, *as the old world perished by water*, so this shall *by fire*. For what guilty person doth not study to drive the thought of a Judge coming out of his mind? He that hath his delight and his heaven in this world is not willing to hear of another to come; *VENIT, The Lord cometh*, is not in his Creed. *Sed nulla est mora ejus quod certò eveniet:* The deferring or delay of that

M. Sin. Contr. Eccl. 23. 17. 1 Kings 18. 27. Phil 2. 7. Luke 24. 25. Augustin. 2 Pet 3. 3, 4, 9.

which will certainly come ſhould not come into our conſideration. Come he will, though he come not yet: and when he is come, all the time paſt and before, in which we grew wanton and preſumptuous, and *beat our*
Luke 12. 45. *fellow-ſervants*, is not in true eſteem ſo much as a moment or the twinkling of an eye. It is not ſlackneſs, it is not delay. That is our falſe Gloſs, who when we break the Law, are as willing to miſinterpret the Law-giver. The Hypocrite thinketh him as very a diſſembler as himſelf, and is well perſwaded that, though he threaten, yet he meaneth it not though he hath denounced judgment againſt thoſe that ſin and repent not, yet he will not be ſo good, or rather ſo bad, as his word. The Sacrilegious perſon looketh upon him as an enemie to Churches, and him that putteth the hammer into his hand to beat down his own Temple.
Tertull. de Anim. The Profane perſon would *excæcare providentiam Dei*, put out the eye of Gods Providence; and the moral Atheiſt would pull him from his throne, and thruſt him out of the world. Every man frameth ſuch a God as will fit him, and proportioneth him to his luſts. We draw God out as the Painter did the Goddeſs, in the likeneſs of thoſe vanities which we moſt dote on, and ſo we entitle him to our fraud and oppreſſion, *In-*
Petrarch. *venimus quomodo etiam avarum faceremus*, We have found an art to bring him in as an abettour and a promoter of our covetouſneſs and ambition, and ſo, as much as in us lieth, make him as ambitious and covetous as
Pſal. 50. 21. our ſelves. *Thou thoughteſt verily that I was like unto thee*, ſaith God to the Hypocrite. Behold, Chriſt ſitteth at the right hand of God in full power and majeſty, ready to deſcend; but he cometh not yet, and hence the ſcorner concludeth he will never come. This is a falſe gloſs and a falſe concluſion, the reſult and inference of fleſh and blood. For it is not *ſlackneſs* (that is the dictate of our luſts) but, if Truth interpret it, it is *long ſuffering*; and his long-ſuffering ſhould end and be eaſed in our re-
2 Pet. 3 15. pentance. S. Peter telleth us *it is ſalvation*. It is what it ſhould be. If it be not ſalvation, we have drove it from it ſelf; and ſee, now it is nothing but wrath and indignation. His long ſuffering is either our ſalvation or our condemnation.

And this is the true reaſon why Chriſt is not yet come, but as it were a coming. For Time is nothing unto him, nor is it any thing in it ſelf; *nec*
Iſid. l. V. *intelligitur niſi per actus humanos*, nor can we conceive or underſtand it but by thoſe actions which we do now and again, and which we cannot
Pſal. 90. 4. do at once. *A thouſand yeari in his ſight are but as yeſterday*, but not ſo long, not ſo long as a thought. He delayeth not, but he beareth with us in this our time. We look upon the day of judgment as upon a day to come; but to him it is preſent. That he is not come to us, is for our ſakes. For the Church of Chriſt till the conſummation of all things, is *in fluxu*, *in corpore temporum*, as Tertullian ſpeaketh, is wrapt up in the body of Time, cometh not *ſimul & ſemel*, at once, but ſucceſſively gaineth the addition of parts. S. Paul calleth it *a body*: Aud though it be not ſuch a body as the Stoicks phanſied, *quod more fluminum in aſſiduâ diminutione & adjectione eſt*, which, like Rivers, receiveth every day encreaſe and every day diminution, and is not the ſame to day which it was yeſterday, yet is it *corpus aggregatum*, a collected body, which is not made up at once in every part, but receiveth its parts ſucceſſively. She is *terrible as an ar-*
Cant. 6. 4. *my with banners*, as it is ſaid of the Spouſe in the Canticles: and in an army, you know, the van may lodge there to night where the rere cometh not till the morning: So it is with the Church; it hath alwaies its parts, yet hath alwaies parts to be added. So we read Acts 2. 47. that *the Lord added to the Church daily*, that is, ſucceſſively, *ſuch as ſhould be ſaved. Quantum iniquitatis graſſatur, tantum abeſt regnum Dei, quod ſecum affert*

plenam

plenam rectitudinem, saith the Father. Christ is come, and yet is still a coming. Whilst there are heresies and schismes in the Church, whilst the one undermineth the bulwarks without, and the other raiseth a mutany within, whilst the Devil rageth, and men sin, there be yet some to be gathered to Christs sheepfold; and though in respect of his power he be already come, yet for his elects sake he will not execute it yet. And this is the very reason which Justine Martyr giveth of the proroguing and delay of his coming, and why the consummation and end of all things is not yet, διὰ ἀνθρώπινον γένος, *for mankinds sake*, διὰ σπέρμα τῶν χριστιανῶν, *for the seed of Christians*, which is yet to be propagated. For by his eternal wisdome he foreseeth that many there be who will believe, and turn to him by repentance; and some that be not, even many who are yet unborn. *For the promise is made to you, and to your children*, saith S. Peter, *Apol.* 2. Acts 2. 39.

Et natis natorum, & qui nascentur ab illis,

and to all that are afar off, even to as many as the Lord our God shall call. How many thousands are not yet, who shall be Saints? For their sakes it is that the Lord doth not consume the world with fire, that he doth not come to judge the world; that wicked men are permitted to revel on the earth, and the devil to rage; that he suffereth that which he abhorreth, suffereth injustice to move its arms at large, and *spread it self like a green bay tree*, and leaveth Innocency bound in chains; that he suffereth men to break his commands, to question his providence, to doubt of his being and essence; that we see this disorder and confusion, the world in a manner dissolved before its end. But when that number is full (a number which we know not, or, if we did, cannot know when he will fill it up) when that is complete, then *Time shall be no more*; then, lo, he cometh, and will purge the world of heresie and schism, will appear in that majesty that the Atheists shall confess he is God, and see all those crooked wayes, in which his providence seemed to walk, made even and strait: then the Epicure shall see that it was not below him to sit in heaven, and look upon the children of men; no dishonour to his Majesty to manage and guide all those things which are done under the Moon; that he may ride upon the Cherubin, and yet number every hair of our head, and observe the Sparrow that falleth from the house-top: then we shall see him, and we shall see all things put under his feet, even Heresie and Schism, Profaneness and Atheism, Sin and Death, Hell and the Devil himself. This he hath in effect done already by the virtue and power of his Cross, and therefore may be said to be come. But because we resist and hinder that, will not suffer him to make his conquest full, and, when we cannot reach him at the right hand of God, pursue and fight against him in his members, he will come again, and then cometh the end, another *consummatum est*, all shall be finished, his victory and triumph complete; and he shall lift up the heads of his despised servants, and tread down all his enemies under his feet, θριαμβεύσας in the most proper sense, *triumph, and make a shew of them openly* And this is a fit object for a Christian to look upon. Coloss. 2. 15.

Of this more.

The

The Eleventh SERMON.

PART II.

MATTH. XXIV. 42.

Yee know not what hour your Lord doth come.

WE have already beheld the Perſon, *Your Lord:* and we have placed him on his tribunal as a Judge; *For the Father hath committed all judgment to the Son.* You have ſeen his Dominion in his Laws, which are fitted and proportioned to it: As *his ſceptre is a ſceptre of righteouſneſs*, ſo his Laws are juſt. No man, no Devil can queſtion them: We approve them as ſoon as we hear them, and we approve them when we break them; for that check which our conſcience giveth us is an approbation. You have ſeen the Virtue and Power of his Dominion: For what is Regal right without Regal power? What is a Lord without a ſword? Or what is a ſword if one cannot manage it? What is a wiſe-man, if a wiſer then he; what is a ſtrong man, if a ſtronger then he cometh upon him? But our Lord, as he is called *Wonderful, Counſellour*, ſo is he *the Mighty God: Who can ſtand before him when he is angry?* We have ſhewed you the large Compaſs and Circuit of his Dominion: No place ſo diſtant or remote to which it doth not reach. It is over them that love him, and over them that crucifie him: It is over them that honour him, and over them that put him to open ſhame. And laſt of all you have ſeen the Durability or rather the Eternity of his Dominion: *Of his Kingdome there ſhall be no end*, ſaith the Angel to Mary: And take the words going before, *He ſhall reign over the houſe of Jacob*, and the ſenſe will be plain. For as long as there is *a houſe of Jacob*, a people and Church on earth, ſo long ſhall he reign. As his *Prieſthood* ſo his Dominion ἀπαράβατον, and *ſhall never paſs away.* We muſt now fix our eyes upon him as ready to deſcend, *in puncto reverſus*, ſettled in his place, but upon his return: *The Lord will come.* It is a word of the future tenſe, as all predictions are of things to come: and it is *verbum operativum*, a word full of efficacy and virtue, 1. to awake and ſtir up our Faith, 2. to raiſe our Hope, and 3. to inflame our Charity: It is an object for our Faith to look on, for our Hope to reach at, and for our Charity to embrace.

John 5. 22.

Pſal. 45. 6.

Eſ. 9. 6.

Pſal. 76. 7.

Luke 1. 33.

Hebr. 7. 24.

Firſt it offereth it ſelf to our Faith. For *ideo Deus abſceſſit ut fides noſtra corroboretur*; Therefore doth our Saviour ſtay, and not bow the heavens, and come down, that our Faith, which may reach him there, may be

be built up here upon earth. And he is therefore abſent, and in a manner lieth hid, that this eye might find him out. For Faith is a kind of proſpective or optick inſtrument, by which we ſee things afar off as if they were near at hand, things that are not yet as if they were. It turneth *venturus eſt* into the preſent tenſe. It beholdeth Chriſt not onely *ſitting at the right hand of God*, but as now already *deſcending with a ſhout*. With this eye of faith I ſee *new heavens and a new earth*, a new face of every thing. I ſee what a nothing that is which mortals ſweat and fight for, what a nothing the world is: for I ſee it on fire. I ſee Righteouſneſs, peace, order, conſtancy, duration, even whilſt I walk in this ſhop of vanities, this world of wickedneſs, this Chaos and confuſion, this ſeat of change. I ſee honeſty pitied, ſcorned, baffled, Honeſty lifted up on high far above reproch or injury. I ſee Injuſtice powerful, all-conquering, triumphant Injuſtice trembling before this Lord, arraigned, condemned, flung down into the loweſt pit, there to be whipt with many ſtripes. I ſee now *the wiſdome of men made fooliſhneſs*, and *the fooliſhneſs of God wiſer then men*. I ſee that reſtored which I ſaw loſt; I ſee the eye that was bored out, in its place again; I ſee the plowed back, with no furrow on it; I ſee Herod in priſon, and John Baptiſt with his head on. I ſee my goods reſtored before I loſe them; and I am in heaven before the blow is given; in bliſs, when every eye doth pity me. And what is now left for the boaſting Tyrant to do? What can he take from me that is worth a thought? What can he ſtrip me off but that which I have laid down and left already behind me? Will he have my goods? The treaſury where they are kept is out of his reach. Will he take from me my good name? It is written in the book of life. Or will he take my life? He cannot: For *it is hid with Chriſt in God*. This is *ſancta impudentia Fidei*, the holy boldneſs and confidenee of Faith, to break through fleſh and blood, all difficulties whatſoever, to draw down heaven to earth; and, if the object be inviſible, to make it viſible; if it be at diſtance, to make it preſent. If the Lord ſay he will come, to Faith he is come already. This operation Faith will have if it be not dulled and deaded by our ſenſuality. For what Faith is that which is not accompanied with theſe high apprehenſions and reſolutions equal to them? What Faith is that which leaveth us weary of the truth, and aſhamed of our profeſſion? What Faith is that which we are ſo ready at every frown to renounce? Shall I call that Faith which cannot ſtrike the timbrel out of our hands, nor the ſtrumpet out of our arms? that ſheweth Chriſt coming to the Covetous, yet leaveth him digging in the earth? to the Ambitious, and cannot ſtop him in his mount? to the Hypocrite, and cannot ſtrike off his mask? to the Politician, and cannot *make* him *wiſe unto ſalvation?* that cannot make us diſpleaſe our ſelves, that cannot make us love our ſelves, not aw an eye, not bind an hand, not ſilence a word, not ſtifle a thought, but leaveth us with as little power and activity as they who have been dead long ago, although the *VENIVRVS EST*, the doctrine of Chriſts ſecond advent, ſound as loud as the Trump ſhall do at the laſt day? Faith ſhall we call this, or a weak and faint perſwaſion, or a dream, or an echo from an hollow heart, which when all the *world proclaimeth he will come*, reſoundeth it back again into the world? a Faith which can ſpeak, but not walk or work? a Faith which may dwell in the heart of an hypocrite, a murderer, a devil? For all this one may believe, or at leaſt profeſs, and yet be that *liar*, that *Antichriſt*, which *denieth Jeſus to be Lord*, or that *he ever came in the fleſh*, or *will come again to judge both the quick and the dead*.

1 Cor. 1. 20, 29

Col. 3. 3.

2 Tim. 3. 15.

1 Joh. 2. 22. & 4. 3.

Secondly, as it caſteth an aſpect upon our Faith, ſo it doth upon our Hope

Pædag. 1. Hope, which is αἷμα τῆς πίστεως, *the blood of our Faith*, ſaith *Clemens* Alexandrinus; without which it will grow faint and pale, and languiſh. *Oportet habere aliquem ſpei cumulum*, ſaith Tertullian: and therefore this addition of Hope to Faith is neceſſary. For if we had all Faith, and had not Hope, this Faith would profit us nothing. Faith without Hope may be in hell as well as on the earth. Believe; who does not? or at leaſt ſay ſo? But how many expect Chriſts coming? how many are ſaved? The Heb. 10. 27. Apoſtle ſpeaketh of *a fearful looking for of judgement*. Indeed they who hope not for Chriſts coming, who do but talk of it, and are unwilling to believe themſelves, may be ſaid to look for it, becauſe they ought to do it; And his coming is as certain as if they did. Truly and properly they cannot be ſaid to expect it: For how ſhould that be in their expectation which is not ſo much as in their thought? Hope will not raiſe it ſelf upon every Faith; nor is that Faith which moſt of the world depend on a fit *baſis* for hope to build upon. Even he that deſpaireth believeth, or elſe he could not deſpair: For who will droop for fear of that *veniet*, of that Judgement, which he is ſo willing to perſwade himſelf will never come? Fooliſh men that we are! who hath bewitched us, that we ſhould glory in Faith and hope, and make them the ſubjects of our ſongs and rejoycing, when our Faith is but ſuch a one as is dead, and our Hope at laſt will make us aſhamed? when our Faith is the ſame which is in hell, and our Hope will leave us with the Devil and his angels? a Faith worſe then Infidelity, and a Hope more dangerous then Deſpair? Faith when we do not believe; and a Hope, when there is great reaſon we ſhould deſpair, and which will ſerve onely to add to the number of our ſtripes? yet this is the Faith, this is the Hope of the Hypocrite, of the formal Chriſtian. *Theſe are thy Gods, O Iſrael.*

Adverſ. Gnoſtic. c. 6.

Therefore, in the laſt place, that we may joyn theſe two together, Faith and Hope, we muſt draw in that excellent gift of Charity, which is *Copulatrix virtus*, ſaith Cyprian, the uniting and coupling Virtue, not onely of men, but of theſe two Theological Virtues, which will not meet together but in Love; or, if they do, with ſo little truth and reality that they will rather diſadvantage then help us. For where Virtue is not, the name is but an accuſation. I told you before that Hope doth ſuppoſe Faith: For we cannot hope for that which we do not believe. Yet Faith, ſuch as it may be, may ſhew it ſelf, and ſpeak proud words, when Charity is thruſt out of doors. Many there be who have ſubſcribed to the *VENTURUS EST*, that *the Lord will come*, who have little reaſon to hope for his Rev. 22. 12. coming. How many believe he will *come*, and bring his *reward* with him, and yet ſtrike off their own *chariot-wheels*, and *drive* but *heavily* towards it? How many believe there is a Judge to come, and wiſh there Rom. 5. 5. were none? Faith, ſaving Faith, Hope, *Hope that will not make aſhamed*, cannot dwell in the heart till Charity hath taken up a room. But when ſhe is *ſhed* and *ſpread abroad in our hearts*, then they are in conjunction, meet together, and kiſs each other. Faith is a foundation; and on it our Love raiſeth it ſelf as high as heaven in all the ſeveral branches and parts of it. Becauſe I believe, I love. And when my Love is real and perfect, my Hope ſpringeth up, and bloometh and flouriſheth. My Faith ſeeth the object; my Love imbraceth it, and the means unto it; and my Hope layeth hold on it, and even taketh poſſeſſion of it. And therefore this *Coming of the Lord* is a threat, and not a promiſe, if they meet not. If *Faith work* not *by Love* and both together raiſe not a Hope, *VENTURUS EST, he will come*, is a thunderbolt. And thus as it looketh upon Faith and Hope, ſo it calleth for our Charity. For whether we will or no, whether we believe or no, whether we hope or no, *he will* certainly

come

come: but when we love him, then we *love* alſo *his appearance* and *his coming*; and our Love is a ſubſcription to his Promiſe, by which we truly teſtifie our conſent, and ſympathize with him, and ſay *Amen* to his Promiſe that he will come; we echo it back again to him, *Even ſo, come, Lord Jeſus.* For that of Faith may be in a manner forced, that of Hope may be groundleſs, but this of Love is a free and voluntary ſubſcription. Though I know he will come, yet I ſhall be unwilling he ſhould come upon me as an enemy, that he ſhould come to me when I *ſit in the chair of the ſcornful*, or lie in the bed of luſt, or am wallowing in the mire, or weltring in my own blood, or waſhing my feet in the blood of my brethren, For can any condemned perſon hope for the day of execution? But when I love him, and bow before him, when I have improved his talent, and brought my ſelf to that temper and conſtitution that I am of the ſame mind with this Lord, and *partaker of his divine nature*, then Faith openeth and diſplayeth her ſelf, and Hope towreth us up as high as the right hand of God, and would bring him down, never at reſt, never at an end, but panting after him till he do come, *crying* out with *the ſouls under the altar, How long, Lord? How long? How long?* This is the very breathing and language of Hope. Then *Subſtantia mea apud te*, as the Vulgar readeth that of the Pſalmiſt, *My expectation, my ſubſtance, my being is with the Lord:* and I do not onely ſubſcribe to his *Coming*, becauſe he hath decreed and reſolved upon it, but becauſe I can make an hearty acknowledgement that the will of the Lord is juſt and good; and I aſſent not *of neceſſity* but *of a willing mind*; and I am not onely willing, but long for it: and as *he teſtifieth theſe things*, and confirmeth this Article of his *Coming* with this laſt word, *ETIAM VENIO, Surely I come*, ſo ſhall I be able truly to anſwer, *Even ſo come, Lord Jeſus, come quickly.*

2 Tim. 4.8. Rev. 22.20. 2 Pet. 1.4. Pſal. 39.7. Rev. 22.20.

And now *the Lord will come*; And you may ſee the neceſſity of his coming in the end of his coming. For *qualis Dominus, talis adventus*; As his Dominion is, ſuch is his Coming; his Kingdome ſpiritual, and his Coming to puniſh ſin, and reward Obedience, to make us either priſoners in darkneſs, or Kings and Prieſts to reign with him and offer up ſpiritual ſacrifices for evermore. He cometh not to anſwer the Diſciples queſtion, to *reſtore the Kingdome to Iſrael*; for his Kingdome is not ſuch a one as they dreamt of; nor to place Zebedee's children, *the one at his right hand, and the other at his left*; nor to bring the *Lawyer to his table to eat bread with him in his kingdome*. Theſe carnal conceits might ſuit well with the Synagogue; which lookt upon nothing but the Basket. And yet to bring in this errour, the Jews, as they killed the Prophets, ſo muſt they alſo aboliſh their Prophecies, which ſpeak plainly of *a King* of *no ſhape or beauty*, of his firſt coming in *lowlineſs* and *poverty*; of *a Prince of Peace*, and not of war, *of the increaſe of whoſe government there ſhall be no end.* Nor doth he come to lead the Chiliaſt, the Dreamer of a Thouſand years of temporal happineſs on earth, into a Mahometical Paradiſe of all corporal contentments, that after the Reſurrection the Elect (and even a Reprobate may think or call himſelf ſo) may reign with Chriſt a thouſand years in all ſtate and pomp, and in the affluence of all thoſe pleaſures which this Lord hath taught them to renounce. A conceit which ill becometh Chriſtians, who muſt look for *a better and more enduring ſubſtance*, who *are ſtrangers and pilgrims*, and not Kings, *on earth*, whoſe *converſation is in heaven*, and whoſe whole life muſt be a going out of the world. Why ſhould we be commanded, and that upon pain of eternal ſeparation from this our Lord, to wean our ſelves from the world and every thing in the world, if the ſame

Acts 1.6. Matth. 20.21. Luk. 14.15. Iſai. 53.2. Zech. 9.9. Iſa. 9.6,7. Heb. 10.34. & 11.13. Phil. 3.20.

Lord think these flatteries of our worser part, these pleasures, which we must loath, a fit and proportionable reward for the labour of our Faith and Charity, which is done in the inward man? Can he forbid us to touch and taste these things, and then glut us with them because we did not touch them? And can they now change their Nature, and be made a recompense of those virtues which were as the wings on which we did fly away, and so kept our selves untoucht and unspotted of this evil. But they urge Scripture for it: And so they soon may: for Scripture is soon misunderstood and soon misapplyed. It is written, they say, in Revel. 20. 6. that the Saints *shall reign with Christ a thousand years. Shall reign with Christ*, is evidence fair enough to raise those spirits which are too high, or rather to low, already. Ἀμ' ἔπος, ἀμ' ἔργον. No sooner is the word read, but the crown is on. To let pass the divers interpretations of that place, some making the number to be definite, others indefinite; some beginning the thousand years with the persecution of Christ, and ending it in Antichrist, others beginning it with the reign of Constantine, when Christianity did most flourish, and ending it at the first rising of the Ottoman-Empire; others beginning it at the year 73, and drawing it on to conclude in the year 1073, when Hildebrand began to tyrannize in the Church; To let pass these, since no man is able to reconcile them, we cannot but wonder that so gross an errour should spread so far in the first and best times of the Church as to find entertainment with so many, but less wonder that it is revived and fostered by so many in ours, who have less learning but more art to misinterpret and wrest the Scriptures to their own damnation. For what can they find in this Text to make them Kings? no more then many of them can find in themselves to make them Saints? And here is no mention of all the Saints, but of Martyrs alone, *who were beheaded for the witness of Jesus*, v. 4. But we may say of this Book of the Revelation as Aristotle spake of his books of Physicks, that it is ἐκδιδόμενος, καὶ μὴ ἐκδιδόμενος, *published, and not published*; published, but not for every man to fasten what sense he please upon it. Though we cannot deny but some few of later times, and so few as are but enough to make up a number by their multiplicity of reading and subtil diligence of observation, and by dextrous comparing those particulars which are registred in story with those things which are but darkly revealed, or plainly revealed to S. John, but not so plainly to us, have raised us such probabilities that we may look upon them with favour and satisfaction, till we see some fairer evidence appear, some more happy conjectures brought forth, which may impair and lessen that credit which as yet, for ought that hath been seen, they well deserve. But this is not every mans work:

Οὐ γὰρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς.

Every mans eye is not so quick and piercing to see at such distance. And we see, since so many men have taken the courage and been bold to play the interpreters of dark Propheſies, they have shaped out what phansies they please, and instead of unfolding Revelations, have presented us with nothing but dreams, as so many divers Morals to one Fable. And so for *two witnesses* we have a cloud; for one *Beast*, almost as many as be in the forrest; and for one *Antichrist*, every man that displeaseth us. But let men interpret *the thousand* years how they please, our Saviour calleth it an *errour*, an errour that striketh at the very heart of Christianity, which promiseth no riches, nor power, nor pleasure, but that which is proportioned to those virtues and spiritual duties, of which it consisteth. *For in*

Rev. 11. & 13.
1 John 2.
Mark 12. 24, 27.

the

the reſurrection neither do they marry wives, nor are married. We may adde, *Neither are there high nor low, neither rich nor poor, but all are one in Chriſt Jeſus.* And his words are plain enough, *My Kingdom is not of this world.* I ſhould ſcarce have vouchſafed to mention an errour ſo groſs, and which carrieth abſurdity in the very face of it, but that we have ſeen this monſter dreſt up and brought abroad and magnified in this latter age and in our own times, which, as they abound with iniquity, ſo they do with errours, which to ſtudy to confute were to honour them too much, who make their ſenſual appetite a key to open Revelations, and to pleaſe and ſatisfie that are well content here to build their tabernacle, and ſtay on earth a thouſand years amongſt thoſe pleaſing objects which our Religion biddeth us to contemn, and to be ſo long abſent from that joy and peace which is paſt underſtanding. Their Heaven is, as their virtues are, full of droſs and earth, and but a poor and imperfect reſemblance of that which is ſo indeed; and their conceit as carnal as themſelves, which Chriſtianity and even common Reaſon abhorreth. For look upon them, and you ſhall behold them full of debate, envy, malice, covetouſneſs, ambition, minding earthly things: and ſo they phanſie a reward like unto themſelves. Ὅμοιον ὁμοίῳ φίλον, *like embraceth like*, as mire is more pleaſing to ſwine then the waters of Jordan. And it is no wonder to hear them ſo loud and earneſt for riches and pleaſure and a temporal Kingdome, who have ſo weak a title to and ſo little hope of any other. But God forbid that *our Lord ſhould come*, and Fleſh and Blood preſcribe the manner. For then how many ſeveral ſhapes muſt he appear in? He muſt come to the Covetous, and fill his cofers; to the Wanton, and build him a Seraglio; to the Ambitious, and crown him. No, his advent ſhall be like himſelf: He ſhall come in power and majeſty, in a form anſwerable to his Laws and government. And as *all things were gathered together in him, which are in heaven, and which are in earth*, and *God hath put all things under his feet*, ſo he ſhall come unto all, to Angels, to the Creature, to Men. And firſt he may well be ſaid to *come* unto the Angels: For *he is the Head of all Principality and Power.* And as at his firſt coming he confirmed them in their happy eſtate of obedience (which we believe as probable, though we have no plain evidence of Scripture for it) ſo at his ſecond he ſhall more fully ſhew to them that *which they deſired to look into*, as S. Peter ſpeaketh, give them a clearer viſion of God, and increaſe the joy of the good, as he ſhall the torments of the evil Angels. For if they ſang for joy at his birth, what *Hoſannahs* and *Hallelujahs* will they ſound forth when they attend him *with a ſhout?* If they were ſo taken with his humility, how will they be ravisht with his glory? And if *there be joy in heaven for one ſinner that repenteth*, how will that joy be exalted when thoſe repentant ſinners ſhall be made *like unto the Angels?* when they ſhall be of the ſame Quire, and ſing the ſame ſong, *Glory and honour to him that ſitteth upon the throne, and to this Lord, for ever more?* Secondly, he cometh unto the *Creatures* to *redeem them from bondage.* For *the deſire of the creature* is for this day of his coming, and even *the whole creation groneth with us alſo* But when he cometh they ſhall be reformed into a better eſtate: There ſhall be *new heavens and a new earth, wherein dwelleth righteouſneſs.* Now *the Creature is ſubject to vanity*; not onely to change and mutability, but alſo to be inſtrumental to evil purpoſes, to ruſh into the battle with us, to run upon the Angels ſword, to be our drudges and our paraſites, to be the hire of a whore, and the price of blood. They *grone* as it were *and travail in pain* under theſe abuſes, and therefore

Matth 22. 30.
Gal. 3. 28.
John 18. 36.
Quædam ſic dignæ vinci, ne gravitate adorentur. Tert adv. Valentin.
Eph. 1. 10, 22.
Coloſ. 2. 10.
1 Pet. 1. 12.
1 Theſſ. 4 15.
Luke 15 7, 10.
Luke 20. 36.
Rev. 5. 13.
Rom. 8. 19---22.
2 Pet. 3. 13.

desire to be delivered, not out of any rational desire, but a natural inclination, which is in every thing to preserve its self in its best condition. Acts 3. 21. To these *the Lord will come*, and his coming is called *the restitution of all things*, that which maketh all things perfect, and restoreth every thing to its proper and natural condition. The Creature shall have its rest; the Earth shall be no more wounded with our plowshares, nor the bowels of it digged up with the mattock; there shall be no forbidden fruit to be tasted, no pleasant waters to be stolen, no Manna to surfet on, no crowns to fight for, no wedge of gold to be a prey, no beauty to be a snare. *The Lord will come*, and *deliver* his *Creature from this bondage*, perfect and consummate all, and at once set an end both to the World and Vanity. Lastly, *the Lord will come* to men both good and evil. *He* Matth 25. 31, 32. *shall come in his glory, and gather all nations, and separate the one from another, as a shepherd divideth his sheep from the goats*, and by this make good his Justice, and manifest his Providence in the end. His Justice is that which, when the world is out of order, establisheth the pillars thereof. Sin is an injury to the whole Creation, and inverteth that order which the Wisdom of God had first set up in the World: My Adultery defileth my body, my Oppression grindeth the poor, my Malice vexeth my brother, my Craft removeth the land-mark, my particular sins have their particular objects, but they all strike at the Universe, disturb and violate that order which Wisdom it self first established. And therefore *the Lord cometh* to bring every thing back to its proper place, to make all the wayes of his Providence consonant and agreeable to themselves, to crown the repentant sinner that recovered his place, and bind and fetter the stubborn and obstinate offender, who could be wrought upon neither by promises nor by threats to move in his own sphere. *The Lord will come* to shew what light he can strike out of darkness, what harmony he can work out of the greatest disorder, what beauty he can raise out of the deformed body of Sin. Sin is a foul deformity in nature; and therefore he *cometh* in judgment to order and place it there where it may be forced to serve for the grace and beauty of the whole, where the punishment of sin may wipe out the disorder of sin. Then every thing shall Act 1 25; Gerson. be placed as it should be, and every man sent εἰς τὸν ἴδιον τόπον, *to his proper place. Nec pulchrius in cœlo angelus, quam in gehennâ diabolus.* Heaven is a fit and proper place for an Angel of light, for the children of God; and Hell is as fit and proper for the Devil and his Angels. Now the wayes of men are crooked and intricate, and their actions carried on with that contrariety and contradiction, that to quit and help himself out of them, and take himself off from that amazement, Marcion ran dangerously upon the greatest blasphemy, and brought in two Principles, one of Good, and another of Evil, that is, two Gods: But when *the Lord shall come*, and *lay judgment to the line*, all things will be even and equal; and the Heretick shall see that there is but one. Now all is jarring, discord and confusion; but the Lord, when he cometh, will make an everlasting harmony. He will draw every thing to its right and proper end, restore order and beauty to his work, fill up those breaches which Sin hath made, and manifest his Wisdome and Providence, which here are lookt upon as hidden mysteries; in a word, he will make his glory shine out of darkness, as he did Light when *the earth was without form*, That *the Lord may be all in all.* Here in this world all lyeth as in a night, in darkness, in a Chaos or confusion, and we see neither what our selves nor others are. We see indeed as we are seen, see others as they see us, with no other eyes but those which the Prince of this world hath blinded. Our Judgment is not the result of our Reason, but is raised from

Duos Ponticum Deos, tanquam ἄλλας Symplegadas naufragii sui, adfert, quem negare non potuit, i.e. creatorem, i.e. nostrum: & quem probare non potuit, i.e. suum, Tertull. 1. adv. Marcion. c. 2.

1 Cor. 15. 28.

from *by* and vile reſpects. If it be a friend, we are friends to his vice, and ſtudy apologies for it: If it be an enemy, we are angry with his virtue, and abuſe our wits to diſgrace it. If he be in power, our eyes dazle, and we ſee a God come down to us in the ſhape of a man, and worſhip this Meteor, though exhaled and raiſed from the dung, with as great reverence and ceremony as the Perſians did the Sun. What he ſpeaketh is an oracle, and what he doth is an example; and the Coward, the Mammoniſt, or the Beaſt giveth ſentence in ſtead of the Man, which is loſt and buried in theſe. If he be ſmall and of no repute in the world, he is condemned already, though he have reaſon enough to ſee the folly of his Judges, and with pitty can null the cenſure which they paſs. If he be of our faction, we call him, as the Manichees did the chiefeſt of their ſect, *one of the Elect*: But if his Charity will not ſuffer him to be of any, we caſt him out, and count him a Reprobate. The whole world is a theatre, or rather a Court of corrupt Judges, which judge themſelves and one another, but never judge righteous judgment. For as we judge of others, ſo we do of our ſelves. *Judicio favor officit*, our Self-love putteth out the eye of our Reaſon, or rather diverteth it from that which is good, and imployeth it in finding out many inventions to ſet up evil in its place, as the Prophet ſpeaketh, *We feed on aſhes, a deceived heart hath turned us aſide, that we cannot deliver our ſoul, nor ſay, Is there not a lye in our right hand?* Thus he that ſoweth but ſparingly is Liberal; he that loveth the world is not coveteous; he whoſe eyes are full of the adultereſs is chaſt; he that ſetteth up an image, and falleth down before it, is not an Idolater; he that drinketh down bloud as an ox doth water, is not a Murderer; he that doth the works of his father the Devil is a Saint. Many things we ſee in the world moſt unjuſtly done, which we call Righteouſneſs, becauſe no man can commence a ſuit againſt us, or call us into queſtion: and we doubt not of Heaven if we fall not from our cauſe, or be caſt (as they ſpeak) in Weſtminſter-hall. If *Omri's ſtatutes be kept*, we ſoon perſwade our ſelves that the power of this Lord will not reach us; and if our names hold fair amongſt men, we are too ready to tell our ſelves that they are written alſo in the book of life. This is the judgment of the world. Thus we judge others, and thus we judge our ſelves, ſo byaſſed with the Fleſh, that for the moſt we paſs wide of the Truth. Others are not to us, nor are we to our ſelves, what we are, but the work of our own hands, made up in the world and with the help of the world. For the Wiſdome of this world is our Spirit and *Genius*, that rayſeth every thought, dictateth all our words, begetteth all our actions, and by it, as by our God, *we live, and move, and have our being*. And now, ſince Judgment is thus corrupted in the world, even Juſtice requireth it, *Et veniet Dominus, qui malè judicata rejudicabit*, the Lord will come, and give judgment againſt all theſe crooked and perverſe judgements, and *ſhall lay Righteouſneſs to the plummet*, and with his breath *ſweep away the refuge of lyes*, and ſhall judge, and paſs another manner of ſentence upon us and others then we do in this world. Then ſhall we be told what we would never believe, though we have had ſome grudgings and whiſperings and half-informations within us, which the love of this world did ſoon ſilence and ſuppreſs: Then ſhall *he ſpeak to us in his diſpleaſure*, and, though we have talked of him all the day long, tell us we forgot him. If we ſet up a golden image, he ſhall call us Idolaters, though we intended it not; and, when we *build up the ſepulchres of the Prophets*, and flatter our ſelves, and accuſe our forefathers, tell us we are as great murderers as they; and thus find us guilty of that which we proteſt againſt, and haters of that which we think we love, and lovers of that which we think

Iſa. 44. 20.

Multa iniuſtè fieri poſſunt, quæ nemo poſſit reprehendere, Cic. de Finibus.

Mic. 6. 16.

Iſa. 28. 17.

Aliud eſt judicium Chriſti, aliud anguli ſuſurrorum, Hier.

we deteſt, and take us from behind the buſh, from every lurking hole, from all ſhelter of excuſe, take us from our rock, our rock of ayr, on which we were built, and daſh our preſumptuous aſſurance to nothing. Nor can a ſigh, or a grone, or a loud profeſſion, or a faſt, or long prayers corrupt this *Lord*, or alter his ſentence, but he ſhall judge as he knoweth, who knoweth more of us then we are willing to take notice of, and
1 John 3. 20. *is greater then our Conſcience* (which we ſhrink and dilate at pleaſure, and fit to every purpoſe) *and knoweth all things*, and *ſhall judge* us, not by
Rom. 2. 16. our pretenſe, our intent or forced imagination, but *according to his Goſpel*. *VENIET*, *He ſhall come*, when all is thus out of Order, to ſet all right and ſtraight again. And this is the end of his Coming.

And now being well aſſured that he will come, we are yet to ſeek and
Matth. 24. 3. are ready with the Diſciples to ask, *When will theſe things be?* and, What hour will he come? *VENIET*, Come he will. *Et hoc ſatis eſt, aut neſcio quid ſatis ſit*, as P. Varus ſpake upon another occaſion; *This is enough, or we cannot ſee what is enough.* But nothing is enough to thoſe who have no mind nor heart to make uſe of that which is enough. To them enough is too much: for they look upon it as if it were nothing. Therefore Chriſt doth not feed and nouriſh this thriftleſs and unprofitable humour, but brideleth and checketh it, putteth in his Prohibition, not to ſearch after more then is enough; *NON NOSTIS HORAM*, *You know not the hour*, is all the anſwer which he who beſt knoweth what is fit for us to know will afford our Curioſity. For what is it that we do not deſire
Sen. de vit. Beat. c. 32. to know? *Curioſum nobis Natura dedit ingenium*, ſaith the Philoſopher: Nature it ſelf may ſeem to have imprinted this itch of Curioſity in our very minds and wits, made them inquiſitive, given them ἀκοίμητον ὄμμα, *an eye which never ſleepeth*, never reſteth upon one object, but paſſeth by that, and gazeth after another. That *he will come*, is not enough for our buſie but idle Curioſity to know: we ſeek further yet, to know that which cannot be known, the Time and very *Hour* of his coming. The
Enormi & otioſæ curioſitati tantum deerit diſcere, quantum libuerit inquirere, Tert. de Anima, c. ult. mind of man is ἀκατάσχετον, *reſtleſs, in perpetual motion.* It walketh through the earth, ſometimes looketh upon that which delighteth it, ſometimes upon that which grieveth it, ſtayeth and dwelleth too long upon both, and miſinterpreteth them to its own impoveriſhing and diſadvantage. *Perrumpit cœli munimenta*, ſaith Seneca; It breaketh through the very gates of heaven, and there buſily pryeth after the nature of Angels, and of God himſelf, but ſeeth it not; entreth the Holy of holies, and there is venturing into the cloſet of his ſecrets, and there is loſt, loſt in the ſearch of thoſe things, of times and ſeaſons, which are paſt finding out, and are therefore ſet at ſuch a diſtance that we may not ſend ſo much as a thought after them; which, if they could be known, yet could not advantage us. It was a good commendation which Tacitus giveth of
In vita Agricolæ. Agricola, *Retinuit* (*quod eſt difficilimum*) *in ſapientia modum*, He did (what is difficult for man to do) bound and moderate himſelf in the purſuit of knowledge, and deſired to know no more then that which might be of uſe and profitable to him. Which wiſdome of his, had it gained ſo much credit as to prevail with the ſons of men which would be thought the Children of Wiſdome, they had then laid out the precious treaſure of their time on that alone which did concern them, and not prodigally miſpent it on that which is impertinent, in ſeeking that which did fly from them when they were moſt intentive and eager in their ſearch. If this moderation had been obſerved, there be thouſand queſtions which had never been raiſed, thouſand opinions which had never been broacht, thouſands of errours which had never ſhewn their heads to diſturb the peace of the Church, to obſtruct and hinder us in thoſe wayes of obedi-

ence

ence, which alone (without this impertinent turning our eye and looking aside) will carry us in a ſtraight and even courſe unto our end. Why ſhould I pride my ſelf in the finding out a new concluſion, when it is my greateſt and my onely glory to be a New creature? Why ſhould I take ſuch pains to reconcile opinions which are contrary? My buſineſs is to ſtill the contradictions of my mind, thoſe counſels and deſires which every day thwart and oppoſe one another. What profit is it to refute other mens errours, whilſt I approve and love and hug my own? What purchaſe were it to find out the very Antichriſt, and to be able to ſay, This is the man? All that is required of me is to be a Chriſtian. What if I were aſſured the Pope was the Beaſt I ſought for? He appeared in as foul a ſhape to me before that title was written in his forehead. For I conſider more what he is then what he is called. And thouſands are now with Chriſt in heaven who yet never knew this his great Adverſary on earth. And why ſhould I deſire to know the time when Chriſt will come, when no other command lieth upon me but this, to *watch*, and prepare my ſelf for his coming? when all that I can know, or concerneth me, is drawn up within the compaſs of this one word, *Watch*, which ſhould be as the centre, and all other truths drawn from it as ſo many lines to bear up the circumference of a conſtant and a continued watch.

Chriſt telleth us he will come; *Hoc ſatis eſt dixiſſe Deo*; and this is enough for him to tell us, and for us to know he telleth us that we cannot know it, that the Angels cannot know it, that the Son of man himſelf knoweth it not, that it cannot be known, that it is not fit to be known; and yet we would know it. Some there have been who pretended they knew it by the ſecret revelation of the ſpirit, though it were a lying a ſpirit or a wanton phanſie that ſpake within them; (For men are never more quick of belief then when they tell themſelves a lye) and yet the Apoſtle exhorteth the Theſſalonians *that they be not ſhaken in mind, nor troubled, neither by ſpirit, nor by word, nor by letter as from him, as that the day of Chriſt is at hand.* 2 Theſ. 2. 2. Others call in tradition. Others find out a myſtery in the number of Seven, and ſo have taken the full age of the world, which is to end, ſay they, after ſix thouſand years. And this they find not onely in the ſix moneths the Ark floted on the waters, and its reſt on the mountains of Ararat in the ſeventh, in Moſes going into the cloud, and the walls of Jericho falling down the ſeventh day, but in the ſeven Vials and the ſeven Trumpets in the Revelation. Such time and leaſure have men found *perſcrutari & interrogare latebras numerorum*, to divine by Numbers, by their art and skill to dig the air, and find pretious metal there where men of common apprehenſions can find no ſuch treaſure, *inter irrita exercere ingenia*, to catch at atomes and ſhadows, and ſpend their time to no purpoſe. For Curioſity is a hard task-maſter, ſetteth us to make brick, but alloweth us no ſtraw, ſetteth us to tread the water and to walk upon the wind; putteth us to work, but in the dark: And we work as the Spirits are ſaid to do in minerals; They ſeem to dig, and cleanſe, and ſever metals, but when men come they find nothing is done. It is a good rule in Husbandry, (and ſuch rules old Cato called oracles) *Imbecillior eſſe debet ager quàm agricola*, The farm muſt not be too great for the husbandman, but what he may be well able to manure and dreſs. And the reaſon is good, *Quia ſi fundus prævaleat, colliditur dominus*, Becauſe if he prevail not, if he cannot manage it, he muſt needs be at great loſs. And it is ſo in the ſpeculations and works of the mind, Thoſe inquiries are moſt fruitful, and yield a more plentiful increaſe, which we are able to bring unto the end, which is, truly to reſolve our ſelves,

Gen. 8. 4. Exod. 24. 16, 18. Joſh. 6. Columel.

ſelves, Thus it is; as a little plot of ground well tilled will yield a fairer crop and harveſt then many acres which we cannot husband; for the Underſtanding doth not more foully miſcarry when it is deceived with falſe appearances and ſophiſmes then when it looketh upon and would apprehend unneceſſary and unprofitable objects, and ſuch as are ſet out of ſight. *Res frugi eſt ſapientia*, Spiritual Wiſdome is a frugal and thrifty thing, ſparing of her time, which ſhe doth not wantonly waſt to purchaſe all knowledge whatſoever, but that which may adorn and beautifie the mind, which was made to receive Virtue and Wiſdome and God himſelf. To know that which profiteth not is next to ignorance: But to be ambitious of impertinent ſpeculations carrieth with it the reproch of folly. What is it then, ζητεῖν τὰ ἀνεύρετα, as Baſil ſpeaketh, *to ſeek with ſuch diligence for that which is paſt finding out?*

Hom. 29. adv. calumn. S. Trin.

And firſt the knowledge of the hour of Chriſt's coming is moſt impertinent, and concerneth us not. *It is not for us to know the times.* As our dayes, ſo *the times are in God's hand*, and he diſpoſeth and diſpenſeth them as it pleaſeth him, fitteth a time to every thing, which all the wiſdome of the world cannot do. Thou wouldſt know when he would take the yoke from off thy neck. It is not for thee to know: That which concerneth thee is to poſſeſs thy ſoul with patience, which will make thy yoke eaſie. Thou wouldſt know when he will *break the teeth of the ungodly*, and wreſt the ſword out of the hand of them that delight in blood. It is not for thee to know: Thy task is to learn to ſuffer and rejoyce, and to make a bleſſing of perſecution. Thou wouldſt know when the world ſhall be diſſolved. Why ſhouldſt thou deſire to know it? Thy labour muſt be to diſſolve the body of ſin, and ſet an end and period to thy tranſgreſſions. Thou wouldſt *know what hour this Lord will come.* It is not for thee to know, but to work in this thy hour, and be ready and prepared for his coming. Χρὴ τὸ παρὸν σκοπεῖν μᾶλλον ἢ τὸ γενησόμενον. The preſent, the preſent time that is thine, and thou muſt fill it up with thy obedience: That which is to come, of what aſpect ſo ever it be, thou muſt onely look upon and conſider as an help and advantage to thee in thy work. *The Lord will come*, ſpeaketh no more to me then this, To labour and ſweat in his vineyard till he come. *All the daies of my appointed time will I wait*, ſaith Job. There is *a time*, and *an appointed time*, and appointed by a God of eternity, and I do not ſtudy to calculate or find out the laſt minute of it: but *I will wait*, which is but a ſyllable, but of a large and ſpreading ſignification, and taketh in the whole duty of man. For what is the life of a Chriſtian but expectation of and waiting for the coming of the Lord? David indeed deſireth *to know his end and the meaſure of his dayes:* but he doth not mean ſo to calculate them as Arithmeticians do, to know a certain and determined number of them, ſo to number them as to tell them at his fingers ends, and ſay, This will be the laſt; but himſelf interpreteth himſelf, and hath well explained his own meaning in the laſt words, *Let me know the meaſure of my dayes, that I may know how frail I am*; *know*, not exactly how many, but how few they be; let me ſo *meaſure* them that I may know and conſider that they are but few, that in this little time I may ſtrive forward and make a way to eternity. This was the Arithmetick he deſired to have skill in. It may ſeem a paradox, but there is much truth in it, few men are ſo fully reſolved of their mortality as to know their dayes are few. We can ſay indeed that we are but *ſhadows*, but *the dreams of ſhadows*, but *bubbles*, but *vapours*, that *we began to die before we were born, and in the womb did move and ſtrive forward towards the*

Acts 1. 7. Pſal. 31. 15.

Job 14. 14.

Pſal. 39. 4.

the gates of Death; and we think it no diſparagement, becauſe we ſpeak to men of the ſame mold, who will ſay the ſame of themſelves, and lay to heart as little as we. But ſhould we paſs over Methuſalem's age a thouſand times, yet when we were drawing even towards our end, we ſhould be ready to conceive a poſſibility of a longer race, and hope like the Sun to run the ſame compaſs again. And though we die every day, yet we are not ſo fully confirmed in this that we ſhall ever die. *Egregia res eſt condiſcere mortem*, ſaith Seneca; The beſt art is the knowledge of our frailty; and he muſt needs live well who hath well learnt to die. And *egregia res eſt condiſcere adventum Domini*; It *Ep. 26.* is a moſt uſeful thing to have learnt and well digeſted the coming of the Lord. For we cannot take out this as we ſhould, but we muſt be alſo perfect in thoſe leſſons which may make us fit to meet him when he cometh. The hour of his coming is lockt up in the treaſury of his Wiſdome, and he hath left us no key to open it, that we might no ſo much as hope to find it, and ſo miſpend our thoughts in that which they cannot lay hold on, and which ſhould be faſtened on the other, to advance and promote our duty. Δὸς τὸ παρὸν τῳ πόθῳ. Fix that well which is preſent; here lay out all thy ſtore, all the powers of thy ſoul. Whileſt it is time, whileſt it is day, whileſt it is thy day, make ready for his coming.

For, ſecondly, though it be in the future tenſe, *VENIET*, *he will come*, though it lie hid as it were in the womb of Time, and we know not when it will be brought to birth, yet at this diſtance it looketh upon us, and hath force enough in it ſelf to work that fear and caution in us which the knowledge of the very hour peradventure might not do. We ſay we believe it; and that is enough And ſome have given Faith the preeminence above Knowledge, and count the evidence we have by Faith clearer and more convincing then that we have by Demonſtration. But if it were not, yet even that which is but probable in other things doth prevail with us, and is as it were *principium motus*, the ſpring and beginner of all motion towards it. Lord, what Rhetorick, what Commanding eloquence is there in that which is but probable? nay, many times in that which is moſt improbable, if it carry any ſhew of probability with it? Nay, if it do not, our ardent affections ſupply all deficiencies in the object, and hurry us along to do that which, when the heat is over, we could eaſily ſee could not be done; How doth Love carry us as it were on the wing to lay hold on that which we muſt needs know is out of our reach. It is but probable that Induſtry will make us rich: How do we toyl and ſweat? It is but probable that Flattery will lift us up on high, and making our ſelves little will make us great: Lord, how do we ſtrive to miſhape and diſguiſe and contract our ſelves? What dwarfs, what minims will we appear? How do we call contumelies favours, and feed on injuries, onely becauſe we are told that Potentates will make them Lords that make themſelves their ſlaves; Probability is the hand that turneth every wheel, the Intelligence which moveth every ſphere, and every man in it. Hearken to the buſie noiſe of all the world; behold the hollow look, the pale and careful countenance, the ſpeaking and negotiating eye, and the active hand; ſee men digging, ſweating, travelling, ſhouldring and treading one another under foot; and if you would know what worketh all this, behold, it is nothing but that which hangeth in Futurition, that which is but probable and uncertain! And if Probability have ſuch Power and force in other things, why ſhould it not in this, eſpecially the evidence being ſo fair and clear that it is impoſſible to find out or ſet up any *better*

againſt it which might raiſe any doubting in us, and make us diſbelieve it: To a true believer *DOMINUS VENIET, The Lord will come*, is enough: Nor need he ſeek any further. A further inquiry to be aſſured of the time is but *inquieta inertia*, a troubleſome ſloth and buſie negligence, like Ixion's wheel, to turn us about where we ſhall never faſten and reſt, but be circled about in a giddy and uneffective motion.

Thirdly, the knowledge of the very hour can be of no uſe at all to forward and carry on that which we are now to do. *Non prodeſt ſcire, ſed metuere futura*, ſaith Tully, To know that which is to come is of no uſe, but to fear it. If I know it, and not fear it, I do but look upon it as to come: And that doth but leave us ſetled in our lees. This leaveth the Covetous in the mine, the Revenger in his wrath, the Wanton in the ſtrumpets arms. If we confeſs he will come, and are not ſtartled, what a poor ſquib would that be if we ſhould be told he would come at ſuch an hour: what a long hour ſhould we make it? how ſhould we extend and thruſt it back to all eternity? *Yet a little ſleep, a little ſlumber:* For *Poverty* is *in arms*, and *coming*, but not yet come. Yet let me grind the poor, ſaith the Oppreſſour; Yet let me crown my ſelf with roſes, ſaith the Luxurious; Yet a little more dalliance, ſaith the Wanton; Yet let me boaſt in miſchief, ſaith the Man of power. Whileſt we conſider things in the future, *ſit ut illud futurum ſemper ſit futurum, imò fortaſſis nunquam futurum*, ſaith the Father, *that which is to come will be alwaies to come, nay peradventure we ſhall think at laſt that it will never come.* All futures are contingents with us, and at laſt are nothing. Time flieth away, and will ſtay its courſe neither for the delaier nor the nncautelous, and therefore our Lord, who knoweth what is ſufficient and beſt for us, would not let us know any more. *Quod à Chriſto dicitur totum eſt*; That which he hath taught us is all that we can learn. If the knowledge of the preciſe hour of his coming would add but one cubit to our ſtature and growth in grace, Chriſt would have left it behind written in the faireſt character: but it is hid from our eyes for our advantage, that by the doubtful and pendulous expectation of the hour our Faith might be put to the trial whether it be a languiſhing and dead faith, or *fides armata*, a faith in arms and upon its watch; *ut ſemper diem obſervemus, dum ſemper ignoramus*, that whilſt we know not when it will be, it may preſent it ſelf unto us every moment, to affront and aw us in every motion, and be as our task-maſter to over-ſee us and bind us to our duty, that we may *fulfill our work*, and *work out our ſalvation with fear and trembling*; that our whole life may be as the Vigils and Eve, and the hour of Chriſts coming the firſt hour of an everlaſting Holy-day.

Prov. 6. 10.

Tert. de Anima c. 33.

Phil. 2. 12.

Laſtly, there is no reaſon why it ſhould be known, neither in reſpect of the good, nor of the evil. For the good; *Satis eſt illis credere*, It is enough for them that they believe. They *walk by faith*, ſaith the Apoſtle, and in their way behold the promiſes and comminations of the Lord, and in them as in a glaſs behold heaven and hell, the horrour of the one and the glory of the other. And this ſight of the object, which they have by the eye of faith, is as powerful to work in them obedience as if Heaven it ſelf ſhould fly open and diſcover all to them. To the true believer Chriſt to come and Chriſt now coming in the clouds are in effect but one object: for Faith ſeeth plainly the one in the other, the laſt hour in the firſt, the world at an end in the prediction. But to evil and wicked men, to men who harden themſelves in ſin, no evidence is clear enough, and Light it ſelf is Darkneſs. *What they naturally know*, and what they can preach unto themſelves, *in that*

2 Cor. 5. 7.

Jude 10.

that *they corrupt themſelves*, and give their Senſes leave to lead them to all uncleanneſs, whilſt Reaſon, which ſhould command, is put behind and never hearkned to. Theſe are *as brute Beaſts*, in ſpite of all they have of Man within them. And if they believe Chriſt's coming, and will not turn back and bow, and obey their Reaſon, they would remain the ſame beaſts or worſe though they knew the very hour of his coming. After all thoſe judgements Pharaoh was ſtill the ſame: After the Rivers turned into blood, after Frogs and Lice, after the Plague on man and beaſt, after every plague, which came thick, as *line upon line*, *precept upon precept*, after all theſe, the effect and concluſion was, *Pharaoh hardned his heart*, was Pharaoh ſtill, the ſame Tyrant, Exod. 10.27. till he was drowned in the Red ſea. *Balaam*, though *the Aſs forbad his* Num 22. *folly*, and the Angel forbad it, though *the ſword* was *drawn* againſt 2 Pet. 2. 15. him, and brandiſht in his very face, that *he bowed* on the ground, *and fell flat on his face*, yet he roſe again, and took courage to betray the Iſraelites to that ſin with the Midianitiſh women which brought a curſe upon them, and death upon himſelf: for he was *ſlain* for it *with the* Num. 31. 8. *ſword*. What evidence can prevail with, what terrour can move a wicked man hardned in his ſin? who knoweth well enough, and can draw the picture of Chriſt coming, and look upon it, and ſtudy to forget it, and then put on an ignorance of his own knowledge; and though he know he will, yet perſwade himſelf he will not come. And he that can thus ſtand out againſt his own knowledge in the one, may be as daring and reſolute in the other, and venture on, though Hell it ſelf ſhould open her mouth againſt him, and breathe vengeance in his face. For howſoever we pretend ignorance, yet moſt of the ſins we commit we commit againſt our knowledge. Tell the Fooliſh man that the lips of the harlot will bite like a Cocatrice, he knoweth it well enough, and yet will kiſs them. Tell the Intemperate that *wine is a* Prov. 20. 1. *mocker*, he will taſte, though he know he ſhall be deceived. The cruel Oppreſſour will ſay, and ſigh it out, that *the Lord is his God*; and yet *eat up his people as he eateth bread*. Who knoweth not that *we* Pſal. 14. 4. *muſt do to others as we would have others do to us*, and yet how many & 53. 4. are there (I may ask the queſtion) that make it good in practice? Matth. 7. 12. Who knoweth not what his duty is, and that *the wages of ſin is death?* Rom. 6. 23. and yet how many ſeek it out, and are willing to travail with it, though they die in the birth? Cannot the thought of judgment move us, and will the knowledge of a certain hour awake us? Will the hardned ſinner cleave to his ſin though he know the Lord is coming, and would he let it go and fling it from him if the ſet determined hour were upon record? No: they *wax worſe and worſe*, ſaith the Apoſtle. Earth is a 2 Tim. 3. 13. fairer place to them then Heaven it ſelf: nor will they part with one vanity, nor bid the Devil avoid, though they knew the very hour, (I might ſay) though they now ſaw the Lord coming in the clouds. For wilt not thou believe God when he cometh as near thee as in wiſdome he can, and as his pure Eſſence and infinite Majeſty will ſuffer? and art thou aſſured thou wilt believe him if he would pleaſe to come ſo near as thy ſick phanſie would draw him? Indeed this is but *ægri ſomnium*, the dream of a ſick and ill-affected mind, that complaineth of want of light when it ſhineth in thy face. For that information which we ſo long for we cannot have, or, if we could, it would work no more miracles then that doth which we already have, but leave us the ſame lethargicks which we were. In a word, if Chriſt's doctrine will not move us, the knowledge which he will not teach would have little force. And though it were written in capital letters, *At ſuch a time*, *and ſuch a*

day, and ſuch an hour the Lord will come, we ſhould ſleep on as ſecurely as before, and never awake from this death in ſin till the laſt Trump.

To look once more upon the *Non noſtis horam*, and ſo conclude; We may learn even from our Ignorance of the hour thus much, That as the Lords coming is uncertain, ſo it will be ſudden: As we cannot know when he will come, ſo he will come when we do not think on it, *cum*
Apol. c. 33. *totius mundi motu, cum horrore orbis, cum planctu omnium, ſi non Chriſtianorum*, ſaith Tertullian, *with the ſhaking of the whole world, with the horrour and amazement of the Univerſe, every man howling and lamenting, but thoſe few, that little flock, which did wait for his coming.* It
1 Theſ. 5.2,3. is preſented to us in three reſemblances, 1. of *travel coming upon a woman*
Luke 21. 35. *with child*, 2. of *a Thief in the night*, and 3. of *a Snare*. Now the Woman talketh, and is chearful, now *ſhe layeth her hands to the ſpindle, and her hands hold the diſtaff*; and now ſhe groaneth. Now the Mammoniſt locketh his God up in his cheſt, layeth him down to ſleep, and dreameth of nothing elſe; and now the Thief breaketh in and ſpoileth him. Now our feet are at liberty, and we walk at large, walk on pleaſantly, as in fair places; Now *the bitterneſs of death is paſt*; and now the Snare taketh us. Now we phanſie new delights, ſend our thoughts afar off, dream of Lordſhips and Kingdoms. Now we *enlarge our imagination as Hell*, anticipate our honours and wealth, and gather riches in our mind before we graſp them in our hand; *Now we are full, now we are rich, now we reign as Kings*; now we beat our fellow-ſervants, and beat them in our Lord's name; and in this type and repreſentation of hell we entitle our ſelves to eternity of bliſs; we are curſed, and call our ſelves Saints; and now, even now he cometh.

Now ſudden ſurpriſals do commonly ſtartle and amaze us, but after a while, after ſome pauſe and deliberation, we recover our ſelves, and take heart to ſlight that which drove us from our ſelves, and left us as in a dream, or rather dead: But this bringeth either that horrour, or that joy, which ſhall enter into our very bones, ſettle and incorporate it ſelf with us, and dwell in us for evermore. Other aſſaults that are made upon us unawares make ſome mark and impreſſion in us, but ſuch as may ſoon be wiped out. We look upon them, and being not well acquainted with their ſhapes, they diſturb our phanſie; but either at the ſight of the next object we loſe them, or our Reaſon cha-
Aul Gel Noct. Att l. 19. c. 1. ſeth them away. The tempeſt riſeth, and the Philoſopher is pale; but his Reaſon will ſoon call his blood again into his cheeks: *He cannot prevent theſe ſudden and violent motions*, but οὐ συγκατίθεται, *he doth not conſent, he doth not approve theſe unlookt-for apparitions and phantaſies.* He doth not change his counſel, but is conſtant to himſelf. Sudden joy and ſudden fear with him are as ſhort as ſudden. But this coming of our Lord, as it is ſudden, ſo it bringeth *omnimodam deſolationem*, an univerſal horrour and amazement, ſeiſeth upon all the powers and faculties of the Soul, chaineth them up, and confineth them to loathſome and terrible objects, from which no change of objects can divert, no wiſdome redeem them. No ſerenity after this darkneſs, no joy after this trembling, no refreſhing after this conſternation: For no coming again after this coming; for it is the laſt.

Ser. 40. de Tempore. And now to conclude, *Veniet, fratres, veniet: ſed vide quomodo te inveniet*, ſaith Auguſtine: *He ſhall come, he ſhall come, my brethren:* His coming is uncertain, and his coming is ſudden: *It will concern us to take heed how he findeth us when he cometh.* Oh, let him not find us digging of pits and ſpreading of nets to catch our brethren, ſpinning the

ſpiders

ſpiders web, wearying and waſting our ſelves in vanity. Let him not find us in ſtrange apparel, in ſpotted garments, in garments ſtained with blood. Let not this Lord find thee in rebellion againſt him; this Saviour find thee a deſtroyer; this Chriſt, who ſhould anoint thee, find thee beſpotted of the world. Let not an humble Lord find thee ſwelling, a meek Lord find thee raging, a merciful Lord find the cruel, an innocent Lord find thee boaſting in miſchief, the Son of man find thee a beaſt. But *to day if ye will hear his voice, harden not your hearts.* This is *your Day*, and this day you may work out Eternity. Pſal. 95. 7, 8. This is *your hour* to look into your ſelves, to be jealous of your ſelves, Hebr. 3. 7, 8. *vereri omnia opera*, to be afraid of every word, work and thought, every enterpriſe you take in hand. For whatſoever you are ſaying, whatſoever you are doing, whatſoever you are imagining; whilſt you act, whilſt you ſpeak, before you ſpeak, whilſt you think; and that thought is a promiſe or prophecy of riches and delights and honours, which are in the approch and ready to meet you, or a ſeal and confirmation of thoſe glories which are already with you; whilſt you *think*, as the Prophet David ſpeaketh, *that your houſes ſhall continue for ever*; Pſal. 49. 11. even then he may come upon you; and then this *inward thought, all your thoughts, periſh*, or return again upon you like Furies, to laſh and torment you for ever. And therefore, to conclude; ſince the Premiſſes are plain, the Evidence fair; *Since he is a Lord, and will come to judge us*; *Since he will certainly come*; *Since the time of his coming is uncertain*, and *ſince it is ſudden*; he is no Chriſtian, he is no Man, but hath proſtituted that which maketh him ſo, his Reaſon, to his Senſe and Brutiſh part, who cannot draw this Concluſion to himſelf, *That he muſt therefore watch.* Which is in the next place to be conſidered.

The

The Twelfth SERMON.

PART III.

MATTH. XXIV. 42.

Watch therefore, &c.

WE have seen Christ our Lord at the right hand of God; considered him, 1. as our Lord, 2. as coming, 3. as keeping from our eye and knowledge the time of his coming: And now what inference can we make? He is a *Lord*, and shall we not fear him? *To come*, and shall we not expect him? *To come at an hour we know not*, and shall we not *watch?* This every one of them naturally and necessarily affordeth and no other conclusion can be drawn from them. But when we consult with Flesh and Blood, we force false conclusions even from the Truth it self, and, to please and flatter our sensual part, conclude against Nature, to destroy our selves. Sensuality is the greatest Sophister that is, worketh Darkness out of Light, Poyson out of Physick, Sin out of Truth. See what paralogismes she maketh; *God is merciful*; *Therefore presume. He is patient*; *Therefore provoke him. He delayeth his coming, We may now beat our fellow-servants, and eat and drink with the drunken. It is uncertain when he will come*; *Therefore he will never come.* This is the reasoning of Flesh and Blood; this is the Devils Logick. And therefore that we be not deceived, nor deceive our selves with these Fallacies, behold, here Wisdome it self hath shewn us a more excellent way, and drawn the Conclusion to our hands; *VIGILATE ERGO*; *He is a Lord, and to come, and at an hour ye know not of*; *Watch therefore.*

And this word γρηγορεῖτε, *Vigilate*, is *verbum vigilans*, as Augustine speaketh, a waking, busy, stirring word, and implieth, as the Scholiast telleth us, πᾶσαν προσοχήν τε καὶ φυλακὴν, *all manner of care and circumspection*, And what are all the Exhortations in Scripture but a commentary and exposition of this Duty? There we find it rendred by *Awaking*, *Working*, *Running*, *Striving*, *Fasting*, *Praying*. We shall find it to be Repentance, Faith, spiritual Wisdome, that golden chain wherein all Virtues and Graces, that *Universitas donorum*, as Tertullian speaketh, that Academy, that World of spiritual Gifts meet and are united. When we awake, we watch to look about and see what danger is near. When we work, we watch till our work be brought to perfection, that no trumpet scatter our Alms, no hypocrisie corrupt our Fast, no unrepented sin deny our Prayers,

ers, no wandring thought defile our Chaſtity, no falſe fire kindle our Zeal, no lukewarmneſs dead our Devotion. When we ſtrive, we watch that luſt which is muſt predominant. And Faith, if it be not dead, hath a reſtleſs eye, an eye that never ſleepeth, which maketh us even here on earth like unto the Angels. For ſo Anaſtaſius defining an Angel, calleth him *a reaſonable creature*, but ἄϋπνον, *ſuch a one as never ſleepeth. Corde vigila, fide vigila, ſpe vigila, charitate vigila*, ſaith S. Auguſtine. An active Faith, a waking Heart, a lively Hope, a ſpreading Charity, Aſſiduity and perſeverance in the work of this Lord, theſe make up the *VIGILATE*, the *Watching* here. Theſe are the ſeals, Faith, Hope, and Charity; ſet them on, and the Watch is ſure. But this is too general.

To give you yet a more particular account, we muſt conſider firſt, That God hath made man a Judge and Lord of all his actions, and given him that freedom and power which is *libripens emancipati à Deo boni*, doth hold as it were the ballance, and weigh and poyſe both good and evil, and may touch or ſtrike which ſcale it pleaſe, that either Good ſhall out weigh Evil, or Evil Good. For Man is not evil by neceſſity or chance, but by his will alone. *See, I have ſet before thee this day Life and Good, Death and Evil: Therefore chuſe Life.* Secondly, God hath placed an apparancy of ſome good on that which is evil, by which Man may be wooed and enticed to it; and an apparency of ſmart and evil on that which is good, Difficulty, Calamity, Perſecution, by which he may be frighted from it. But then thirdly, he hath given him an Underſtanding, by which he may diſcover the horrour of Evil, though coloured over and dreſt with the beſt advantage to deceive; and behold the beauty and glory of that which is good, though it be diſcouloured and defaced with the blackneſs and darkneſs of this world. He hath given him a *Spirt*, which the Wiſeman calleth *the Candle of the Lord ſearching the inward parts of the belly*; his Reaſon, that ſhould ſway and govern all the parts of the body and faculties of the ſoul; by which he may ſee to eſchew evil, and chuſe that which is good; adhere to the good, though it diſtaſte the ſenſe; and fly from evil, though it flatter it. By this we diſcover the enemy, and by this we conquer him: By this we ſee danger, and by this we avoid it: By this we ſee beauty in aſhes, and vanity in glory. And as other Creatures are ſo made and framed that without any guide or leader, without any agitation or buſineſs of the mind, they turn from that which is hurtful, and chuſe that which is agreeable with their nature, as the Goddeſs, which ſaith Pliny, *carent omni alio ſenſu quàm cibi & periculi*, have no ſenſe at all but of their food and danger, and naturally ſeek the one and fly the other. So this Light, this Power, is ſet up in Man, which by diſcourſe, and comparing one thing with another, the beginning with the end, ſhews with realities, and fair Promiſes, with bitter effects, may ſhew him a way to eſcape Death, and purſue Life through rough and rugged wayes, even through the valley of Death it ſelf. And this is it which we call Vigilancy or Watchfulneſs. *Take heed to thy ſelf*, ſaith Moſes: and Baſil wrote a whole Oration or Sermon on that Text, and conſidereth Man as if he were nothing elſe but *Mind and Soul*, and the Fleſh were the garment which clotheth and covereth it; and that it is compaſt about with Beauty and Deformity, Health and Sickneſs, Friends and Enemies, Riches and Poverty, from which the Mind is to guard and defend it ſelf, that neither the glory nor terrour of outward objects have any power or influence on it, to make a way through the fleſh to deface and ruine it, and put out its light. Πρόσεχε σεαυτῷ, *Take heed to thy ſelf. PRÆ OMNI CUSTODIA SERVA COR TUUM, Keep thy heart with all diligence*; *AB OMNI CAUTIONE*, ſo it is rendred by

Tert. l. 2. cont. Marcion.

Dent. 30. 15, 19.

Prov. 20. 27.

Nat. Hiſt. l. 9. c. 30.

Deut. 4. 9.

Tom. 1.

Prov. 4. 23.

by Mercer out of the Hebrew, *from every thing that is to be avoided*; *AB OMNI VINCVLO*, ſo others, *from every tye or bond*, which may ſhackle or hinder thee in the performance of that duty to which thou art obliged, whether it be a chain of gold or of iron, of pleaſure or of pain, whether it be of a fair and well promiſing or a black temptation, *keep it with all diligence*, and keep it from the incumbrances. And the reaſon is given, *For out of it are the iſſues of Life*, *PROCESSIONES VITARVM*, *the Proceedings of many lives.* So many conqueſts as we gain over temptations, ſo many lively motions we feel animated and full of God, which increaſe our crown of joy. All is comprehended in that of our Saviour,

Matth. 26. 41. *Watch, and pray, leſt you enter into temptation.* If you watch not, your heart will lie open, and tentations will enter, and as many deaths will iſſue forth, Evil thoughts, Fornications, Murders, Adulteries, Blaſphemy, as ſo many locuſts out of the bottomleſs-pit.

To *watch* then is to fix our mind on that which concerneth our peace,

Philip. 2. 12. to *work out our ſalvation with fear and trembling*, to *perfect holineſs in the*

2 Cor. 7. 1. *fear of God*, to *ſerve him with reverence and godly fear* to *look to our ſelves*,

Heb. 12. 28. *that we loſe not thoſe things which we have wrought.* So that by the Apo-

2 John 8. ſtle our Caution and *Watchfulneſs* is made up of Reverence and Fear:

1 Kings 7. 21. And theſe two are like the two pillars in the porch of the Temple of Solomon, Jachin and Boaz, to eſtabliſh and ſtrengthen our Watch. This certainly muſt needs be a ſovereign antidot againſt ſin, and a forcible motive to make us look about our ſelves, when we ſhall think that our Lord is preſent every where, and ſeeth and knoweth all things, when we ſhall conſider him, as a Witneſs who ſhall be our Judge; that all we do, we do, as Hilary ſpeaketh *in Divinitatis ſinu*, in his very preſence and boſome; that when we deceive our ſelves, & when we deceive our brethren, when we ſell our Lord to our Fears or our Hopes, when we betray him in our craft, crucifie him in our Revenge, defile and ſpit upon him in our Uncleanneſs, we are even then in his preſence. If we did firmly believe it, we *would not ſuffer our eyes to ſleep, nor our eye lids to ſlumber.* How careful are we, how anxious, how ſolicitous in our behaviour, how ſcrupulous of every word and look and geſture, what Criticks in our deportment, if we ſtand before them whom we call our Betters, indeed our fellow-duſt and aſhes? And ſhall we make our face as adamant in the preſence of our Lord? ſhall we ſtand idle and ſport and play the wantons before him? Shall we beat down his Altars? blaſpheme his Name? beat our fellow-ſervants before his face? Shall we call him to be witneſs to a lie, make him an advocate for the greateſt ſin, ſuborn his Providence to own our impiety, his Wiſedome to favour our craft, his Permiſſion to conſecrate and ratifie our ſin? Can we do what a Chriſtian eye cannot look upon, which Reaſon and Religion condemn and even Pagans tremble at? can we do it, and do it before his face whoſe *Eye* is *pure* and *ten*

Eccl. 23. 19. *thouſand times brighter then the Sun? DEVS VIDET*, and *DEVS JUDI-*

Tertul. de Teſtm. animæ, c. 2. *CAT*, *God will ſee*, and *God will Judge*, is taken out of the common treaſury of Nature, and the Heathens themſelves have found it there, who ſpeak it as their language: And if his awful Eye vvill not open ours, our Lethargie is mortal. We are Infidels, if vve believe it not; and if vve do believe it, yet dare do thoſe things vvhich afflict his eye, vve are vvorſe then Infidels. Let us then look upon him, think him preſent, and

Pſal. 4. 4. ſtand upon our guard. *Let us ſtand in aw, and not ſin.* Let one Fear call upon another, the Fear of this Lord upon the Fear of cauteloufneſs and circumſpection, which is as our angel-keeper, to keep us in all our vvayes, in the ſmooth and even vvayes of peace and in the rough and rugged vvayes of adverſity; to lead us againſt our enemies, vvhich are

more

more then the hairs of our head, as many as there are temptations in the world, and to help us to defeat them; to be our beſt buckler to keep off the darts of Satan, and as a canopy to keep our virtues from ſoyl; to keep our Liberality cheerful, our Chaſtity freſh and green, our Devotion fervent, our Religion pure and undefiled; to waſt the body of Sin, and perfect and ſecure our Obedience; in a vvord, to do that vvhich the Heathens thought their Goddeſs Pellonia did, to drive and chaſe all evil out of our coaſts. For let us well weigh and conſider it, let us look upon our enemies, the World with all its pageantry, the Fleſh with all its luſts, the Devil with all his ſnares and wiles and enterpriſes, let us look upon him coming towards us either as an Angel of light to deceive us, or as a Lion to devour us, and then let us *conſider* our Lord and Captain, *the Apoſtle and High Prieſt of our profeſſion*, opening the gates of heaven unto us, manifeſting his glory, ſtreaming forth his light, ready with his ſtrength, free in his aſſiſtance, powring forth his grace, now triumphing over theſe our enemies, and leaving us onely the chaſe and purſuit of them to *fill up* ὑστερήματα, *ſome ſmall matter that is behind*, which is nothing in reſpect of that which he both did and ſuffered; let us lay this to heart, and view it well, all our dangers and all our advantages and we ſhall find that it is not the ſtrength nor multitude of our adverſaries, nor yet our own weakneſs and infirmity, which we ſo willingly acknowledge, nor the craft of Satan (for we have Wiſdome it ſelf on our ſide) nor his ſtrength or power (for he hath none) but our want of watchfulneſs and circumſpection, that giveth us the blow, and ſtriketh us on the ground. For want of this our firſt Parents fell in Paradiſe, and *had certainly fallen*, ſaith S. Chriſoſtom, *had there been no Serpent, no Tempter at all*. For he that watcheth not tempteth the Tempter himſelf who would not aſſault us ſo often did we not invite him, nor fling a dart towards us did he ſee us in our armour, with our buckler, and upon our watch. By want of this Adam fell; and by uſe of this Adams poſterity after the fall recovered their ſtate, *eſcaped the corruption which is in the world*, and fled from the wrath to come. So neceſſary is this for a Chriſtian, that had we no other defence but this, yet we could not be overcome. *Fortis ſæpe victus eſt, cautus rariſſimè*; The ſtrong man hath often been ruined with his own ſtrength; but he that ſtandeth upon his guard, though the adverſary lay hard at hand, yet is never overthrown. We may look back with comfort upon the eternal purpoſe and decree of God, I mean to ſave penitent believers; but we muſt *give diligence to make our calling and our election ſure*. We cannot but magnifie *the Grace of God which bringeth ſalvation*; but we *muſt work it out with fear and trembling*. We cannot deny the power of the Goſpel; but it is Watchfulneſs that maketh it *the ſavour of life unto life*. We look for *a crown that is laid up*; but it is Watchfulneſs that muſt put it on.

Heb 3.1. Coloſſ.1.24. Ep. ad Olymp. 2 Pet.1.10. Tit.2.11. Philip.2.12. 2 Cor.2.16. 2 Tim.4.8.

And now having as it were ſet the watch, we muſt next give you the particular orders to be obſerved in our Watch. And we muſt frame and faſhion them not onely by the majeſty of the Lord which is to come, but alſo by the power and force and manner of working of thoſe temptations which we are to cope withal and watch againſt, that when they compaſs us about, we may find away to eſcape them. *Solus Chriſtianus novit Satanam*, ſaith Tertullian: It is the character of a Chriſtian, and it is peculiar to him, to know the Devil and his enterpriſes. *Et difficilè vincitur qui poteſt de ſuis & adverſarii copiis judicare*, ſaith Vegetius; *It is a very hard matter to overcome him who truly knoweth his own ſtrength and the ſtrength of his adverſary.*

Veget. l.v.

First we muſt know our ſelves, how we are framed and faſhioned,

and how the hand of God hath built us up. And we ſhall ſee that he hath ever laid us open to tentations, *and ſet us up*, as Job ſpeaketh *as a mark*, for the enemy to ſhoot at; that Man is ζῶον ἐν ἐξ ἀμφοῖν, *one creature, but made up of two different natures*, the Fleſh and the Spirit, and put into this world, which is a ſhop of tentations, hung full with vanities, which offer themſelves, and that with ſome importunity to the eye, and ear, and every ſenſe he hath. Into this when God firſt put him, he *made him upright*, but withal mutable: The root of which mutability was his Will, by which he might incline to either ſide, either bargain or paſs by, either embrace temptations or reſiſt them. *In hoc eſt lex conſtituta, non excludens, ſed probans libertatem*, ſaith Tertullian, *To this end a Law was enacted, not taking away, but proving and trying the liberty which we have*, either freely to obey, or freely to trangreſs. Elſe why ſhould God enact a Law? For the Will of Man looketh equally on both. And he being thus built up did ow to his Maker abſolute and conſtant obedience: and obedient he could not be if he had not been thus built up. To this end his Underſtanding and Will were to be exerciſed with arguments and occaſions, which might diſcover the reſolution and the choice and election of Man. Now theſe arguments and occaſions are that which we call Temptations; Which though they naturally light upon the outward man, yet do they formally aim at the inward, and are nothing, do nothing, till they ſeiſe upon the Will, which may either joyn with the Senſitive part againſt the Reaſon, which maketh us *to every good work reprobate*; or elſe with our Reaſon againſt our Senſual appetite, which worketh in us a conformity to the Will of God: for God willeth nothing to be done which right Reaſon will not have us do. The Will is that alone which draweth and turneth theſe temptations either to a good end by watchfulneſs and care, or by ſupine negligence turneth them to a bad, turneth them from that end for which they were permitted and ordained, and ſo maketh Satans darts more fiery, his enterpriſes more ſubtle, his occaſions more powerful, and his perſwaſions more perſwaſive then indeed they are; ſo that what God ordained for our trial and crown, by our ſecurity and neglect is made a means to bring on our downfal and condemnation. We muſt therefore in the midſt of temptations, as in a School, learn to know our ſelves.

Job 7.20. & 16.12. Nazianz. Orat. 38.

Eccleſ. 7.29.

Legem dedit Deus ὕλῳ τῷ αὐτεξουσίῳ, Naz. Orat. 38.

And in the next place we muſt learn to know our enemies, and how they work and mine againſt us, examin thoſe temptations which make toward us, leſt we judge of them by their outſide, look upon them, and ſo be taken with a look; leſt, as the Romanes obſerved of the barbarous Nations, that being ignorant of the art of engining, when they were beſieged and ſhut up, they would ſtand ſtill and look upon the enemy working on in the mine, not underſtanding *quò illa pertinerent quæ ex longinquo inſtruebantur*, what it meant, or wherefore thoſe things were prepared, which they ſaw afar off and at diſtance, till the enemy came ſo near as to blow them up and deſtroy them, ſo we alſo behold temptations with a careleſs and regardleſs eye, and not knowing what they mean, ſuffer them to work on, to ſteal nearer and nearer upon us, till they enter into our ſouls, and dwell there, and ſo take full poſſeſſion of us.

And firſt we may lay it as a ground, That nothing properly provoketh it ſelf, as Fire doth not provoke it ſelf to burn, nor the Sun to ſhine. For the next and neceſſary cauſes of things are rather Efficients then Provocations, which are alwayes external either to the perſon, or principal, or part which is the principal and ſpecial agent. And ſo the Will of man doth conſummate and finiſh ſin, but provoketh it not, but is enticed to that evil, or frighted from that which is good, by ſome outward object, which

which first presenteth it self unto the Sense, which carrieth it to the Phansie which conveyeth it to the Understanding, whence ariseth that fight and contention between the inferiour part of the Soul and the superiour; the Sensual appetite and the Reason, not to be decided or determined but by the Will. And then the Will, like *Moses*, *holdeth up his hands* Exod. 17. 11. as it were, and is steady and strong, the Reason *prevaileth*; and *when it letteth them down*, the Sense. The Senses then are, as Hierome calleth them, *feneſtræ animæ*, the windows of the Soul, through which tentations enter to flatter and woo the Phansie and Affections to joyn with the principal faculties of the Soul to beget that Sin which begetteth Death: And if you will observe how they work by the Senses upon the Soul, you will soon find that they do it not by force and battery, but by allurement and speaking it fair, or else by frowns and terrours; that there is no such force in their arguments which spiritual wisdome and vigilancy may not assoil, that there is no such beauty on them which may not be loathed, no such horrour which we may not slight and contemn.

First they work us occasions of sin. And all the power that Occasion hath is but to shew it self: If it kill, it is, as the Basilisk, by the eye, by looking towards us, or indeed rather by our looking towards it. Occasion is a creature of our own making; we give it being, or it would not be: and it is in our power, as the Apostle speaketh, ἐκκόψειν, *to cut it off*. When we see the Golden wedge, we know it is but a clod of earth. Wee see beauty, and can call it the colour and symmetry of flesh and bloud, of dust and ashes; and unless we make it so, it is no more. Indeed we commonly say, *Occasio facit furem*, that Occasion maketh a thief; but the truth is, it is the Thief that maketh the occasion. For the Object being let in by the Senses, calleth out the Soul, which frameth and fashioneth it, and bringeth it to what form it please; maketh Beauty a net, and Riches a snare. And therefore *bonum est non tangere*, it is not safe to see or touch. There is danger in a very touch, in a cast of the eye. Upon a look or touch the Soul may fly out to meet the Object, and be entangled unawares. *Utinam nec videre possimus quod facere nobis nefas est:* We may sometimes make it our wish not to see that which we may not do, not to touch that which may be made an occasion of sin, *not to look upon wine when it is red*, nor the strange woman when she smileth. For, in the second place, Objects are not onely made occasions of sin, but are drest up and trimmed by the Father of lies (who taketh up a chamber in our Phansie) in that shape and form, in those fair appearances, which may deceive us. There is a kind of Rhetorick and eloquence in them, but not that of the Oratours of Greece, which was solid and rational, but that of the later Sophisters, which consisted in elegancies and figures and Rhetorical colours, that which Plato calleth κολακείαν ϗ δημαγωγίαν, *flattery and popular eloquence*. For as they who deliver up themselves to Fortune, and tread the wayes to honour and the highest place, do commonly begin there with smiles where they mean to shake a whip, and cringe and bow and flatter the common people, whom they intend to enslave, stroke and clap them, and so get up and ride the Beast to their journeys end: so do these tentations insinuate and win upon the weaker part of man, whilst the stronger is left to watch; work upon that part first which is easier to be seduced then the Reason or Will, which must needs deny them admittance if they came and presented themselves in their own shape, and were not first let in by the Senses and Phansie, and there coloured over and beautified, and in this dress sent

2 Cor. 11, 12.

Εὐχῆς μὲν ἄξιον μὴ πρᾶσσειν τὰ τοιαῦτα τοῦ κακοῦ, *Basil. in Psal.* 1 *Hieron.*

Prov. 23. 31.

up unto them. Indeed the Senſes are merely paſſive, receive the object, and no more: The Eye doth ſee, and the Ear hear, and the Hands feel, and their work and office is tranſacted. And thus, if I be watchful, I may ſee Vanity, and deteſt it: I may hear Blaſphemy, and abhorre it; I may touch, and not be defiled. But, as the Prophet ſpeaketh, *Death cometh in at the windows*, and ſo by degrees entreth into the palace of our Mind. The Civilians tell us, *Poſſeſſio acquiritur, etiamſi in angulo tantùm ingrediamur*; We take poſſeſſion of a houſe though we come but into a corner of it: So through our negligence and unwarineſs many times, nay, moſt times, it falleth out that when the temptation hath gained an entrance at the eye or ear, it preſſeth forward to the more retired and more active faculties, and at laſt gaineth dominion over the whole man: from the Senſes it is tranſmitted to the Phanſy, which hath a creating faculty to make what ſhe pleaſeth of what ſhe liſt, to put new forms and ſhapes upon objects, to make Gods of clay, to make that delightful which in it ſelf is grievous, that deſirable which is lothſome, that fair and beautiful which is full of horrour? to ſet up a golden calf, and ſay it as a God. *Et habentur phantaſmata pro cognitis*; Theſe ſhews and apparitions are taken for ſubſtances, theſe airy phantaſmes for well-grounded concluſions: And the Mind of man doth ſo apply it ſelf unto them, *ut, dum in his eſt cogitatio, ea intellectu cerni arbitramur*, that what is but in the Phanſy and wrapped up in a thought is ſuppoſed to be ſeen by the eye of the Underſtanding in the ſame ſhape: What we think, is ſo; and with us in theſe our diſtempers Opinion and Knowledge are one and the ſame thing. And this inflameth and maddeth the Affections, that they forget their objects, and look and run wild another way: Our Hatred is placed on that which we ſhould love, and our Love on that which we ſhould deteſt; we fear that which we ſhould embrace, and we hope for that which we ſhould fear; we are angry with a friend, and well pleaſed with an enemy: Now profaneneſs ſoundeth better then a hymn or a Pſalm of thankſgiving, a fable is more welcome then the oracles of God, *& blandior auri ſpecies quàm hominis aut cœli aut lucis*, a piece of gold is a more glorious ſight then Man the image of his Maker, or the Heaven wherein he dwelleth, or the Light it ſelf. So true is that of the Oratour, *Aliud agere mentem cogunt oculi*; By this means the Eye diverteth the Mind of man from its proper work, that it cannot attend and buſie it ſelf to diſcern betwixt good and evil, and ſo watch, and ſtand upon its guard.

Jer. 9. 21.

Auguſt. lib. Muſic. c. 11.

Hilar. in Pſal. 118.

Quintil. l. 10. c. 3.

I called tentations not onely Occaſions but alſo Arguments; but ſuch Arguments which, as I told you, conclude not, which beget not knowledge but opinion, and prevail not with wiſe men but with fools, who commonly for want of circumſpection entertein and ſwallow down uncertain things for thoſe which are certain, and that which is doubtful for that which is true. They who have wiſdome for their guide, judge of things κατὰ φύσιν καὶ κατ' ἀλήθειαν, *according as they are in themſelves, according to the truth*; attempt nothing, do nothing, upon opinion or a bare appearance, but before they make choice do weigh and examin the object: But uncautelous and unadviſed men do but ſee, and preſently imbrace that which is moſt deformed in it ſelf, and hath nothing to commend it ſelf to them but the *fucus* and paint which themſelves have laid on. Good God, how friendly and familiar are we with that which pleaſeth the Eye and Phanſy, before the Reaſon hath lookt upon it? Take all the ſins which we commit, what better ground or foundation have they, on which they riſe to that viſible height, then falſe opinion? Our Ambition ſoareth and mounteth aloft with this thought as with a wing, That Honour

Ariſt. Sophiſt. Elench. c. 12.

Magna iſta quia parvi ſumus, credimus, Sen. Præf. ad N. Q.

nour will make us as Gods. Our Covetouſneſs diggeth and ſweateth with this aſſurance, That Riches are the beſt friend. Our Revenge is furious and bloody, becauſe we think that to ſuffer is cowardiſe. We run after evil, and ſtudy for a curſe, for ſome glimpſe or ſhew it hath of ſome great bleſſing. We doat on the earth, which is fading, and whoſe faſhion paſſeth away, for ſome reſemblance we think it hath to Heaven and Eternity. *Et inanibus phantaſmatibus tanquam dictis epulis reficimur;* These vain imaginations, theſe dreams of happineſs, are but as a painted banquet: For as junkets in a picture may delight the eye, but not fill the ſtomach, ſo do theſe ſudden and weak conceptions tickle and pleaſe the phanſie perhaps, but bring leanneſs into the Soul, and leave it empty and poor. And no marvail. For when the Senſe is thus pleaſed, when the Phanſie hath ſported and plaid with that which delighted the Senſe, the Affections grow unruly, and Reaſon is ſwallowed up in victory, ſo that God ſeemeth to be the enemy, and the Devil a friend, bringing good news unto us, and ſpeaking pleaſing things to us, ſuch as are Muſick to our ears, whereas God ſeemeth to come in thunder, with terrour and command, to drive us to our watch, providing a knife for our throat, ſhutting up the eye, cutting off the right hand, muzling up the mouth that it ſpeak no guile, writing ſad characters upon that which our Senſe and Phanſie had painted and dreſt up, as, *Touch not, Taſt not, Handle not.*

Aug de verâ Relig. c. 51.

Col. 2. 21.

Now that temptations work thus by the Senſe, and enter and make their paſſage into the inward man, is evident not onely in thoſe groſſer ſins which turn the very ſoul it ſelf into fleſh (*nam victa anima libidine fit Caro*, ſaith the Father, *When the ſoul is polluted with luſt, it loſeth its ſpirituality, and is tranſubſtantiated as it were into fleſh*) but is ſeen alſo in thoſe which are more retired and inward to the Soul; not onely in the practice of our life, but alſo in the errours of our doctrine. And on this ground S. Paul putteth *Hereſies* into his black catalogue, and numbreth them amongſt *the works of the Fleſh.* And if we look upon thoſe who are the authours and fomenters of Errour, we ſhall find that they wilfully ſhut their eyes and ears againſt the truth, which offereth it ſelf and beſpeaketh them with arguments and reaſons undenyable, and decline to Falſhood, by leaning rather to that which is convenient then to that which is true, hearkening more to earthly and ſenſual motives then to the voice of God, which calleth them, *This is the way.* Honour and Riches and Love of this world make up that body of Divinity which muſt be a Directory for them to walk by. The eye readeth the Text, and the eye letteth in the interpretation: For the love of that I delight in is urgent with me, and perſwadeth me to underſtand it ſo as it may favour and countenance that love. Thus do tentations both to ſin and Errour creep in at theſe doors and inlets of the Senſes, and like thieves ſteal in by night, coloured over with the pleaſures and clouded with the pomp of the world, and ſo find eaſie admittance, and ſteal away the Truth and Love of God out of our hearts whileſt we ſleep.

Gal. 5. 19, 20.

And if a fair temptation do not make entrance with a ſmile, a bitter and grievous Temptation may force a paſſage with its horrour. For thus according to their divers and ſeveral aſpects they work both upon the Iraſcible and Concupiſcible power. If an enemy be loud againſt us, we have a tempeſt within us. If Jacob hath the bleſſing, Eſau hateth him. At the ſight of Beauty, if I take not heed, my Love beginneth to kindle; at the next look it flameth. The approch of danger ſtriketh me with fear; nay, a ſhadow and repreſentation will do it. I may take

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a promontory for a navy, and a field of thiſtles for a body of pikes. Not onely that which is true, but even that which is feigned, that which is but colour, which is but ſound, which is but a *ſuperficies*, but an apparition, but a ſhadow, being careleſly let in and enterteined, may rayſe this tumult and ſedition in the Soul. A fair promiſing temptation cometh upon parley and treaty and conditions, inſinuateth and winneth upon us with its ſmiles and flatteries; but a fearful and boyſterous temptation playeth upon us with all its artillery, with ſmart and ſhame and poverty and impriſonment and death, maketh forward with a kind of force and violence, *& tumultuantes de gradu dejicit*, overthroweth us with ſome noiſe. And as the Senſes convey the tentations, ſo do the Affections, if we do not watch and ſuppreſs them, make ſenſible alterations in the heart, and make themſelves viſible to the very Eye. *Profectò*, ſaith Pliny, *in oculis animus inhabitat*; The mind dwelleth in the Eye; there it is viſible to be ſeen. In its joy it leapeth there, in its grief it languiſheth there, in its fear it droopeth there, in its anger it threatneth there, in its hope it looketh out chearfully, and in its deſpair it ſinketh in again, and leaveth the living man with no more motion then a carkaſs. *The heart of man changeth his countenance*, ſaith the Wiſe man. If we ſtand not upon our guard, the ſtate and peace of our mind will ſoon be overthrown. *Reſpexit oculis*, ſaith S. Ambroſe, *& ſenſum mentis evertit; ut libavit, & crimen retulit*; The man did but look back, and his mind was ſhaken; he did but open his ear, and loſt a good intention; he did but lightly touch and ſhadow the object, and took in a ſin; he did but touch, and was on fire. You ſee now the force and ſtrength of the enemy, you ſee him in his mine, and you ſee him in his march, with his flatteries and menaces, with his glories and terrours, with his occaſions and arguments: And if to theſe you oppoſe your prudency and watchfulneſs, your fortitude and Chriſtian reſolution, you put him to flight, or tread him under your foot.

Tull. Offic. 1.

Ardent, intenduntur, humectant, connivent: hinc illæ miſericordiæ lacrymæ, Plin. Nat. H. l. 11. c. 37.

Eccl. 13. 21.

For firſt, temptations may enter the Senſes without ſin. To behold the object, to touch, or taſt (which are called *belluini ſenſus*, our more brutiſh ſenſes) is not to commit ſin, becauſe God himſelf hath thus ordered and framed the Senſes by their ſeveral inſtruments and organs. *Auditum in auribus fodit, viſum in oculis accendit, guſtum in ore concluſit*, ſaith the Father; He hath kindled light in the Eyes, he hath digged the hollow of the Ear for Hearing, and hath ſhut up the Taſt in the Mouth or Palate, and hath given Man his Senſes very fit for the trial and reward of virtue. For as he made the Eye to ſee, ſo he made every thing in the world to be ſeen. *Fruſtrà ii eſſent ſi non viderentur*, ſaith Ambroſe. They were to no end if they were not to be ſeen: And ſeen they may be to our comfort and to our peril. As temptations may enter in at the Eye or Ear or any of the other ſenſes, ſo we may make them the matter of virtue, as well as the occaſion of ſin. In a word, *make a covenant with our Eye*, bridle our Taſt, bind our Touch, purge our Ears, and ſo ſanctifie and conſecrate every ſenſe unto the Lord; and this is indeed to watch.

A. Gell. Noct. Att. l. 19. c. 2. Tertull. de Coron. Mil. c. 5.

Secondly, temptations may enter the thoughts, and be received into the Imagination, and yet, if we ſet our Watch, not overcome us. For as yet they are but as it were in their march, bringing up their forces, but have made no battery or breach into the ſoul. For as God hath Blood, Uncleanneſs, and all the ſoul actions which are done in the world, written in his book, and yet every leaf thereof is fair and clean as Purity it ſelf; ſo may the Mind of man mingle it ſelf with the moſt polluted objects that are, and yet be a virgin ſtill, chaſt and untouch-

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I may entertein all the Hereſies that are in my thoughts, and yet be orthodox. I may think of evil, and with that thought deſtroy it. It is not the ſight of the object, nor the knowledge of evil, nor the remembrance of evil, nor the contemplation of evil that can make me evil; for, if I watch over my ſelf and it, I may think of it and loath it, I may remember and abhorre it. For how could a Prophet denounce judgement againſt ſin, if he did not think of it? How could I abhorre and avoid ſin, how could I repent of it, if it were not in my thought? This we cannot doubt of. But then

Thirdly, the Senſe and Phanſie may receive the object with ſome delight and natural complacency, and yet without ſin, if we ſtand upon our guard, ſuffer it to win no more ground, but then oppoſe it moſt when it moſt pleadeth for admittance: For thus far it will advance. And as the rational and intellectual delight is from ſome concluſion gained and drawn out of the principles of diſcourſe, which is the work of Reaſon; ſo there is a ſenſible complacency, which is nothing elſe but *adulatio corporis*, the pleaſing of the ſenſe, by the application of that which is moſt agreeable to it, as of a better red and white to the Eye, of a more pleaſant voice to the Ear. That which is ſweet the Taſt judgeth ſo, that which is fair the Eye receiveth ſo; for this is natural to it and inſeparable from it: and ſo it is to the Phanſie to entertein objects in that ſhape and form they repreſent themſelves. But then we muſt ſtay and queſtion them here at their firſt approch and arrival in theſe their raies and glory. God hath made Man keeper of his heart, as of a caſtle; which he betrayeth not till he hath delivered it up into the enemies hands. *Clavis hujus caſtri cogitatio eſt*; The key of this caſtle is his Thought: this openeth his Heart, and may ſhut it; this giveth way and room for the tentation to enter; which is not done till he think as the enemy would have him, till he buſie and roul about his thought, which is as the turning of a key to open a door and paſſage unto him. I may think it is a fair ſight, and my Will may turn from it. I may think it Muſick, and my Will may be deaf. I may think it pleaſant to the taſt, and my Will may diſtaſt and loath it, when Reaſon hath diſcovered death in the apple. But when we draw near to it, and in a manner invite it to enter; when we delight in that Beauty which attempteth our Chaſtity, that Pleaſure which aſſaulteth our Continence, and ſtay and dwell, and ſolace our ſelves with theſe unlawful objects; then it is more then a thought, it is more then a natural complacency, it is a ſin: for not onely the Senſe is pleaſed, but the Will. For we would not have ſet it up ſo high in our phanſie, we would not have deified it there, if we had not been willing to fall down and worſhip it. And now, though it be but a thought, it is a work of the Fleſh, wrought and finiſhed in the Mind, and wanteth nothing but opportunity to bring it into act. *Nec enim cogitatus, licèt ſolos, licèt non ad effectum per carnem deductos, à collegio carnis auferimus*, ſaith Tertullian; So far is it that the Soul ſhould be alone in the actions of our life, that we cannot take theſe thoughts which are alone, and not yet brought into act, from the ſociety and fellowſhip of the Fleſh, which worketh in the Soul, as the Soul doth by it. For in the Fleſh and with the Fleſh and by the Fleſh that is done by the Soul which is done in the heart and inward man.

Arnob. l. 1. adv Gent.

Bern.

De reſurrect. carnis, c. 15.

Fourthly, our natural Inclination or Appetite to joyn with thoſe objects which occaſion ſin, if it do not proceed and work beyond the limits which God hath ſet up, is not irregular or ſinful. For there is no natural appetite, no natural inclination of man, which in the effect may not be drawn up to end in ſome vertuous action; no fuel, no ſparkle in our

Nullus in homine naturalis appetitus qui non poteſt virtuoſè impleri, Holcot in l. Sap. ſer. 42.

our nature which may not be improved, and fixt at laſt as a ſtar in the firmament of the Soul, and therefore is good, and tendeth to good as well as to evil. My inclination to anger may be drawn up unto a godly zeal, or end in meekneſs; my inclination to meats, in ſobriety and temperance; my inclination to carnality may either be reſtrained in a virgins life, or made honourable in a married. My Affections and Deſires were imprinted in me by Nature, and therefore by the hand of God himſelf, and are not in themſelves vitious, but may be good and profitable and advantagious to me in the race I have to run. What though my inclination and deſire look towards pleaſure? my Anger prompt and urge me to revenge? my Fear drive me from that danger by undergoing which I might ſecure my ſelf from a greater? It is their nature, and they are left in me to this end. For God hath alſo ſet up a power within me, my Reaſon, κριτήριον φυσικὸν, *a natural judicatory*, by which I diſcern that which is good from that which is evil, by which I may be familiar with the Laws of God, well skilled in ſpiritual wiſdome; and by that becalm all tumults in my ſoul, moderate and regulate my affections, and, if they be too urgent, ſubdue and crucifie them, ſet them their bounds which they ſhall not paſs, which are Righteouſneſs and the Laws of God; that I preferre not my grief or pleaſure or any other inclination or affection before the will of God, which hath placed them in me, not to deſtroy me, but to be ſerviceable to him, and conducible to that end for which he left them in me. I may make my Anger a Magiſtrate to puniſh my ſin, my Fear a Centinel to warn me of danger, my Sorrow a Penitentiary to water my couch with my tears, my Hope a pillar to lean upon. And how can that be ſin without which I cannot be virtuous? If I could not be angry, I could not be meek: If I had no deſire, I could not be chaſt: if I were void of fear, I could not watch: if I could not rebel, I could not obey: if I could not be evil, I could not be good: if I had no inclination to vice, I could not be virtuous. For this is the work of Reaſon and Virtue, to ſubdue and regulate the Inclinations, to draw that unto good which might have been miſled and carried unto evil. And our Watchfulneſs conſiſteth in this, in making that uſeful which might have been hurtful, in making that a friend which might have been an enemy, in taking the danger out of an inclination, the ſting out of a temptation, and with it the victory. What can we reſemble God in more then in the deſtruction of Sin? and this we may do by the help of our Paſſions. My Joy ſingeth Pſalms to him; my Fear obſerveth him, and trembleth before him; my Anger revengeth his quarrel, when my Indignation is againſt my ſelf; my Sorrow payeth him the tribute of tears; my Love haſteth with a ſteady eye to that which is good; when that is preſent, it is transformed into Joy; when to come, it is quickned into Hope; when paſt, it is poured forth into Deſire. All natural inclinations may be brought to work for our good and for the glory of God who gave them. We muſt learn to diſtinguiſh between our natural Deſire and our Will, elſe we ſhall bring him in guilty of ſin who took away the ſins of the world; who though he came to do the will of his Father, and was willing to do it, yet in his agony deſired that *that cup might be taken from him* without drinking of which it could not be done. And this Deſire doth not derogate from his obedience, but commend it, that he brought down this natural deſire under the will of his Father, and would drink that cup which his humane nature trembled at, *Not my will, but thine be done*. Herein is obedience, if a man doth the will of God even againſt his will, that is, his natural deſire. When my breaſts are full of milk, and my blood danceth in my veins, and my natural inclination is ſtrong within me,

Luke 22. 42.

Maxima obſequii gloria eſt in eo, quod aliquis minus vellit, Plin. Paneg.

me, when Beauty not onely tempteth but ſolliciteth, and opportunity and the twilight favour me; when my natural deſire is eager and vehement, when I thus would, and might, and will not; then am I chaſt; *an eunuch for the kingdome of heaven.* When my Choler would draw my ſword, and my Reaſon locketh it in my ſcabbard, then am I meek. When I am brought to the trial of my faith, and my Fear would carry me away from that perſecution which rageth againſt me for the truths ſake, and I cleave to the Truth, and chaſe this Fear away which would carry me away, or aw and overmatch it by the readineſs and ſtrength of the Spirit, and reſolve againſt thoſe terrours which would ſhake me from my rock (for I may fear, and yet ſuffer) then am I a Souldier of Chriſt. When I am faſtned to the ſtake, and am made a ſpectacle to thouſands, to ſome a ſpectacle of pitty, to others of reproch; when I ſee the light, the joy of the whole earth, the Heavens above me, and the land of the living, where I was wont to walk; when I ſee all the ceremony and pomp of Perſecution and Death; when the executioner is ready to put fire to my funeral pile; when my fleſh trembleth, and nature ſhrinketh from that which will aboliſh it; when in this fit of trepidation a conditional pardon is offered, and I would yet will not receive it, becauſe even the ſaving letters that are in it are killing; when the outward man would not be thus ſacrificed, and yet I offer him up; then the crown is ready for me, and the flame of fire, in which I ſhall be reduced almoſt to nothing, is my chariot to carry my ſoul up to receive it. I cannot ſay that this ſtrife and contention is in all; for the grace of Gods Spirit may ſo ſettle and quiet it that it ſhall ſcarce be ſenſible: but where it is ſenſible, it is no ſign that the tentation hath prevailed, but rather a ſtrong argument that we are not as yet lead and ſhut up in it, but forcing a way and paſſage out of it; that though the Strong man thus come againſt us, yet there is ſomething in us ſtronger then he, ſomething oppoſit and contrary to the tentation, which will not ſuffer it to come ſo near as to ſhake our conſtancy, or drive us from our reſolution. It may lay hard at us to make us leave our hold: and to repreſs and keep it back, to ſtrengthen and lift up our ſelves that we do not fall, is the effect of our Watchfulneſs and Chriſtian Fortitude, by which *we are more then Conquerours.* Rom. 8. 37.

To conclude this, Though the Senſe and Phanſie receive the object, which is a tentation; though our natural temper incline to it, and raiſe in us a kind of deſire to it, which is but a reſultancy from the fleſh; yet if we ſtand upon our guard, and watch, we ſhall be ſo far from ſinning, that we ſhall raiſe that obedience upon it which maketh a way to happineſs, and the Soul ſhall be *ſoſpes, & fidei calore fervens inter tentamenta diaboli*, as S. Hierome ſpeaketh, ſafe and ſound, vigorous and lively in the midſt of all theſe tentations, ſhall be undefiled of that object which is fair, and unſhaken of that which is terrible to the ſenſe. *Put on then the whole armour of God*, ſtand upon your guard, ſet up the Spirit againſt the Fleſh, your Reaſon againſt your Senſe; watch one eye with another, your carnal eye with a ſpiritual eye, your carnal ear with a ſpiritual ear, check your phanſy, bound your inclination; If the Fleſh be weak, let the Spirit be ready: if one raiſe a liking or deſire, let the other work the miracle, and caſt it out. And this is to work light out of darkneſs, good out of that which might have been evil, life out of that which might have been death: This is indeed *to watch.* *Hieron. Apronio.* Eph. 6. 11.

And to the end that we may thus watch, let us out of that which hath been ſaid gather ſuch rules and directions as may ſettle and con-

firm us in our Watch, and carry on our care and ſolicitude unto the end, that we may *watch*, and ſo *not enter into temptation.* And firſt we muſt ſtudy the temptations themſelves, ſo ſtudy them as to wipe off their paint, ſtrike off their *illecebræ* and beauty, behold them in their proper and native colours and repreſentations. *Optimus imperator qui habet cognitas res hoſtium*; He is the beſt Commander, the beſt Watchman, who knoweth his enemy, and can ſee through his diſguiſe and viſour, through his counterfeit terrours and lying boaſts, and knoweth what he is. Indeed nothing can make tentations of any force but the opinion we have of them. It is not Poverty that afflicteth me, but the opinion that Poverty is evil. It is not the evil it ſelf but my own thoughts which deſerve this ill at my hands. I am afraid of it becauſe I think it horrid, and whilſt I think I make it ſo. It is not the blow of the tongne that can hurt me; for it is but a word, it is not a thunderbolt; and if it were, yet the Stoick will tell us, *inhoneſtius eſt dejectione animi perire quàm fulmine*, It is not ſo great an evil, nor ſo diſhonourable, to be ſtruck with a thunderbolt as to be killed with fear; far worſe that my phanſie ſhould wound me then the tongue of an enemy. For what ſecret force can there be in a calumniating tongue to pierce through our very hearts, and to ſhake and diſturb our minds? We can hear it thunder, and not be caſt down: but ſo improvident and cruel we are to our ſelves that a breath from Malice or Envy will lay us on the ground. *Non ex eo quod eſt fallimur, ſed ex eo quod non eſt*; We are not deceived with the realities but with the diſguiſes and appearances of things, with thoſe ſhapes which we have given them. We firſt make them idoles, and then fall down and worſhip them. We careleſly take in the object, and let our phanſie looſe to work and hammer and poliſh it, as Poets do make Gods of men, and ſeas of little rivers. And in this fair outſide, in which we have dreſt them, things do deceive us. If we would look nearer into them, if we would define them, *res involutas evolvere*, unfold and lay them open, take them out of that gaudineſs in which they are wrapt, they could not have this operation, nor thus work upon us. *Sapiens eſt, cui res ſapiunt ut ſunt*; He is a prudent man, to whom things ſavour and reliſh as they are. And our Vigilancy and ſpiritual Wiſdome conſiſteth in diſtingniſhing one thing from another, in abſtracting that evil that may be from that good that appeareth, in diſcovering a Sophiſm from a Demonſtration, in being able to ſever the colour and appearance of a thing from the thing it ſelf, Glory from Riches, Miſery from Poverty: For truly theſe are not in them, but are to be lookt for and feared in ſomething elſe. Did we contemplate onely that which is properly theirs, which is onely theirs, and not that which they have not but *ex dono*, by our gift, we ſhould not ſo often ſtoop and ſubmit to vile offices, nor forſake our Reaſon to joyn with our Senſe: We ſhould then look through the flatteries of the world, and behold the inward horrour they conceal; We ſhould look through the terrours of the world; and conſider that inward ſweetneſs and light which many times breaketh through them like lightning through a dark and ſullen cloud; We ſhould not thus honour them with our fear, nor would our hearts ſo often fail at the very ſight of them; We ſhould not forfeit our ſouls to ſave our eſtates, wound our conſcience to ſecure our purſe, be perjured rather then impriſoned, and ſo run into hell from the face and frown of a tyrant. But, as Gregory obſerveth, *Animus rebus præſentibus dedita abſcondit ſibi mala ſequentia*, when the Soul mixeth with the world, and cleaveth to theſe temporary things, when it is buried

Vegit.

Sen. Nat. Quæſt.

Hom. 39. in Iſa.

buried as it were in the fleſh and carnall pleaſures, it draweth the veil before its face, and obſcureth and hideth from it ſelf thoſe evils which are ſure to follow; which could ſhe truly diſcern, ſhe would watch and take courage againſt that temptation which ſhe now not onely yieldeth to but embraceth.

And that we may throughly diſcern them (which is the office of our Chriſtian Vigilancy) it will be neceſſary for us to compare them. For the Oratour will tell us, *Facilius latent quæ non comparantur:* Thoſe things which we look upon with a ſingle eye, but once, do commonly lye hid, and we ſee them as if we ſaw them not; but when we look them over again, and compare them with ſomething better then they, then we ſee them nearer, and have a more direct and full view of them: We ſee they are nothing, or nothing what they ſeemed; as when the Sun is up, the leſſer lights are obſcured, and the glory of the ſtars is not ſeen. Beauty is delightful; but what is it to the ſplendour of Virtue? who would look upon a face, that could ſee Virtue naked? What is Honour, that is blaſted with a breath, with a frown, to immortal Glory? What is the Merchants Pearl to the Kingdome of Heaven? What are *Pleaſures which are but for a ſeaſon* to thoſe which are for evermore? Heb. 11. 25. What is a ſpan of Time, a Moment, to Eternity? And certainly were theſe outward things, which do but pleaſe and tempt and withdraw us from better, the onely reward of goodneſs, theſe aery, fugitive, envenomed glories all that we ſhould find at the end of our race, no wiſe man vvould ſtoop to reach them up. If theſe vvere the end of our *hopes, we were of all men moſt miſerable.* If this vvere all the heaven 1 Cor. 15. 19. that vvere promiſed, vve ſhould not believe there vvas either a God or Heaven. Compare them, if you pleaſe, vvorldly glories vvith ſpiritual bleſſings. The one come tovvard us ſmiling, and make us mirth and melody, but they ſoon turn their back, and leave us ſad and diſconſolate, in the very ſhadovv of death: The other preſent themſelves at firſt with great diſtaſt to fleſh and bloud, becauſe we look upon them, through a ſad and dark *medium*, through Diſgrace and Affliction and Death it ſelf; but if we look often, and converſe familiarly with them, we ſhall ſee in them Beauty, and Riches, and Heaven, and God himſelf. And is it not a great deal better for a while to watch and ſtrive and fight it out, and afterwards rejoyce and triumph as conquerours, then by the impatience of one hour to be ſlaves for ever? *Quid enim eſt malum niſi impatientia boni?* ſaith Tertullian: *For what is evil,* what is our yielding to temptations, what is the ſlacking of our watch, *but our want of patience towards that which is good?* Thus if we compare them, we ſhall ſoon diſcover their deformity, and on holy deſires and ſtrong reſolutions, as with the wings of a dove, fly ſwiftly away, that we may be at reſt. Thus if we know them, they can hardly hurt us. For what Pliny ſpake of Monſters and Prodigies, is true either of fair or black Tentations, *Oſtentorum vires in eorum poteſtate ſunt quibus portenduntur*; As of the one, ſo of the other, their power is no greater then they would have it to whom it is ſhewed and preſented, and are of force onely ſo far as they are received, have no power to hurt us but from our ſelves: And therefore we muſt deal with them as they did with thoſe prodigies, neglect and ſlight them, that they may not hurt us; *beat down, crucifie the fleſh, with the affections and luſts*; diſgrace and vilifie *every imagination that exalteth it ſelf againſt God*; *hate them with a perfect hatred.* For not to yield is to overcome. To ſtudy, and learn, and know temptations, and find out where their great ſtrength lyeth, and cut it off; to conſider them as they are, not in appearance, but reality; to contemn and put them

M. Senec. Cont. 164.

De Patientia.

Prout quæque accepta ſunt, ita valent, Plin. Nat. hiſt. l. 28. c. 3.

by, is that which maketh way to victory, and prepareth us for the coming of the Lord.

Nihil in bello oportet contemni.

But thirdly, let us not ſo neglect and ſlight them as to let them come up too near us: for ſo to neglect an enemy is to ſtrengthen him: But let us ſtand at the doors, and repreſs and put them back at the firſt ſight either of their falſe glory or their borrowed terrour. Let us *turn away our eyes, that they behold not vanity.* *Periculoſum eſt crebrò videre, per quæ aliquando captus ſis*: A dangerous thing it is, nay, a folly, to behold thoſe objects, and look upon them often, which may be a ſnare unto us; to dally with the point of that ſword which may enter our bowels, to ſport with that ſerpent which may ſting us to death. What ſhould they do long in the Eye? Why ſhould they ſtay ſo long in the Phanſie till ſhe gild and beautifie them, and ſet them up as an idole to worſhip? No; let us watch, and rowſe up our ſelves, and beat down every altar as ſoon as it is erected there: Nay, ſtay the Phanſie in its work, repreſs them here *in cauſis*, in their beginnings; *take* theſe *Babyloniſh brats, and daſh them againſt the ſtones.* For he that doth not meet and withſtand an evil in the approch, hath fairly invited it to come forward. *Qui morbo non occurrit, ſibi manus infert*; He that doth not uſe ſpeedy means to keep back a diſeaſe, is as he that killeth himſelf. A thought begetteth Delight, Delight begetteth Conſent, Conſent is ſeen in Action, Action begetteth Cuſtome, Cuſtome Neceſſity, Neceſſity Death. It was but an Object, but an Apparition, but a thought at firſt, and now it is Death. And he that was willing a Thought ſhould lead in the front, was willing alſo that Death ſhould come in the rear. It is not ſafe thus to dally with a Temptation; to reſolve not to act it, and yet to act in the mind, which will ſoon make the *baſis* and ground work of a reſolution; to be afraid of the action, and yet commit the ſin; to nouriſh that ſin in my boſome which I am aſhamed to be ſeen with abroad, which will yet at laſt break forth before the Sun and the people; to harbour that in my cloſet which within a while will be on the houſe top. That of Bernard is moſt true, though it be in rhythme, *Non nocet ſenſus ubi non eſt conſenſus*; The ſenſe hurteth not where there is no conſent. It is no ſin for the Eye to ſee, or for the Ear to hear, or for the Phanſie to ſet up objects within her in that ſhape in which they appear: But it is a hard matter, as S. Hierome ſpeaketh, *integritate mentis abuti voluptatibus*, to abuſe thoſe pleaſures which daily preſent themſelves, to a good end; to have them (as Ariſtippus had his Lais) and not to have them; to live in pleaſure without that delight which maketh tentation a ſin. We may ſay of Temptations as he did of Fortune, *Una eſt ad illam ſecuritas, non toties illam experiri*; The beſt ſecurity we have againſt Fortunes fickle inconſtancy is, not to make tryal of her too often, not to want her: So of Tentations; It is not good to look too often upon them when they flatter, not to ſee too often, not to hear too often, not to open our eyes or our ears to vanity. For as they who buſie themſelves in worldly affairs, when all things ſucceed proſperouſly, do begin at laſt to dote on riches, and love them for themſelves, which they ſought for at firſt but for their neceſſity; ſo what we look upon at firſt as a common object, by degrees inſinuateth it ſelf, and is made familiar to us, winneth our affection to it, delighteth and overcometh us, and what did at firſt ſtand at the door, and beg an entrance, at laſt entreth in, and taketh full poſſeſſion of us, and commandeth in chief.

Pſal. 119. 37.

Nemo diu tutus periculo proximus. Cypr. Epiſt. 61

Pſal. 137. 8, 9.

Laſt of all, let us *conſider the Apoſtle and high Prieſt of our profeſſion, CHRIST JESUS*, even this *Lord who is to come*, who hath opened the treaſuries of heaven, *brought* down *Life and Immortality*, diſplayed his

Heb. 3. 1.

rich

rich and precious promiſes of heaven and everlaſting happineſs, all which he will make ours, if we make good but this one word, but this one ſyllable, *Watch*. This is the price of Heaven; This he dyed for, that we ſhould be *a peculiar people unto him*, even his *Watch-men*; that as he *for the joy which was ſet before him endured the Croſs, deſpiſed the ſhame, ſuffered the contradictions of ſinners*, and yet was *yeſterday, and to day, and the ſame for ever*, ſo we by his power and the efficacy of his Spirit, by the virtue of his Precepts and the glory of his Promiſes, may eſtabliſh our ſelves, watch over our ſelves, ſecure our ſelves in the midſt of ſnares, and ſo be in the world as out of the world; walk in the midſt of temptations and be untoucht; *walk in the midſt of* all theſe *fiery trials*, as the three Children did in the furnace, *and have no hurt*; hear the Muſick of the world, but not hearken to it; behold its allurements, and not be moved; be one and the ſame in all the changes and variety of temptations, the ſame when they flatter, and the ſame when they threaten, which is truly ἐξομοιοῦσθαι τῷ Χριστῷ, *to be like unto our Lord Chriſt*. Heb. 12. 2, 3. & 13. 8. Dan. 3. 25.

And becauſe *the Watch-man watcheth in vain unleſs the Lord keepeth the City*, we muſt call upon this Lord to watch with us, and to watch over us, who is not *gratiæ anguſtus*, as S. Ambroſe ſpeaketh, no niggard of his grace; but as he hath given us a command to *watch*, ſo he hath given us another to depend upon him for aſſiſtance. *Et ſcimus quia petentes libenter exaudit, quando hoc petitur largiri quod jubet*; We know it is impoſſible he ſhould deny us our requeſts, when we deſire him to grant us that which he deſireth we ſhould have, his help and aſſiſtance to do that which he commandeth. Do we deſire it? He wiſheth it. Do we beg it of him? He beſeecheth us to accept it. Do we beg his aſſiſtance againſt the luſts of the Fleſh? He commandeth us to *crucifie* them, againſt the pollutions of the world? *His will is our ſanctification*. Againſt the Devil? If we will, *he will tread him under our feet*. He commandeth us who is ἡγεμόνος, *the Maſter of the race*, and ἐπισκόπου, *the Overſeer and captain of the watch*, by whoſe power and wiſdom we may keep back all our enemies. If the Devil ſuggeſt evil thoughts, he inſpireth good. If the enemy lay hard at us that we may fall, his mercy is ready to hold us up. If he be ſubtle, our Lord is Wiſdom it ſelf. In all our trials, *in all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgement*, he is our *Lord*, and *his grace is ſufficient for us*. If we fail and miſcarry, it is becauſe we will not joyn him with us; becauſe we beg his aſſiſtance, and will not have it; call upon him for help and weary him with our refuſals; beſeech him to do that which we will not ſuffer him to do; beſpeak him to watch over us, and fall faſt aſleep. *If you will repent, repent, ſaith the Watchman.* If you would watch, why do ye not? How many years have you worn out in this ſpiritual exerciſe? Nay, to fall lower, have we devoted two or three moneths? Nay, lower yet, how many weeks have we ſpent? A week is not long; but how many dayes? *Our dayes on earth are but a ſhadow*; but how many hours? And *Hours*, we ſay, *have wings, and fly away*; (I am aſhamed to ask again) how many minutes hath it coſt us? Our life is but *a ſpan*; how much of his Span? How little of this Little, what a nothing of this Nothing hath his great buſineſs took up? O that we could ſay with Job, *All the dayes of my appointed time*; or with David, *Seven times a day*; or were it his *morning*, his *noon*, his *evening*. But I fear all is ſhut up in Felix his *convenient ſeaſon*, that is, when the World and our Fleſh, when our Luſts and the Devil will give us leave: And then what faint and feeble breathings, Greg. Hom 36. Gal. 5. 24. 1 Theſ. 4. 3. Rom. 16. 20. Iſ. 21. 11. *If you will enquire, enquire.* *Vide Caſtalionis peritilem Tract. de quinque impedimentis hujus mentis.* Job 8. 9. Pſal. 39. 5. Job 14. 14. Pſal. 119. 164. Pſal. 55. 17. Acts 24. 25.

things,

things, what thin and empty conceptions, nay, what noysom exhalations, what contradictions, what sins are our prayers? Let us then call upon the Lord to be present with us, and to assist us in our watch: But let us *gird up our loyns* when we call upon him. Let us *watch and pray*, pray and watch. Let us endeavour when we pray, and God will help our indeavours: Let us intend what we desire, and he will grant it: Let us mean what we speak, and he will hear us. For he never shutteth his ears against his own words; and his own words are, *Ask, and it shall be given you.* Ask the blessings of the right hand or the left, and he will give you them, or that which is better for you. But if you ask his grace, his assistance, you are heard before you speak: For he is all Grace, all Goodness, all Rayes, all Beauty, and will fill you with himself: for *his delight is to be in the sons of men*, and to make them like him. Trouble not your selves then with what he will do, or not do, but be busie in your *watch*, *watch and pray* in this *your hour*, that you may know him, and be known of him; that at your last day and hour you may know and find him what now you believe him to be, your Righteousness, your Lord, your Saviour. *This is your hour*; This span of time, this moment, is that on which dependeth your Eternity. If in this *your hour* you *watch*, and be ready to go out and meet him, he will receive you with joy, even receive you to his table, there to rest, and *sit down*, and delight your selves *with Abraham and Isaac and Jacob, and all the Prophets*, and all the Apostles, and all the Martyrs, all your fellow-watchmen, and with them to sing praises to this Lord for evermore.

Eph 6.14.

Matth. 7.7.

Prov. 8.31.

Matth. 8.11. Luk. 13.28.

The

The Thirteenth

SERMON.

JAMES I. 27.

Pure Religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

NOthing more talkt of in the world then Religion, nothing less understood, nothing more neglected; there being nothing more common with men then to be willing to mistake their way, to withdraw themselves from that which is indeed Religion, because it standeth in opposition to some pleasing errour which they are not willing to shake off, and by the help of an unsatisfied and complying phansie to frame one of their own, and call it by that name. That which flattereth their corrupt hearts, that which is moulded and attempered to their brutish designs, that which smileth upon them in all their purposes, and favoureth them in their unwarrantable undertakings, that which biddeth them, Go on and prosper in the wayes that leadeth unto death, that with them is true Religion. In this Chapter, and indeed in every Chapter of this Epistle, our Apostle hath made this discovery to our hands. Some there were, as he observeth, that placed Religion in the ear; did *hear*, and *not do*, and rested in that: Some placed it in a formal devotion; did *pray*, but *pray amiss*, and therefore did *not receive*: Some placed it in a shadow and appearance, *seemed to be* very *religious*, but *could not bridle their tongue*, and were safe they thought under this shadow. Others there were that were *partial in themselves*, *despisers of the poor*, that *had faith*, *but no works*, and did boast of this. Others had *hell fire in their Tongue*, and carried about with them *a world of iniquity*, which did set *the wheel*, the whole course, *of Nature on fire*. Last of all, some he observed *warring*, and *fighting*, and *killing*, that they might take the prey, and divide the spoil. Yet all these were religious. Every one *sought out death in the errour of his life*; and yet every one seemed to *press forward towards the mark*, *for the price of the high calling of God in Christ Jesus*. To these, as to men ready to dash upon the rock & shipwrack, doth our Apostle cry out as from the shore, to turn their compass, and steer their course the right way. Seeing them as it were run several wayes, all to meet at last in the common gulf of eternal destruction, he calleth and calleth aloud after them. To the superstitious, to the profane, to the disputer & the scribe, to them that do but hear, and to them that do but babble, to them that do but profess, and to them that do but believe, the word is, Be *not deceived*;

Multi sibi fidem ipsi potius constituunt quàm accipiunt, dum quæ volunt sapiunt & nolunt sapere quæ veræ sunt; cùm sapientiæ hæc veritas sit, ea interdum sapere quæ nolis Hilar. l. 8. De Trin.

Jam. 1. 22, 23. Ch. 4. 3. Ch. 1 26.

Ch. 2. 4, 6, 17, &c. Ch. 3. 6.

Ch. 4. 1, 2. Wisd. 1. 12. Phil. 3. 14.

This

That is not it: but this is pure Religion. This is, as the Prophet ſpeaketh, Iſa. 30. 21. *a voice behind them, ſaying, This is the way, walk in it.* This is as a light held forth to ſhew them where they are to walk, as a royal Standard ſet up to bring them to their colours. This doth *infinitatem rei ejicere*, as the Civilians ſpeak, taketh them from the Devils latitudes and exſpatiations, from frequent but fruitleſs Hearing, from loud but heartleſs Prayer, from their beloved but dead Faith, from undiſciplined and malitious Zeal, from noiſe and blood, from fighting and warring, which could not but defile them, and make them fit to receive nothing but the ſpots of the world, from the infinite mazes and by-paths of errour, and bringeth them into the way where they ſhould be, where they may move Eccl. 12. 13. with joy and ſafety, looking ſtedfaſtly towards the end. *Let us* now *hear the concluſion of the whole matter*; Whatſoever Divines have taught, whatſoever Councels have determined, whatſoever Schoolmen have defined, whatſoever God ſpake in the old times, whatſoever he ſpake in theſe laſt dayes, that which hath filled ſo many volumes, and brought Eccl. 12. 12. upon us that *wearineſs of the fleſh* which Solomon complaineth of, in *reading* that *multitude of books* which the world doth now ſwarm with, that which we ſtudy and contend and fight for, as if it were in Democritus Rom. 13. 9. his well, or rather in Hell it ſelf, quite out of our reach, or *if there be* any truth that is neceſſary, *any other commandment, it is briefly comprehended in this ſaying*, even in this of S. James, *Pure Religion, and undefiled before God and the Father, is this, To viſit the fatherleſs and widows*, &c.

I may call it the Picture of Religion in little, in a ſmall compaſs, yet preſenting all its lines and dimenſions; the whole Signature of Religion, fit to be hung up in the Church of Chriſt, and to be lookt upon by all, that the people which are and ſhall be born may truly ſerve the Lord. May it pleaſe you therefore a while to caſt your eyes upon it, and with me to view, I. The full Proportion and ſeveral Lineaments of it, as it were its eſſential Parts, which conſtitute and make it what it is. We may diſtinguiſh them, as the Jew doth the Law, by *Do*, and *Do not*. The firſt is affirmative, To do good, *To viſit the fatherleſs and widows in their affliction*. The ſecond is negative, Not to do evil, *To keep our ſelves unſpotted from the world*. II. The colours and Beauty of it; firſt, in its *Purity*, having no mixture; ſecondly, its *Undefiledneſs*, having no pollution. III. The Epigraphe or Title of it, the Ratification or Seal which is ſet to it to make it authentick, and that not of men or by men, but by Matth. 3. 17. & 17. 5. the hand of God himſelf, which drew the firſt copy and pattern, *This is pure Religion before God and the Father*. As he gave witneſs to his Son *from heaven, This is my beloved Son*; ſo doth he alſo to Chriſtian Religion, Hebr. 12. 2. of which he is *the Authour and Finiſher*, *HÆC EST*, *This is it*, and *in this I am well pleaſed*; *Pure Religion and undefiled before God and the Father is this.*

Let us now in order view theſe. And theſe two, To do Good, and To abſtain from Evil, our Charity to others in the one, and our Charity to our ſelves in the other; in being as thoſe *Dii benefici*, thoſe Tutelar Gods, to the Widows and Fatherleſs, and as thoſe ἀπλρόπαιοι, keeping all evil from our ſelves, I call the eſſential parts of Religion, without which it Jam. 2. 26. can no more ſubſiſt then a man can without a ſoul. *For as the body without the ſpirit is dead, ſo faith without works is dead alſo.* Not that we exclude Faith, or Prayer, or Hearing of the Word. For without Faith Religion is but an empty name, and it cometh by Hearing, and is increaAmb. in Pſal. 118. ſed by Devotion. Faith is a foundation upon a foundation: for as Truth is the foundation of Faith, ſo is Faith the foundation of an holy

Converſation:

Converſation : In this we edifie our ſelves, and in this we ſuſtain and uphold others : In this we ſtand, and in this we raiſe up others. From Faith are the iſſues of life : from Faith, as from a fountain, flow thoſe waters of comfort which refreſh the widow and the fatherleſs, and that water of ſeparation which purifieth us, and keepeth us unſpotted and white as ſnow. Numb. 31.23. But our Apoſtle mentioneth none of theſe; and I will give you ſome reaſon, at leaſt a fair conjecture, why he doth not. Firſt, here where S. James telleth us what pure Religion is, he doth not ſo much as name Faith. For indeed Faith is the ground of the whole draught and portrayture of Religion; and, as we obſerve in it in pictures, it is in ſhadow, not expreſt, but yet ſeen. It is ſuppoſed by the Apoſtle, writing not to Infidels, but to thoſe who had already given up their names to Chriſt. Faith is like thoſe διδόμενα in the Mathematicks, which Tully calleth *initia Mathematicorum*, beginnings and principles, which if we grant not, we can make no progreſs in that ſcience. S. Paul calleth Faith *a principle of the doctrine of Chriſt*. Heb. 6.1. And what neceſſity was there for my Apoſtle to commend that unto Chriſtians which they had already embraced, to direct them in that wherein they were perfect, to urge that which they could not deny? not deny? nay, of which they made their boaſt all the day long? No : S. James is for *Oſtende mihi*. He doth not once doubt of their faith, but is very earneſt to force it out, that it may ſhew it ſelf by works. Then Faith is a ſtar, when it ſtreameth out light; and its beams are the works of charity. Then Faith is a ſhip, when *pure Religion* is the rudder to ſteer and guide it, that it daſh not on a rock, and be ſplit. 1 Tim 1 19. Then Faith is the ſoul of the ſoul, when by its quickning and enlivening power we run the wayes of Chriſts commandments. *Purè credunt, pure ergo vivant, pure ergo loquantur*, ſaith the Father; Their belief is right, therefore let their converſation be ſincere. No other concluſion can naturally be deduced from Faith; and of it ſelf it can yield no other : And this it will yield, if you do not in a manner deſtroy it, and ſpoil it of its power and efficacy. For what an inconſequence is this, *I believe that Chriſt hath taught me to be merciful, as my heavenly Father is merciful*; Luk.6 36. *that Charity hath the promiſe of the world to come*; 1 Tim. 4.8. *Therefore I will ſhut up my bowels?* This I am ſure is one part of our belief; if it be not, our Creed is moſt imperfect : and yet ſuch practical concluſions do our Avarice and Luxury draw. Our Faith is ſpread about the world, but our Charity is a candle under a buſhel. O the great errour and folly of this our age, which can ſhew us multitudes of men and women who as the Apoſtle ſpeaketh, are *ever learning, and never able to come to the knowledge of the truth*; 2 Tim. 3.7. who have conned their Creed by heart, but have little skill, or forgot the skill they have, in the royal Law; who cry up Faith as the Jews did *the Temple of the Lord*, and Jer. 4.7. are very zealous for it, yet ſuffer it to decay and waſte till it be *dead*, as Ch. 2.v.17, my Apoſtle ſpeaketh, eat out the very heart of it by a careleſs and pro- 20,26. fane converſation, as the Jews with their own hands did ſet fire on that Temple which they ſo much adored. And this may be a ſecond reaſon why S. James mentioneth not Faith in his character of Religion. The power and efficacy of Faith having been every where preached up, men carnally minded did ſo fill their thoughts with the contemplation of that fundamental virtue, that they left no room for other virtues, not ſo efficacious indeed to juſtifie a ſinner, yet as neceſſary as Faith it ſelf; they did commend and extoll the power of Faith, when it had no power at all in them; nay, (which is the moſt fatal miſcarriage of all) they did make Faith an occaſion through which ſin revived, which ſhould have *deſtroyed* in them *the whole body of ſin*; it being common to men at laſt to Rom.6.6.

fix and ſettle their minds upon that object which hath been moſt often preſented to them, as the countrey peaſant having heard much talk of the City of Rome, began at laſt to think there was no other city but that. If we look forward to the ſecond chapter of this Epiſtle, we ſhall think this more then a conjecture. For there the Apoſtle ſeemeth to take away from Faith its attribute of ſaving; *Can faith ſave a man?* What an Heretick, what a Papiſt would he be that ſhould but put up this queſtion in theſe our dayes wherein the *SOLA JUSTIFICAT* hath left Faith alone in the work of our ſalvation? and yet the Queſtion may be put up, and the Reſolve on the negative may be true, Faith cannot ſave him certainly that ſaith he hath faith, and hath not works. Thus though S. James diſpute indeed againſt Simon the Sorcerer and others, as we may gather out of Irenæus, yet in appearance he levelleth his diſcourſe againſt Paul the Apoſtle. For, *Not by works, but by faith,* ſaith S. Paul; *Not by faith, but by works,* ſaith S. James; and yet both are true: the one ſpeaking to the Jews, who were all for the Law; the other to thoſe Chriſtians who were all for Faith. To theſe, who had buried all thought of Good works in the pleaſing but deceitful contemplation of Faith, our Apoſtle ſpeaketh no other language but, *Do this*, and exalteth Charity to the higher place, that their vain boaſting of Faith might not be heard: For Faith, ſaith he, hath no tongue, nay, nor life, without her. And thus in appearrance he taketh from the one, to eſtabliſh the other, and ſetteth up a throne for Charity, not without ſome ſhew and ſemblance of prejudice to Faith. For laſt of all, (to give you one reaſon more) Faith indeed is naturally productive of Good works. For what madneſs is it to ſee the way to eternity of bliſs, and not to walk in it? Each article of our Creed pointeth as with a finger to ſome virtue to be wrought in the mind, and publiſhed in the outward man. If I believe that *Chriſt is God*, it will follow, *I muſt worſhip him*: If *he died for ſin*, the conſequenee is plain enough, *We muſt die to it*: If *he ſo loved us*, the Apoſtle concludeth, *We muſt love one another.* Charity is the proper effect of Faith; and upon Faith and Charity we build up our Hope. If we believe the promiſes, and perform the conditions, if we believe him that loved us, and love him, and keep his commandments, we are in heaven already. But yet we may obſerve that the corruption of our hearts findeth ſomething in Faith her ſelf to abate and weaken her force and power, and to take off her activity, and ſo maketh the very object of Faith an encouragement to evil, and (which is a ſad ſpeculation) the Mercy of God a kind of temptation to ſin. Merey is a precious oyntment, and mercy breaketh our head; Mercy blotteth out ſin, and Mercy reviveth it; Mercy is our hope, and Mercy is made our confuſion. We
Pſal. 136. ſhould ſin no more, but we do ſin more and more, becauſe *his mercy endureth for ever:* We are the worſe for the Goodneſs of God: We poſt to deſtruction, becauſe he is ſaid to *make haſt to help us*: We turn the grace of God into wantonneſs, and make this Queen of his glorious Attributes to wait on our luſt: Of a covering, a purging, a healing, a ſaving, (I tremble to ſpeak it) we make it a damning Mercy. For had we not abuſed it, had we not relied upon it too much, had we not laid upon it all our uncleanneſs, our impenitency, our wilful obſtinacy in ſin, it would have upheld us, and lifted us up as high as heaven; but our bold preſumption layeth hold on it, and it ſlingeth us off, and we fall from it into the bottomleſs pit. This then we may take for a ſufficient reaſon why our Apoſtle putteth not Faith into his deſcription of pure Religion.

In the next place, as he doth not mention Faith, ſo he paſſeth by in ſilence rather then forgetteth thoſe other excellent duties, Prayer, and

Hearing

Hearing of the Word. For whatsoever high esteem we put upon these two, howsoever we magnifie them till they are nothing, till our selves are worse than nothing, worse than the beasts that perish, yet are they not the end: And their end is perdition who make them so, and who think that to ask a blessing is to have it, when they put it from them; or that to hear of God is to love him, and to hear of that happiness which he hath laid up is to be in Paradise. The perfection of the creature, saith the Philosopher, is *ad naturæ suæ finem pervenire*, to attain to the end for which he was made. And the end of the Christian is to be like unto Christ, that *where he is, he may be also*: That is his end, that is his perfection. Now to draw this home, these two, to Hear, and to Pray, do not make us like unto Christ, but are means to renew the image of God in us, that so we may resemble him. They are not the haven to which we are bound, but are prosperous and advantageous windes to carry us to it. *Quod per se bonum est, semper est bonum*; That which is good in it self and for it self, is alwayes good; as true Piety, true Religion: but those duties which tend to it, have their raward or punishment as they reach or miss of that end. What is Hearing, if it beget not obedience? what are Prayers, if they be but the calves of our lips? Oh, it is a sad question to be asked, when we shall see Christians full of malice and deceit, *Have they not heard?* They have heard that Malice shall destroy the wicked, that Deceit is an abomination, that Oppression shall eat them up; yet will be such monsters, as if they had never heard. Oh, it is a sad expostulation to the wicked, *Have they not heard?* And as sad a return may be made to prayers. We may *stretch out our hands*, and God *hide his eyes from us*; we may *make many prayers*, and he *not hear*. We may lift up our hands and voice unto heaven, and our minds stay below wallowing in the mire of foul pollutions, mixt and ingendred with the vanities of the world. For as we may *fast to strife and debate*, so we may pray to strife and debate. As there may be a politick Fast, so our Prayer may have more in it of craft than devotion. We may make it a trade, a craft, an occupation, and βιαζεσθαι, *stoutly labour and hold out*, not to *take the kingdome of heaven*, but to *devour widows houses*. We may make this Key of the gates of heaven become a picklock to open chests, and so debase it to most vile offices; which is a sin *cujus non audeo dicere nomen*, for which I have no name bad enough. And what is Prayer then? What are the Means, if we rest in them as in the end? what are they, if we draw and force them to a bad end? what are they, if we make no use of them at all, or make this sad and fatall use of them? if our Prayers bring down a curse, if our Hearing flatter us in our disobedience, if we hear, and pray, and perish? These and whatsoever else of this nature, have all their worth and efficacy from Religion, from Charity to our selves and others. These are the wings on which our Prayers ascend and mount up to the presence of God, to bring down a blessing from thence: These sanctifie our Fasts: These open the ears of the deaf, that *hearing* they may *hear and understand*: These consecrate our Pulpits, and are the best panegerycks on our Sermons, making them indeed *the word of God, powerful in operation*. Without these our Prayers are but babling, and the Sermons which we hear are but so many libels against us, or as so many knells and sad indications that they that hear them are condemned and dead already. *To visite the fatherless and widows in affliction*, that is, To be full of good works, to renounce and abstain from the pleasures of the world (for those pleasures we dote on, those riches we sweat for, are those that bespot us) is a far harder task then to say a hundred *Pater nosters*, to continue our prayers, as S. Paul did his preaching *until midnight*, or to hear a

John 14. 3.
Rom. 10. 18.
Isa. 1. 15.
Isa. 58. 4.
Rom 12. 12.
Matth. 11 12. & 23 14.
Matth. 13 14.
Hebr 4. 12.
Act. 20. 7.

Sermon every day. Bid the wanton leave the lips of the harlot, bid the
Rom. 12. 16. ambitious *make himself equal to them of low degree*, bid the mammonist *be*
1 Tim. 6. 18. *rich in good works*; and if they do not openly profess it, yet the conjecture will be easy and probable, that the wanton will chuse rather to *fast*
Luke 18. 12 *twice in the week* with the Pharisee than to *make himself an eunuch for*
Matth. 19. 12. *the kingdome of heaven*; the ambitious and covetous will rather say their prayers (for such can but say them) then to stay themselves in the eager pursuit of their ends but so long as to give an almes; the ambitious will pray and hear, and do any thing, rather than fall lower; and the Miser will chain his ears to the pulpit rather than open them to the complaint
Orat. ad Diteſcentes. of the poor. S. Basil observed long since, Οἶδα πολλοὺς νηστεύοντας, προσευχομένους, &c. that *he knew many* who without any great pains might be brought *to fast and pray*, and perform all parts of religion which were not chargeable, but could not be won with the most powerful eloquence or strongest reason to any part of it which did cost them ὄβολον ἕνα, *but one halfpeny*. Ἀδάπανον εὐσέβεια, *a cheap religion*, is as easy as cheap: but, *Go, sell*
Matth. 19. 21. *all that you have, and give to the poor*, is a bitter pill, which we hardly let down and with a sowre countenance: And should we prescribe it now to men of this iron age, *would they not*, as S. Paul speaketh in another
1 Cor. 14. 23. case, *say that we are out of our wits?*

In the last place, these two, if they be truly in us, are never, cannever be, alone, but suppose Faith, which is *sigillum bonorum operum*, as
Serm. 23. Chrysologus speaketh, *the seal to every good work*, to make it currant and authentick. He that is perfect in these, cannot be to seek in the rest. He that can govern a ship in a storm, when the sea rageth and is unquiet, may easily manage a cockboat in a calm. He that can empty himself to his brother, that thinketh the bellies of the poor the best granaries for his corn and the surest treasuries for his money, that can *give un-*
Matth. 22. 21. *to God the things that are Gods*, and return them back by the hands of his Ambassadours, the poor, who beseech us in his name; he that is an exile at home, hath banisht himself from the world he lives in, and *so u-*
1 Cor. 7. 30, 31. *seth it as if he used it not*; he that hateth sin as an infectious plague, and in a holy pride will keep his distance from it, though it bow towards him in the person of his deerest friend; that abhorreth an Oath, though his friend sweareth it; that lotheth Lasciviousnes, though his brother acteth it; that detesteth Sacriledge, though his father were inricht by it, and passed it over to him as an inheritance: He that can thus *keep himself unspotted of the world*, will *lift up pure hands*, and *beat down his body*, and be ready to *hearken what the Lord God will say*. He that sendeth up so many sacrifices to God, he that thus maketh himself a sacrifice, will offer up also the incense of his prayers. He that can abstain from sin, may fast from meat. He that hath broke his heart, will open his ear. In a word, he that approveth himself in these two, cannot but be active and exact in the rest.

And now having shewed you what is but shadowed in this picture and description of Religion, let us look upon the picture it self, so look upon it as to draw it out and express it in our selves in every limb and
1 Cor. 14. 25. part of it, that they that behold us may say *that God is in us of a truth*, and glorifie him at the sight of such religious men.

Eccl. 11. 1. And first we see Charity stretching forth her hand, and *casting her bread upon the waters*, the bitter waters of Affliction; going about to the widow and fatherless, and doing good; going about as Christ did, and working miracles, giving eyes to the blind, and food to the hungry, and light to them that sit in darkness, and a staff to the lame, an oracle to those who doubt, and a pillar to those who droop and are ready to sink under

under the burden of their ſins; doing all thoſe things which Jeſus did and taught, *walking in love as Chriſt loved us.* And this we may well call a part of Religion, and a fair repreſentation of it. For by this the image of the likeneſs of God is repaired in us, ſaith Bernard, and is made manifeſt in us and as it were viſible to the eye. In every act of charity he that dwelleth on high cometh down in the likeneſs of men, ſpeaketh by the tongue and giveth by the hand of a mortal man, moveth in him, and moveth with him to perfect this work. This maketh us as God, in ſtead of God, one to another. For, *Homini homo quid præſtat?* One man is not ſuperiour to another as he is a man: In the Heraldry of Nature all are of the ſame degree, all are equal; for all are men: But when Charity filleth the heart of a man, and ſtretcheth forth his hand, then he taketh an higher place, the place of God, is his Ambaſſadour and Steward, not of the ſame eſſence with God, but bearing about with him his image, ſaith Clemens Alexandrinus. *Put ye on*, ſaith S. Paul, *bowels of mercy*, ὡς ἐκλεκτοὶ, *as the elect of God.* When we have put theſe on, we then are indeed the elect of God, endowed with his ſpirit, carrying about with us the mercies of God, ſent as it were from his mercy-ſeat with comfort and relief to thoſe who *are miniſhed and brought low by oppreſſion, affliction and ſorrow.* We may flatter our ſelves, and talk what we pleaſe of Election, and if we pleaſe intail it on a Faction: but moſt ſure it is, without *Charity* our *election* is not *ſure*, and without *bowels of mercy* we can be no more *elect* then Judas the traytor was; *Elect*, that is by interpretation, The ſons of perdition. It is doing good alone that maketh us *a royal prieſthood:* and *this honour have all his Saints. The kings of the Gentiles*, ſaith our Saviour, *exerciſe lordſhip over them, and they that exerciſe authority upon them are called* εὐεργέται, *benefactours*, or *gracious Lords*; are called what they ſhould be, not what they are: for if they were *gracious* and *benefactours*, then were they *kings* indeed, anointed with the oyl of mercy which is ſent down from heaven. That day on which this diſtilled not from him on others Titus the Emperour did count as loſt. *Diem perdidi*; ſo it is in Suetonius, but Zonaras hath it, Σήμερον οὐκ ἐβασίλευσα, *I have not reigned to day*; This day I was not Gods Vicegerent. We read that *God gave Solomon largeneſs of heart*; and Pineda gloſſeth it, *liberalem fecit*, He made him liberal and merciful. And we read that David was *a man after Gods own heart*; and Procopius upon the place giveth this as the probable reaſon of that denomination, that he was φιλόπτωχος, *a lover of the poor*; *merciful, as God is merciful.* Ἡ μίμησις οἰκείωσίς ἐστι, *Imitation giveth us a kinde of nearneſs and familiarity with God.* That in which we repreſent him maketh us one with him, maketh a man, as Chriſt ſpeaketh, *his brother, and ſiſter, and mother.* This is our affinity, this is our honour, this is in a manner our Divinity on earth. For *God and Man*, ſaith Syneſius, *have but one onely thing common to them both*, and that is εὖ ποιεῖν, *to do good.* Therefore *to do good and to diſtribute forget not: for with ſuch ſacrifices God is well pleaſed.* This then may well go for one part or limb of Religion.

Epheſ. 5. 2.

Strom. 2.

Col. 3. 12.

Pſal 107. 39.

2 Pet. 1. 7—10.

1 Pet. 2. 9: Pſal. 149. 9.

1 Kings 4. 29.

1 Sam. 13. 14.

Matth. 12. 50.

Epiſt. 30.

Heb. 13. 16.

In the next place, as in the *viſitation of the fatherleſs and widows* all charity to our brother is implyed, ſo all charity to our ſelves is ſhut up in the other, in *keeping our ſelves unſpotted of the world.* And this phraſe of *keeping our ſelves* is very ſignificant, and hath its weight. For thoſe *ſpots* which defile us and make us ſuch leopards, are not ſo much from *the world* as from *our ſelves*; as a cheat is not onely from the cunning of the impoſtour, but from the want of wiſdome and experience in him that is deceived. It is ignorance that promoteth the cheat, that draweth the power and faculty into act, that maketh him that hath a ſubtle wit injurious: and it is an evil heart that makes the world contagious. Wiſdome

dome preventeth a cheat, and watchfulneſs a ſpot. This world in it ſelf
Gen. 1 31. hath nothing in it that can defile us. For *God ſaw all that he made was*
Tertull. de Spect. Baculis, c. 2. *good*, yea, *very good.* Yet *Nihil non eſt Dei, quod Deum offendit*, there is nothing by which we offend God, but is from God. That Beauty which kindleth luſt, is his gift; that Gold which hath made that deſolation upon the earth, was the work of his hands. He giveth us the bread we
Pſal. 24. 1. ſurfet on; he filleth the cup that intoxicateth us. The world is the Lord's, and all that therein is: but yet this world beſpotteth us not, becauſe it is his, who cannot behold, much leſs could make, any unclean thing. We muſt therefore ſearch out another world. And you need not travel far;
1 Ep. 2. 16. for you may ſtay at home, and find it in your ſelves. S. John hath made the diſcovery for you in this firſt Epiſtle, where he draweth the map of it, and divideth it to our hands into three provinces or parts; 1. *the luſt of the fleſh*, where unlawful Pleaſures ſport themſelves; 2. *the luſt of the eyes*, where Covetouſneſs buildeth her an houſe; 3. *the pride of life*, which whetteth a ſword for the Revenger, erecteth a throne for the Ambitious, raiſeth up a triumphant arch for the Vain-glorious. This is the world, ſaith S. John, even a world of wickedneſs. This inverteth the whole courſe of Nature, and maketh the wheel of the Creation move diſorderly. This world within us maketh that world without us an ene-
Prov. 31. 30. Prov. 20. 1. my, maketh *Beauty deceitful*; *Wine, a mocker*; Riches, *a ſnare:* work-
1 Tim. 6. 9. eth that into ſin out of which we might have made a key to open the gates of heaven: droppeth its poyſon under every leaf, upon every object, and by its mixture with the World ingendreth that ſerpent which ſpitteth the poyſon back again upon us, and not onely beſpotteth and
James 1. 15. defileth, but ſtingeth us to death. For *when Luſt hath conceived, it bringeth forth ſin*; *and when ſin is finiſhed*, it defileth a man, and leaveth thoſe ſpots behind it which deface him, and give him a thouſand ſeveral ſhapes. The Schools call it *maculam peccati*, the blot and ſtain of ſin, which is of no poſitive reality, but a deprivation and defect of beauty in the ſoul, and varieth, as a ſhadow doth, according to the diverſity of thoſe bodies that caſt it. We ſee then that there is a world within us, as well as without us. And when theſe two are in conjunction, when our
Luke 15. 13, 15 Luſt joyneth it ſelf to the things of this world, as the Prodigal is ſaid to do to a maſter in a far countrey, then followeth pollution and deformity, and as many ſpots as there be ſins, which are as many as the hairs of our head. Beauty bringeth in deformity; riches, poverty, plenty,
Prov. 4. 23. leanneſs into the ſoul. Therefore, to conclude this; to *keep our hearts with all diligence*, and to *keep our ſelves unſpotted of the world*, is a main and principal part of our Religion, and will keep us members of Chriſt and parts of the Church, when Profaneneſs and Covetouſneſs, *which is*
Col. 3. 5. *idolatry*, ſhall have laid her diſcipline, her honour, in the duſt. A man
Matth. 16. 18. of tender bowels and a pure heart is as the Church; *The gates of hell cannot prevail againſt him.* By this we intimate that we worſhip God, and draw near unto him, as near as fleſh and mortality will permit. Our
2 Pet. 2. 20. *eſcaping the ſpots and pollutions of this world* maketh us followers of that God who marketh every ſpot we have, and is not touched; who *ſeeth* us
Ezek. 16. 6. *in our blood and pollution*, and is not defiled, who beholdeth all the wickedneſs in the world, and yet remaineth the ſame for ever, even Goode-
2 Pet. 1. 4. neſs and Purity it ſelf. This maketh us *partakers*, as S. Peter ſpeaketh, *of the Divine nature.* In a word, to be in the world, and tread it under our feet; to be in Sodom, and yet be Lots; to be on the hills of the robbers, and do no wrong; to be in the midſt of ſnares, and not be taken; to be in Paradiſe, to ſee the apple pleaſant to the ſight to be compaſt about with glorious objects of delight and pleaſures, and not to

taſte,

taſte, or *touch*, or *handle*, is the neareſt aſſimilation that duſt and aſhes, that mortal Man, can have to his Creatour. Col. 2. 21.

I may well then call theſe two the Eſſential parts of Religion. Of which as you have taken a ſhort ſeveral view, ſo be pleaſed to obſerve alſo their mutual dependence and neceſſary connexion. If either be wanting, you ſpoil the whole piece. Neither will my Charity to my brother entitle me to Religion, if I be an enemy to my ſelf; nor will my abſtaining from evil canonize me a Saint, if my goodneſs be not diffuſive on others. If we draw-out in our ſelves the picture of Religion but with one of theſe, we do but like the painter who, to flatter Antigonus, becauſe he had but one eye, drew but the half-face.

Antigoni imaginem Protogenes obliquam fecit, ut quod corpore deerat, picturæ potiùs deeſſe videretur; tantúmque eam partem oſtendit quam totam poterat oſtendere. Plin. Nat. Hiſt. l. 35. c. 10.

Firſt, *to viſit the fatherleſs and widows*, *i. e.* to be plenteous in good works, *iſta ſunt quaſi incunabula pietatis*, ſaith Gregory; Theſe are the very beginnings and nurcery of the love of God. And there is no ſurer and readier ſtep to the love of *God*, *whom we have not ſeen*, then by the love of our *Brethren*, *whom we ſee*. *Tunc ad alta charitas mirabiliter ſurgit, cùm ad ima proximorum ſe miſericorditer attrahit*, ſaith the ſame Father; Then our Charity beginneth to improve it ſelf, and riſe as high as heaven, when it boweth and deſcendeth and falleth low, to ſit with a Brother in the duſt. And if you ſearch the Scriptures, if you look over Chriſts Sermon on the mount, you will eaſily be induced to believe that to ſerve one another in love is the greateſt ſervice we can do to God who made us all, and to this end. *Alterutra diligentia charitatis*, as Tertullian calleth it, This mutual and reciprocal work of charity in upholding each other is that which maketh us indeed the ſervants Chriſt. 1 John 4. 20.

Secondly, as Compaſſion to our brethren is a fair preparation to purity of life, ſo doth Purity of converſation commend our liberality, and make it to be had in remembrance in the ſight of the Lord. Compaſſion in a profane and impure perſon is but a ſudden forced motion, is but by fits and ſtarts; for ſure it cannot ſtay and dwell in ſuch a ſty. He that walloweth in the pleaſures of this world, and devoteth himſelf to riot and luxury, cannot gain the title of religious by ſome cup of cold water, or ſome piece of money which he giveth. He that gathereth by oppreſſion, and then lets fall an almes, doth but ſteal an ox to make a ſacrifice; *Perdere ſcit, donare neſcit*, as Piſo ſaid of Otho; He knoweth how to blaſt and ſpoil, but not how to give an almes. And commonly thoſe winds blow not out of the Treaſury of the Lord, this bounty floweth not from the clear fountain of Divine Love, but hath ſome other ſpring. Thus *to viſit the fatherleſs and widows*, to reach out that hand unto them which is ſtained with the blood of others, is not *pure and undefiled Religion*. It may be bread, it is not an almes, that is brought by the hand of an oppreſſour or a Phariſee. *Tac. 1 Hiſt.*

Therefore, in the next place, as they bear this fair correſpondence, and mutually uphold each other, ſo we muſt not think it poſſible to ſeparate them. Some there be who come on ſlowly to the works of charity, becauſe they are not guilty of thoſe ſins which have ſhame written in their very foreheads, *pigri ad exercenda bona præcipua, quia ſecuri quòd non commiſerint mala graviora*, as Gregory; They are very backward to do good, becauſe they have not been overforward to do evil; dull and heavy to the performance of the beſt deeds, becauſe they have not been active in the worſt: men, for the many of them, of more forecaſt then conſcience, that owe their morality not to the love of God, but to the world; knowing well enough that thoſe vices which the world crieth down are commonly enemies to thrift, delightful, but coſtly; there being *Hom. 36. in Evang.*

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ing ſcarce any one of them which is not a ſtake in his way who maketh haſte to be rich; and therefore they do abſtain that they may not abſtain; they abſtain from theſe diſgraced expenſive vices, that their abſtinence from theſe may be as a warrant or commiſſion for them to make their brethren their daily ſuſtenance, *to eat them up as they eat bread*, and devour theſe Temples of the Holy Ghoſt with as little regret as they do thoſe which are made with hands. And this is a common fault amongſt Chriſtians, to think the performance of one part of our duty to be an apologie for the neglect of the other, and that the obſervance of ſome few precepts will abſolve us from the breach of all the reſt; that a ſigh is louder then an oath, and can ſooner call down a pardon then *the flying Book* can bring *a curſe*; that the diligence of the ear will anſwer for the boldneſs of the hand, that a Faſt will make Sacriledge a virtue, and the keeping of the ſeventh day acquit us of thoſe ſins which we have reſolved already to commit in the other ſix. *Indeed*, ſaith Baſil, *the firſt riſe and motion in Religion is to depart from all evil, but yet it is a great deal eaſier to do nothing at all, then to finiſh and perfect a good work. THOU SHALT NOT KILL, THOU SHALT NOT COMMIT ADULTERY, THOU SHALT NOT STEAL, theſe are negative precepts, and require but* ἀργίαν, ἀκινησίαν, *forbearance and ſitting ſtill*, a not drawing to the harlots lips, a not touching the wedge of gold, a not taking up the inſtruments of cruelty, but *To love our neighbour as our ſelves, To ſell all and give to the poor, To viſit the fatherleſs and widows in their affliction*, are ἐνεργήματα ἀβλαβῆ πρόνοια, *works fit for a ſouldier and ſtrong man in Chriſt*. We muſt beat down many enemies, many wilde paſſions, in our way, before we can raiſe our ſelves to this height. Nor can any man take this honour to himſelf but he that is called and fitted of God, as were Abraham and Iſaac, and thoſe Patriarchs and Apoſtles who were full of good works. Both then are required at our hands; and if God hath joyned them both together, let no man take upon him to divorce or put them aſunder.

Pſal. 14. 4. & 53. 4.

Zech. 5. 1, 2, 3.

In Pſal. 1.

For, in the next place, theſe two thus linked and united together will keep Religion *pure and undefiled*; which, I told you, are as the colours and beauty of it, *the beauty of Holineſs*, which hath its colour and grace from whence it hath its being and ſtrength, and, if it be true, will ſhine in *the perfection of beauty*. Religion, if it be true, and not a name onely, is as a virgin pure and undefiled, and maketh us ſo, and eſpouſeth us to Chriſt. And, as the Father telleth us, *Omnia virginis virgo ſunt*, all that a virgin hath is ſo, a virgin: Her eyes are not touched with vanity, her ears not defloured with evil communication, her thoughts not raviſhed with the inſiliencie of wanton deſires, her taſte not violated with ſtudied dainties and deviſed meats, but all is like her ſelf, a Virgin. So is true Religion, ſimple and ſolid, full of it ſelf, having no hererogeneous matter, but ever the ſame, and about the ſame. There is nothing in our Love which ſowreth our Juſtice, nothing in our Juſtice to kill our Compaſſion, nothing in our Liberality to defile our Chaſtity, nothing in our Fear to beat down our Confidence, nothing in our Zeal to conſume our Charity. *Chriſtianus nuſquam eſt aliud*; A true Religious man is alwaies himſelf.

Baſil. De Virginitate.

Tertull. De corona militis.

And as Religion is καθαρὰ, *pure*, without mixture; ſo it is ἀμίαντος, *undefiled*, and cannot ſubſiſt with pollution and profaneneſs. Νῦν ἀγὼν μέγας, Now are our Olympicks, now is the great trial to be made *before God and the Father*. And our Religion conſiſteth in this, *to fight it out* νομίμως, *legally*, a condition they were bound to who were admitted to thoſe games and exerciſes. Before they did contend, a proclamation was made

2 Tim. 2. 5.

made to this purpoſe, whether they were not ſervants, or thieves, or otherwiſe of an infamous life; and if any of theſe were proved againſt them, they were put back. The ſame proclamation is made from heaven to thoſe who enter our Olympicks, who enter Religion and give up their names to Chriſt, that they may *fight for maſtery* and *be crowned*. Our Saviour telleth them they muſt *ſit down*, and conſider what that is wherein they have ingaged themſelves, how full of trouble and danger, how many thorns and lets there be in their way, how many adverſaries. It is not enough to *name Chriſt*; but they that *name* him muſt *depart from all iniquity*, and carefully provide that the Integrity of their life rather commend their Religion, then Religion be ſuborned and brought in to countenance the Irregularity of their manners. We cannot but obſerve, that from the corruption of mens lives all thoſe corruptions and mixtures have crept into Religion which carry with them a near likeneſs and reſemblance to thoſe ſpots which men have received from the world. Ambition hath brought in her mixture, and Covetouſneſs hers; and Pleaſures have dropt their poiſon, and left their very mark and characters in the doctrines of men, which are framed and faſhioned to favour and advance that evil humour which firſt ſet them up. Covetouſneſs and Ambition may ſet up a chair or Conſiſtory, and from thence ſhall proviſion be made to feed and nouriſh them both to a monſtrous growth. *Nam ut in vita, ſic in cauſis ſpes improbas habent*, ſaith Quintilian. Thoſe unlawful hopes and foul deſires which ſway us in our lives, appear again and ſhew themſelves as full of power to pervert and miſlead us in point of doctrine. One would think that the world had nothing to do in the School of Chriſt; that Mammon could not hold the pen of the Scribe, or conclude in the Schools, or have a voice and ſuffrage in a Councel; that Money and Honour and Pleaſure could bring nothing to the ſtating of a Queſtion: but through the corruptneſs of mens mindes and manners it hath in all ages ſo fallen out that theſe have been the great deciders of controverſies; have ſtarted Queſtions, and reſolved them; have called Councels, and decreed with them. We may be ſoon perſwaded it was no other ſpirit then this which was ſent from Rome in a cloakbag to the Councel of Trent. We have ſeen enough to raiſe ſuch a thought, That the Church hath been governed by the world, that that which we call Religion hath been carried on by private Intereſt. From hence are thoſe corruptions of Truth, and mixtures in Religion; from hence thoſe generations of Queſtions, thoſe catalogues of Hereſies; from hence ſo many Religions, and none at all. For Faction cannot be Religion, ſince it cutteth off the faireſt part and member ſhe hath, Charity. And thus, if Religion loſe one of theſe colours, ſhe loſeth her beauty. If ſhe be not *pure*, ſhe cannot long be ſincere and entire: and if ſhe be *defiled*, ſhe will receive additions; the worſhip of Saints to the worſhip of God, the fire of Purgatory to the blood of Chriſt, the Indulgence of man to the free Pardon of God, Irreverence and profaneneſs to our hatred of Superſtition, and to our Zeal Oppreſſion and Murder. In a word, if it be not *pure*, without mixture, and *undefiled*, without pollution, it is not *Religion*.

Luke 14. 31.

2 Tim. 2. 19.

Lib. 12. c. prim.

And now I have ſhewed you the Picture of Religion in little, repreſented it to you in theſe two, Doing of good, and Abſtaining from evil; filling the hungry with good things, and purging and emptying our ſelves of all uncleanneſs. You have ſeen its beauty in its graceful and glorious colours of Purity and Undefiledneſs; *Dignum Deo ſpectaculum*, a Picture to be hung up in the Church, nay, before God himſelf. And thus it appeareth, *before God and the Father*, and hath its ratification from

him. God was the first that set it up to be looked upon. He hath revealed his will by his Son, who is the Wisdome of the Father, who *gave unto us the words which his Father gave him*, which give us a full an exact rule of life, a method of obedience and glory, the way to be like him in this world, and to see him in the next. And there needeth no other method, no other way, no other Rule, neither a Basil, nor a Benedict to enlarge it. Nor is it of so easie and quick dispatch that it hath left to men leisure for further practice, nor so imperfect that it should need supply from a second hand. Why should the phansie, the unsetled and whirling phansie, of a Man, who is ignorant as a beast before him, take the boldness to prompt and instruct the wisdome of the Almighty? *Quod à Deo discitur totum est*; All that we need learn, all that we can learn, God alone can teach us. By this Christian Religion hath the prerogative above all other Religions in the world. For *though there be many that are called Gods*, as S. Paul speaketh, though there be many that are called Religions, yet *unto us* as *there is but one God*, so there is but one Religion, which is *commentum Divinitatis*, the invention, or rather the Revelation, of the Deity, and had no authour, could have no authour, but God himself. Take that which seemeth to carry a fairer shew then the rest, and cometh abroad μετὰ πολλῆς φαντασίας, like Agrippa and Bernice, *with great pomp and ceremony*, with voluntary Humility and blinde Obedience, with Sackcloth and Fasting, with a Pilgrims staff, with Penance and Satisfaction; and we know from what hands it came; *of men, and by men*, who, many of them, drew Religion out of the soul into the outward man, betook themselves to this bodily exercise as to a sanctuary, so to avoid the continual luctations and lasting agonies of the minde, entred Religion (that is the phrase) but carried little Charity, and all those spots they received from the world, along with them. What voice from heaven did Charles the fifth, the Duke of Parma, and others hear, that having lived in all state and pomp, they should count it meritorious to be buried in the hood of a Capuchine? or what satisfaction is this *before God and the Father?* Again, take that which indeed is called *Religion*, and with that noise and vehemency as if there were none but that, yet is it as different from Religion as a picture is from a man. Take all our mimick Gestures, our forced and studied Deportment, our Pharisaical extermination of the countenance, our Libelling the Times which we help to make evil, our Zeal, our Revenge and Indignation against Sin in all but our selves, all these are but puppets of our own making, a creation of a sick and distempered phansie, and do but *justifie* us *before men*, as our Saviour speaketh; and those too no wiser then our selves; but that which followeth defaceth all our pageantry, *Spectat nos ex alto Deus rerum arbiter*: Men see us, who see but our face; but God also is a spectator, and *He knoweth the heart*. Take that Zeal, which consumeth not our selves, but others about us; this fire is not from Heaven, nor was it kindled by the Father of lights. That hand which is so ready to take a brother by the throat, was never guided by the Authour of our Religion, who is our Father. That tongue which is full of bitterness and reviling, was never toucht by *a Seraphin*, but *set on fire of hell*. These are not Religions *before God and the Father*. But this Religion, *TO DO GOOD*, and *TO ABSTAIN FROM EVIL*, *ex alto originem ducit*, acknowledgeth no Authour but the God of heaven, hath *God and the Father* to bear witness to it, was taught by the Prophets, thundred out by the Apostles and by Christ himself who is *the Authour and Finisher of our Faith* and Religion.

John 17. 8.

1 Cor. 8. 5, 6.

Acts 25. 23.

Luke 16. 15.

Isa. 6. 7.

James 3. 6.

Hebr. 12. 2.

This may serve first, to make us in love with this Religion, because it hath

hath ſuch a Founder as *God the Father*, who is wiſdome it ſelf, and can neither be deceived, nor deceive us. *Men and brethren, whoſoever among you feareth God, to you is this word of ſalvation ſent*, ſent to you from Heaven, from *God and the Father*. In other things you are very curious, and ever deſire to receive them from the beſt hands. What a preſent is a picture of Apelles making, or a ſtatue of Lyſippus? Not the watch you wear, but you would have it from the beſt artificer. And ſhall our Curioſity ſpend it ſelf on vanities, and leave us careleſs and indifferent in the choice of that which muſt make our way to eternity of bliſs? Shall we make darkneſs our pavilion round about us, and pleaſe our ſelves in errour, when Heaven boweth and openeth it ſelf to receive us? Shall we worſhip our own imaginations, and not hearken what *God and the Father* ſhall ſay? What a ſhame is it, when God from heaven pointeth with his finger to the rule, *HÆC EST, This is it*, that we ſhould frame a Religion to our ſelves, that every mans phanſie and humour, or (which is the height of impiety) every mans ſin, ſhould be his Lawgiver? that when there can be but one, there ſhould be ſo many Religions, arbitrary Religions, ſuch as we are pleaſed to have becauſe they ſmile upon us, and flatter and bolſter up our irregular deſires; a hearing Religion, and a talking Religion, and a trading Religion, a Religion that ſhall viſit the widow and orphan, but rather to devour then refreſh them? Behold, and look no farther; *God the Father* hath made a Religion which is *pure* and *undefiled* to our hands. Therefore, as Seneca counſelleth Palybius, when thou wouldſt forget all other things, *cogita Cæſarem*, entertain Cæſar in thy thoughts; ſo that we may forget all other ſublunary and worldly (I may ſay, Helliſh) Religions, let us think of this Religion, whoſe Authour and Founder is God, whoſe wiſdome is infinite, whoſe power uncontrollable, whoſe aurhority unqueſtionable. For talk what we will of authority, the authority of Man is like himſelf, and can but binde the man, and that the fraileſt and earthlieſt part of him: onely God is *Rex mentium*, the King of our minds, and no authority in heaven or on earth can binde or looſe a Soul but his, who firſt breathed it into man. *Come* then *let us worſhip and fall down before God the Father*, the Maker both of us and of our Religion. Acts 13. 26.

Again, if S. James be canonical and authentick, if this be true Religion, then it will make up an anſwer ſufficient to ſtop the mouth of thoſe of the Romiſh party who are very buſie to demand at our hands a catalogue of Fundamentals, and where our Church was before the dayes of Reformation. Ἀρχύτα πλαταγή, as it is in the Proverb. Theſe and ſuch like queſtions they put up unto us, as Archytas did his rattles into childrens hands to keep them from doing miſchief, that being buſie and taken up with theſe, we may have leſs leiſure to pull down the idoles of Rome, or diſcover her ſhame. Do they ask what truths are fundamental? Faith ſuppoſed, as it is: Here they are, Charity to our ſelves, and others. *Nihil ultrà ſcire, eſt omnia ſcire*; To know this, is to know all we need to know. For is it not ſufficient to know that which is ſufficient to make us happy? But if nothing will ſatisfie them but a catalogue of particulars, *They have Moſes and the Prophets*, they have the Apoſtles; and if they find their Fundamentals not there, in vain ſhall they ſeek for them at our hands. They may, if they pleaſe, ſeek them there, and then number them out, as they do their Prayers, by beads, and preſent them by tale. But if they will yet know what is fundamental in our conceit, and what not, they may ἀ[ν]λεῖν ἀμφοτέραις, *draw out with both hands*. For firſt let them obſerve what points they are in which we agree with their Church, and, if they be in Scripture, let them ſet them down, if they pleaſe, *Tert. De præſcript.* Luke 16. 29.

as fundamental in our account: And on the other hand let them mark in what points we refuſe Communion with them, and they cannot but think that we eſteem thoſe points for no Fundamentals. And again, do they who meaſure Religion rather by the pomp and ſtate it carrieth with it then the power and majeſty of the Authour, whoſe command alone made it Religion, ask us where our Religion was in the dayes before there was a withdrawing from the Communion with that Church, we may anſwer, It was here in the Text. For *HÆC EST, this is it.* And if they further queſtion us where it was profeſſed, we need give no other reply then this, It was profeſſed where it was profeſſed. If it were not profeſſed in any place, yet was it true Religion. For the Truth dependeth not on the profeſſion of it, nor is it leſs truth if none receive it. But profeſſed it was even amongſt them, in the midſt of them, round about them. But whereſoever it were, this was it; *This was true Religion before God and the Father, To viſit the fatherleſs and widows in their affliction, and to keep our ſelves unſpotted from the world.*

To conclude then; Men and Brethren, are theſe things ſo? Is this onely true Religion, To do good, and to abſtain from evil? What a buſie noiſe then doth the world make for Religion, when it offereth it ſelf and falleth ſo low, offereth it ſelf to the meaneſt underſtanding, the narroweſt capacity, and throweth it ſelf into the embraces of any that will love it? *Littus Hyla, Hyla, omne ſonabat.* Religion is the talk of the whole world; it is preached on the houſe-tops, and cryed up in the ſtreets: we are loud for it, and ſmother it in that noiſe: we write for it, and leave it dead in that letter, to be found no where but in our books: we fight for it, and it is drowned in the blood that is ſpilt, and S. James's, that is, Chriſt's, Religion is little thought of, but trampled under foot in the quarrel. If this ſhould take place amongſt the ſons of men, we ſhould have more religion and leſs noiſe. This is it which alone is able to ſlumber this noiſe, to *ſtill the raging of the ſea, and the tumults of the people.* This would make the hand of the Scribe write leſs, and to more purpoſe; This would *break the bows*, and *cut the ſpears*, and *burn the chariots with fire.* Could this Religion, could the Goſpel of Chriſt prevail; could we *deny our ſelves, and take up the croſs*, and *keep our ſelves unſpotted from the world*, there would be then no *wars*, nor *rumours of wars.* Let us not deceive our ſelves: It is the neglect and want of this that hath been the main cauſe of all the hot contentions and digladiations which have been, and as yet are, in the Church of Chriſt, I mean amongſt thoſe who call one another Chriſtians; whoſe mark and badge it is to love one another, but they lie one to another, and love the world, and in a baſe but fierce emulation juſtle one another out of it, and ſo loſe the thing, and retain nothing but the name, which is leſs then a ſhadow; rejoyce together at the news of a Saviour, and neglecting this Religion in the Text, are all loſt; are diſciples of Chriſt, but ſuch diſciples as ſhall be puniſhed with
Luke 12. 47, 48. *more ſtripes* then they that never heard of his name. This, this is it that condemneth the world, that maketh it an *Aceldama*, a field of blood, an hell it ſelf, full of confuſion. For if men had been careful to *walk by the ſame rule*, which was as plain and manifeſt as if it had been written with the Sun-beams, and kept themſelves in a joynt obedience to this Religion, to thoſe truths wherein they could not but agree, and not *ſought out many inventions*, the ſeed-ploots and nurſeries of contention and debate (for from hence they ſpring, and here they will grow, and grow thick and multiply) if our Religion had been *pure* and *undefiled*, it had ſaved many a poor carkaſs from the fire, and, I may be bold to ſay, many a ſoul from hell. And though mens opinions in other matters had been as different

ferent as their ſhape and complexion, yet their agreement in the known duties of Religion would have been a fence and bulwork ſtrong enough to have kept Contention from breaking in with fire and ſword. But when Ambition and Covetouſneſs and other low and vile reſpects had taken poſſeſſion of the hearts of men, then matter of Religion became matter of faction, and the fuel of that fire which conſumed many, but troubled all; Then began men to rack the Scriptures, to make them ſpeak what they would have them, even that which might *dilate their phylacteries*, and ſtretch forth the curtains of their habitation, and feed that noxious humour in them which was moſt predominant, and like thoſe ſouldiers in Tacitus, *malle victoriam quàm pacem*, to deſire not peace, but victory; though moſt times, which ſide ſoever prevailed, it was not ſo much againſt an adverſe party as the Truth it ſelf. This hath been a great, nay, the greateſt, evil under the Sun, and hath brought in ſo many Religions into the world, that many men are not as yet well reſolved which to chuſe; the Devil's ſubtileſt engine to bring in at laſt an opinion, That there is no Religion at all. By this you may ſee of what ſoveraign uſe my Text is, even as a pretious balm, which can eaſily allay the ſwelling and raging controverſies with which the Church is ſo much troubled; as ſome Philoſophers have told us that Oyl powred into the ſea when it is moſt tempeſtuous doth preſently calm it. Many have wiſhed that there were a Judge of controverſies, which might appeaſe the broyls with which Chriſtendome is diſtracted; and ſome have thought it neceſſary, and therefore have ſet one up, and built a chair with this priviledge, That he that ſitteth in it, though he be an Heretick, can never erre. Behold, here is a Judge of controverſies, teaching every man to judge, and give ſentence of life or death in himſelf. If this be his Religion, he is alive, and ſhall live for evermore; But if he caſt this behind him, and ſhut Charity out of doors, he is condemned already. This is our Judge of controverſies, and I think we need no more. The Jews ſay that when Elias ſhall come, he ſhall reſolve all their doubts: Lo, *Elias is come already*, and in theſe words of my Text hath ſufficiently reſolved all controverſies in Divinity ſo far forth as is neceſſary for our information. Thou canſt not now ask, What lack I yet? for here are τὰ πάντα, *all that Jeſus did teach*. And if we can interpret this Text, that is, expreſs and manifeſt it in our lives and converſation, then have we παῤῥησίαν, *confidence*, with God and the Father. *Let us therefore, as many as be perfect, be thus minded*: Let us cleave to this, and make it our guide and angel in our way. *And if you be otherwiſe minded*, if in other things leſs neceſſary you erre as men, *God ſhall reveal even the ſame unto you*, as far as his wiſdome ſeeth it neceſſary. It is the excellent counſel of S Paul. Let us be thus minded; and let us have this picture of Religion drawn out by S. James ever hanging before our eyes: Let us look upon it, let us walk with it, let us go to bed with it, let us carry it about with us witherſoever we go; I was about to ſay, Let us fall down and worſhip it: You need not fear ſuperſtition: for this is the worſhip of God himſelf. Oh let it be as an ornament to our heads; let us hang it up in our beſt room, our hearts, but ſo as to ſhew it to the widow and the fatherleſs. Let us make it, as Polycletus called his moſt excellent piece, *Canona*, a rule and pattern, by which we may draw and expreſs it, and make it viſible in our life and converſation: *that Men may ſee it, and glorifie* God, even *the Father which is in heaven*; that Angels may ſee it, and applaud it; that God himſelf may ſee it, and fix an *Euge* upon it, Well done; for it is done before me, and according to the pattern which I ſet up. And this ſhall keep us at peace within our ſelves; this ſhall *make our enemies at peace with us*: this ſhall be to us righte-

Mare oleo tranquillatur, Plin. Nat. hiſt. l. 2. c. 103.

Matth. 17. 10, 11

Phil. 3. 15.

Plin. Nat. h. l. 38. c. 8.

Matth. 5. 16.

Prov. 16. 7.

righteouſneſs and peace: and glory and *peace ſhall be upon* us, *as*
Gal. 6. 16. *many as walk according to this rule, and mercy, and upon the Iſrael of God.*

Which God grant, &c.

The Fourteenth SERMON.

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1 SAM. III. 18.

And Samuel told him every whit, and hid nothing from him. And he ſaid, It is the Lord; let him do what ſeemeth him good.

THeſe words are the words of old Eli the Prieſt, and have reference to that meſſage which young Samuel brought him from the Lord, ſuch a meſſage as *made both the ears of every one that heard it tingle.* Come ſee the work of Sin, what deſolation it maketh upon the earth. Hophni and Phinehas the two profane and adulterous Sons, muſt die; old Eli, their indulgent Father, the High Prieſt, muſt die; Thirty four thouſand Iſraelites muſt fall by the ſword of the Philiſtines; The Ark, the glory of Iſrael, muſt be taken, and delivered up in triumph unto Dagon. This was the word of the Lord which he ſpake by the mouth of the child Samuel: and *not a word of his did fall to the ground.* What God foretelleth is done already. With him *who calleth the things that are not as if they were*, as the Apoſtle ſpeaketh, there is no difference of times, nothing paſt, nothing to come; all is preſent. So that Eli ſaw this bloody Tragedy acted before it was done, ſaw it done before the ſignal to battle was given, ſaw his ſons ſlain whilſt the fleſh hook was yet in their hands, ſaw himſelf fall whilſt he ſtood with Samuel, ſaw the Iſraelites ſlain before they came into the field, and the Ark taken whilſt it was yet in the Tabernacle: A ſad and killing preſentment, whether we conſider him as a Father or as a High Prieſt; as a Father, looking upon his Sons falling before the Ark which they ſtood up and fought for; as a High Prieſt, beholding the people ſlain and vanquiſhed, and the Ark, the glory of God, the glory of Iſrael, in the hands of Philiſtines. But *the word of the Lord is gone out, and will not return empty and void.* For what he ſaith ſhall be done, and what he bindeth with an oath is irreverſible and muſt come to paſs. And it is not much material whether it be accompliſhed to morrow or next day, or now inſtantly, and follow as an echo

v. 18.

v. 19.

Rom. 4. 17.

Iſa. 55. 11.

to

to the Prediction. *Nam una eſt ſcientia futurorum*, ſaith S. Hierome: The knowledge of things to come is one and the ſame. *Ad Pammach. adverſus errores Joan. Hieroſol.*

And now it will be good to look upon theſe heavy judgments, and by the terrour of them be perſwaded to fly from the wrath to come, as the Iſraelites were cured by looking on the Serpent in the wilderneſs. For even the Juſtice of God, though it ſpeak in thunder, maketh a kind of melody, when it toucheth and ſtriketh upon an humble, ſubmiſſive, yielding heart. Behold old Eli, an High Prieſt, to teach you, who being now within the full march and ſhew of the enemy, and of thoſe judgements which came apace towards him like an armed man not to be reſiſted or avoided, and hearing that from God which ſhook all the powers of his ſoul, ſettleth and compoſeth his troubled minde with this conſideration, That *it was the Lord*, and with this ſilenceth all murmur, ſlumbreth all impatience, burieth all diſdain, looketh upon the hand that ſtriketh, and boweth and kiſſeth it; and being now ready to fall, raiſeth himſelf up upon this pious and heavenly reſolution, *It is the Lord.* Though the people of Iſrael fly, and the Philiſtines triumph, though Hophni and Phinehas fall, though himſelf fall backward, and break his neck, though the Ark be taken, yet *DOMINUS EST, It is the Lord; let him do what ſeemeth him good.*

Which words are a Rhetorical Enthymeme, perſwading to humility and a ſubmiſſive acquieſcence under the hand, the mighty hand, of God, by his power; his juſtice, his wiſdome, which all meet and are concentred in this *DOMINUS EST, It is the Lord.* He is omnipotent, and who hath withſtood his power? He is juſt, and will bring no evil without good cauſe: He is wiſe, and whatſoever evill he bringeth, he can draw it to a good end: And therefore *FACIAT QUOD BONUM IN OCULIS SUIS, Let him do what ſeemeth him good.* Or you may obſerve firſt a judicious Diſcovery from whence all evils come, *It is the Lord.* Secondly, a well-grounded Reſolution Εὐσχημοσύνην, *to behave himſelf decently and fittingly*, as under the Power and Juſtice and Wiſdome of God. *Let him do what ſeemeth him good.* The firſt is a Theological Axiome, *It is the Lord: There is no evil in a city which he doth not do.* The ſecond a Concluſion as neceſſary as in any Demonſtration, moſt neceſſary I am ſure for Weakneſs to bow to Omnipotency. In a word, the Doctrine moſt certain, *It is the Lord*; All theſe evils of puniſhment are from him: And the Reſolution, which is as the Uſe and Application of the Doctrine, moſt ſafe, *Let him do what ſeemeth him good.* Of theſe we ſhall ſpeak in their order. And in the proſecution of the firſt (for we ſhall but touch upon and conclude with the laſt) that you may follow me with more eaſe, we will draw the lines by which we are to paſs, and confine our ſelves to theſe four particulars, which are moſt eminent and remarkable in the ſtory: 1. That Gods people, the true profeſſours, may be delivered up to puniſhment for ſin, 2. That in general judgments upon a people the good many times are involved with the evil, and fall with them; 3. That Gods people may be delivered up into the hands of Philiſtines and aliens, men worſe then themſelves; 4. That the Ark, the glory of their profeſſion, may be taken away. Theſe four points, I ſay, we ſhall ſpeak of; and then we ſhall fix up this Inſcription, *DOMINUS EST, It is the Lord*; and when we have acquitted his Juſtice and Wiſdome in all theſe particulars, we ſhall caſt an eye back upon the Inſcription, and ſee what beams of light it will caſt forth for our direction. Amos 3. 6.

In the firſt place, of Hophni and Phinheas the Text telleth us that *they hearkened not unto the voice of their Father, becauſe the Lord would deſtroy them*, Which word *Quia* is not cauſal, but illative, and implyeth not a ch. v. 25.

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the cauſe of their ſin, but of their puniſhment. They did not therefore ſin becauſe God would puniſh them; but *they hearkened not to the voice of their father, therefore the Lord deſtroyed them*: As we uſe to ſay, *The Sun is riſen, becauſe it is day*: for the day is not the cauſe of the Suns riſing, but the Sun riſing maketh it day. They were *ſons of Belial*, veſſels already fitted for wrath, as we may ſee by their many fowl enormities; and therefore were left to themſelves and their ſins, and to wrath, which at laſt devoured them! God's decree, whatſoever it be, is immanent in himſelf, and therefore cannot be the cauſe of diſobedience and wickedneſs, which is extraneous and contrary to him: Nor can there be any action of God's, either poſitive or negative, joyned with his decree, which may produce ſuch an effect. And what need of any ſuch Decree or Action to make the ſons of Eli diſobedient, who refuſed to hearken to their father, or to harden them, whoſe *ſin was very great before the Lord?* But we muſt conclude theſe two within the four and thirty thouſand that were ſlain. And now the delivering up the people in ſuch a number to the ſword may ſeem to prejudice and call in queſtion the Juſtice of God. What? his people? his own people, culled out of the Nations of the earth? muſt theſe fall by the ſword of Aliens, of enemies to God, that know not his Name? *Shall not the Judge of all the earth do right?* Yes, he will: For even in this *DOMINUS EST*, It is *the Lord*. For as the Lord once ſaid to his people, *Where is the bill of your Mothers divorcement whom I have put away?* ſo here he may ask, Where is that bill and obligation which I made to protect you? If there be any brought forth, we ſhall finde it rather like a Bill of ſale, then the Conveyance of an abſolute gift. On the one ſide God promiſeth ſomething on his behalf, on the other there is ſomething required on ours. Read the Covenant and Contract between God and his people: They had his promiſe to be *their God*, and were *the ſons of promiſe*: But then theſe promiſes were conditional; and in every conditional promiſe there is an obligation and command. *I will be their God*, that is his promiſe; *and they ſhall be my people*, that is their duty: and if theſe meet not, the promiſe is void and of none effect. There is not a more true and natural gloſs upon this promiſe than that of Azariah, *Hear ye me, Aſa, and all Judah and Benjamin, The Lord is with you whilſt ye are with him: and if ye ſeek him, he will be found of you; but if ye forſake him, he will forſake you.* Both muſt go together, or both are loſt. If Iſrael will be God's people, then the promiſe is firm, being founded on the eternal eſſence of God, and ſo as conſtant and immutable as himſelf: but if they break his commandment, and put it from them, then *to be their God* were not to be their God, then to make good his promiſes were to vilifie and debauch them. This were *liberalitatem ejus mutare in ſervitutem*, to turn his liberality into ſlavery, prodigally to pour the pretious oyl of his goodneſs into a veſſel that cannot hold it, to protect and countenance a man of Belial becauſe he beareth the name of an Iſraelite. Therefore Iſai 27. 11. where God upbraideth his people of folly, he preſently cancelleth the bill, and putteth them out of his protection, *Therefore he that made them will not have mercy upon them, and he that formed them will ſhew them no favour.* What though they be the people which he hath purchaſed? yet he will take no care of his own purchaſe. Though they be his poſſeſſion, he will give them up. He will not do what he promiſed, and yet be Truth it ſelf. For if they do not their duty, he did not promiſe. Though he made them and formed them, yet he will not own them, but forſake and abhor his own work: he will ſurrender them up, and deliver them to deſtruction. Even here, upon the

Chap. 2. 12.

Chap. 2. 17.

Gen 18.25.

Iſa. 50.1.

Gen. 17.8.

Exod. 29.45.

Gal. 3.28.

Lev. 26.12.

2 Chron. 15.2.

Tertul.

the forehead of a desolate and rejected Israelite, we may set up this Inscription, *DOMINUS EST, It is the Lord.*

And now if we look up upon the Inscription, we may read and interpret it without a guide, and learn not to trifle with God, because he is our *Lord*, not to mock him with our Hypocrisie, and force our Profession to countenance our Sin, to be worse then Philistines because we are Israelites, to be his enemies because we call our selves *Gods people*, to be worse then Turks or Jews because we are Christians. Oh the happy times of the infant Church, when the Pagan could find nothing amongst the Christians to accuse but their Name! And then what times are these, when you can scarce see any thing commendable in the Christian but his Name? You may call it if you please, the Dotage or Blindness of the Church. For *The Temple of the Lord, The Temple of the Lord! The Israelite, The Israelite! The Christian, The Christian! The Protestant, The Protestant!* This is the Musick with which most use to drive away the evil Spirit, all sad and melancholick thoughts from their hearts. But indeed saith *Basil*, the Devil ὀρχεῖται, *doth daunce and leap for joy*, to hear it, when he heareth not withall the noise of our gronings, of our prayers, of our good works, nor the harmony of a well-tuned and well-composed life to go up to heaven along with it. Oh what pity is it that God should place us in Paradise, in a place of pleasure and safety, and we forfeit it! that he should measure out unto us, as it were by the line, a goodly heritage and we pluck up our own hedges, and lay our selves open to every wild-beast! that he should make us his people, and we force him to be our Enemy! in a word, that our inheritance should begger us, our security betray us, and our royal prerogative undo us! And further we carry not this consideration, but pass to the second particular. Jer. 7. 4.

II. In so great a number as four and thirty thousand, I may say, in the whole common wealth of Israel (for a Common-wealth may suffer in a far less number) we cannot doubt but some there were that feared the Lord: And shall *there be*, as the Wise-man speaketh, *the same event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not?* Will God *Incestio addere integrum?* will *he destroy the righteous with the sinner?* This indeed is the depth of God; and a great part of the world have been troubled at the very sight of it: but yet, if we behold it with that light which Scripture holdeth forth, we shall find it is not so unfordable but we may make some passage through it. Eccl. 9. 2. Horat. od 3 a. Gen. 18. 23.

1. If we could not make answer or render any reason, yet this ought not to prejudice or call in question the justice of God's proceedings, especially with us men, who are of dull and slow understandings. When we have wearied our selves in searching out the causes of natural things, yet after all our sweat and oyl we cannot attain so far as to know why the grass under our feet is green rather then purple or of any other colour; and therefore we are far below those Supernaturals, most unfit to search out those causes which God may seem to have locked up in his own breast. God is *the Lord of all the earth*, and as the Psalmist telleth us, *a thousand years in his sight are but as one day*, so in the case we now speak of a thousand, a million, a world of men, are with him but as one man. When the Lord Chief Justice of Heaven and Earth shall sit to do judgement upon sinners (what Caligula once wantonly wished to the people of Rome) all the world before him have but as it were one neck, and if it please him, by that *jus pleni dominii*, by that full power and dominion he hath over his creature, he may, as he welnear did in the Deluge, strike it off at a blow. His judgements are past finding out, Josh. 3. 11, 13. Psal. 90. 4.

and therefore not to be queſtioned. He is the great Geometrician of the World which made all things in number, weight and meaſure, and doth infinitely ſurpaſs all humane inventions whatſoever: and therefore we cannot do him leſs honour then Hiero King of Sicily did to Archimedes the great Mathematician. When he ſaw the engines he made, and the marvellous effects they did produce, he cauſed it to be proclaimed that whatſoever Archimedes did after affirm, how improbable ſoever it might ſeem, yet ſhould not once be called into queſtion, but be received and entertained as a truth. Let the courſe of things be carried on as it will; let Death paſs over the door of the Egyptian, and ſmite the Iſraelite; let God's Thunder miſs the houſe of Dagon, and ſhiver his own Tabernacle; yet *God is* juſt, and *true, and every man a liar* that dareth but ask the queſtion, Why doth God this? Look over the book of Job, and you ſhall ſee how Job and his Friends are toſt up and down on this great deep. For it being put to the queſtion why Job was ſo fearfully handled, his Friends ground themſelves upon this concluſion, That all affliction is for ſin, and ſo lay folly and hypocriſie to his charge, and tell him roundly that the judgments of God had now found him out, though he had been a cloſe irregular, and with ſome art and cunning hid himſelf from the eye of the World: But Job on the contrary as ſtoutly pleadeth and defendeth his innocency, his juſtice, his liberality, and could not attain to the ſight of the cauſe for which Gods hand was ſo heavy on him: Why ſhould his Friends urge him any more, or *perſecute him as God*? They diſpute *in vain*, for *in their anſwers* he ſeeth nothing but *lies*. At laſt, when the controverſie could have no iſſue, *Deus è machina*, God himſelf cometh down from heaven, and by asking one queſtion putteth an end to the reſt, *Who is this that darkneth counſel by words without knowledge?* He condemneth Job and his Friends of ignorance and weakneſs, in that they made ſo bold and dangerous an attempt as to ſeek out a cauſe, or call God's judgments into queſtion.

A Platone dicitur Deus γεωμετρεῖν. Vide Plutarch. Quæſt. conviv. l. 8. q. c.

Job 19. 22.

Job 21. 34.

Job 38. 2.

2. Becauſe this is a point which may ſeem worthy to be inſiſted upon (for it hath well-nigh troubled the whole world to ſee the righteous and wicked tyed together in the ſame chain, and ſpeeding alike in general and œcumenical plagues) that Mans reaſon may not take offenſe and be ſcandalized, we will give you ſome reaſons why God ſhould hold ſo unreſpective a hand.

Firſt, good reaſon it is that they who partake in the ſin ſhould partake alſo in the puniſhment. Now though in great and crying ſins the righteous partake not with the wicked, yet in ſmaller they evermore concur. For who is he amongſt the ſons of men that can preſume himſelf free from theſe kind of ſins? And then if the wages of the ſmalleſt ſin can be no leſs then death and eternal torment, we have no cauſe to complain if God uſe his rod, who might ſtrike with the ſword; if he chaſtiſe us on earth, who might thruſt us into hell. This is enough to clear God from all injuſtice. For who can complain of temporal who doth juſtly deſerve eternal pains? Or why ſhould they be ſevered in the penalty who are joyned together in the cauſe?

But further yet, what though the fault of the one be much the leſs, yet it will not therefore follow, if we rightly examine it, that the puniſhment ſhould be the leſs. For though it may ſeem a paradox which I ſhall ſpeak unto you, yet it will ſtand with very good reaſon that great cauſe many times there may be why the ſmaller ſin ſhould be amerced and fined with the greater puniſhment. In the Penitential Canons he that killeth his mother is enjoynd ten years penance, but he that killeth his wife is enjoynd far more. And the reaſon is immediately given, not

becauſe

becauſe this is the greater ſin, but becauſe men are commonly more apt to fall into the ſin of murdering their wives, then their mothers. It is true, the reaſon is larger then the inſtance; and it teacheth us thus much, That in appointing the mulct for ſin men ought not onely to conſider the greatneſs of it, but the aptneſs of men to fall into it. For that of St. Auguſtine is moſt true, *Tantò crebriora, quantò minora:* Becauſe they are the leſs, men preſume the oftner to commit them. And therefore it may ſeem good wiſdome, when ordinary puniſhment will not ſerve to redreſs ſins, to enhance and improve their penalty. We read in our books, that there was a Law in Rome, that he who gave a man a box on the ear was to pay the ſum of twelve pence of our money: And Aulus Gellius doth tell us, that there was a looſe but a rich man, who being diſpoſed to abuſe the Law, was wont to walk the ſtreets with a purſe of money, and ſtill as he met any man he would give him a box on the ear, and then twelve pence. Now to repreſs the inſolence of ſuch a fellow there was no way but to encreaſe the value of the mulct. Which courſe the God of heaven and earth may ſeem to take with us, when his ordinary and moderate puniſhments will not ſerve to reſtrain us from falling into ſmaller ſins: He ſharpneth the penalty, that at laſt we may learn to account no ſin little which is committed againſt an infinite Majeſty, and not make the gentleneſs of the Law an occaſion of ſin. And to this end he coupleth both good and bad in thoſe general plagues which by his providence do befall the world. He ſpeaketh evil, he doth evil to whole Nations, amongſt whom notwithſtanding ſome righteous perſons are. *Ah ſinful nation! a people laden with iniquity, a ſeed of evil doers, princes of Sodom, people of Gomorrah*; theſe are the names by which he ſtileth the inhabitants of Judah and Jeruſalem, amongſt whom we cannot doubt but there were many good; though no other, yet certainly Iſaiah the Prophet, who ſpake theſe words. And as he giveth them all one name without regard of difference, ſo he maketh them all good and bad to drink alike of one cup of captivity, though no doubt many of great uprightneſs, though Daniel and his fellows, were among them. Iſa. 1. 4, 10.

I will give you one reaſon more, and I borrow it from S. Auguſtine who in his firſt book of the City of God touching upon this queſtion, *Why the righteous partake with the wicked in common calamities?* maketh one eſpecial cauſe to be, That they uſe not that liberty they ought in reprehending of ſinners, but by their ſilence do as it were conſent and partake in their ſin, and therefore in juſtice ought to partake in their puniſhment. For indeed a great error it is, and of ſo great an allay, that it taketh us out of the ſhadow and protection of the Almighty, outlaweth us from his common favours, to imagine that the duty of reprehenſion is impropriate and pertaineth onely to the Miniſter. It is true, the right of publick reprehenſion is intruſted as it were upon his office alone. For if every member were a Tongue, where were the Ear? If every man were a publick Teacher, where were the Hearer? We need not preach againſt this: for put it once in practice, and it will ſoon preach down it ſelf. For if every man will act the King, the Play is at an end before it begins; And if every man can teach in publick, I ſee no reaſon why any man ſhould learn. Yet as Tertullian ſpake in another caſe, *in publicos Hoſtes omnis homo miles eſt*, againſt traytors and common enemies every man is a Souldier; ſo is it true here, Every one that is of ſtrength to pull a ſoul out of the fire, is for this buſineſs, by counſel, by adviſe, by rebuke a Prieſt; neither muſt thou let him lie there, to expect better help. *Thou ſhalt in any wiſe rebuke thy brother, and not ſuffer ſin upon him*, or, according to the Hebrew, *that thou bear not ſin for him.* This is ſpoke Levit. 19. 17.

not to the Prieſt, but to the people. And in this reſpect the Cure of Souls is committed to every man as well as to the Prieſt. Every man thus hath a cure of ſouls, either of his child, or his ſervant, or his friend, or his neighbour. And if any of theſe periſh through our default, their blood ſhall be required at our hands. For if we be bound to bring home our brothers beaſt, if we find him go aſtray, much more are we bound to bring home our ſtraying brother himſelf. Common charity requireth thus much at our hands: And to make queſtion of it, is as if thou ſhouldſt ask with Cain, *Am I my brothers keeper?* Art thou his *keeper?* Yes, thou art, and his keeper, to keep him in all his wayes; his Phyſician, to heal him; his Counſellor, to adviſe him; his Prieſt, his Biſhop, to rebuke and exhort him with all long-ſuffering. And the neglect of this duty, though in it ſelf a great ſin, yet in this reſpect is much greater, becauſe it intereſteth us in other mens ſins. It maketh a chaſt man in ſome ſort guilty of uncleanneſs, an honeſt man acceſſary to theft, a meek man a kind of ſecond to the murderer; it bringeth the innocent perſon at leaſt under the temporal curſe that followeth thoſe ſins which his ſoul hateth, but hath not ſoul enough to reprehend, and ſo falleth into the ſame fire which he ſhould have ſtriven to have pulled his brother out of. Therefore to conclude this; ſince the neglect of this duty doth as it were pull down the banks, and open a wide gap to ſin and wickedneſs, we have no reaſon to be at a ſtand and amazed, if we ſee the righteous perſon ſometimes overwhelmed with thoſe flouds to which himſelf hath opened the way, or under thoſe judgments which his intempeſtive ſilence, as well as other mens open ſins, hath called down upon a Nation. And this may ſuffice to clear God's Juſtice from all imputation in the execution of his general judgments.

3. It may be we need not move any queſtion at all about this matter: For in thoſe common calamities which befall a people it may be God doth provide for the Righteous, and deliver him, though we perceive it not. Some examples in Scripture make this very probable. The old World is not drowned till Noah be ſhipt and in the Ark; the ſhower of fire falleth not on Sodome till Lot be eſcaped; Daniel and his fellows, though they go away into captiviy with rebellious Judah, yet their captivity is ſweetned with honours and good reſpects in the Land into which they go, and (which was a kind of leading Captivity captive) they had favour, and were intreated as friends by their enemies, who had invaded and ſpoiled them. And may not God be the ſame ſtill upon the like occaſions? How many millions of righteous perſons have been thus delivered, whoſe names notwithſtanding are no where recorded? Some things of no great worth are very famous in the world, when many things of better worth lie altogether buried in obſcurity,

Hor. l. 4. od 9. ——*caruerunt quia vate ſacro,*

becauſe they found none who could or would tranſmit them to poſterity.

Vixere fortes ante Agamemnona.

No doubt but before and ſince millions have made the like eſcapes, though their memory lieth raked up and buried in oblivion.

But ſuppoſe the righteous do taſt of the ſame cup of bitterneſs with the wicked, yet it hath not the ſame taſt and reliſh to them both. For Calamity is not alwaies a whip, nor doth God alwaies puniſh them whom he delivereth over to the ſword. To loſe my goods or life is one thing; to be puuiſht another. It is againſt the courſe of Gods providence and juſtice, that Innocency ſhould come under the laſh. *Shall not the Judge of all the earth do right?* Yes, he ſhall: yet without any breach of juſtice he may take away that breath of life which he breath-

Calamitas non eſt pœna, militia eſt, Min. Felix.

Gen. 18. 25.

ed

ed into our noſtrils, though we *had not ſinned after the ſimilitude of Adam's tranſgreſſion.* For he *may do what he will with his own*, and take away our goods or lives from us when and how he pleaſeth, becauſe he is Lord over them, and we have nothing which we received not from his hands. God is not alwaies angry when he ſtriketh; nor is every blow we feel given by God the avenger: He may ſtrike as a Father. Therefore theſe evils change their complexions and very natures with the ſubject upon whom they are wrought. They are as Devils and have the blackneſs of darkneſs to ſome, but are as Angels and meſſengers of light to others. They lead the righteous through the valley of death into the land of the living, when the wicked are hewn down by the ſword to be fuel for the fire. What though they both be joyned together in the ſame puniſhment, as a Martyr and a Thief in the ſame chain? yet *manet diſſimilitudo paſſorum in ſimilitudine paſſionum:* Though the penalties may ſeem alike, yet the difference is great betwixt the patients, though the world perhaps cannot diſtinguiſh them; and Death it ſelf, which is a key to open the gates of hell to the one, may be to the other what the Rabbines conceive it would have been to Adam had he not fallen, but *oſculum pacis*, a kiſs of peace, a gentle and loving diſmiſſion into a better ſtate. To conclude this then; A people, a choſen people, a people choſen out of this choice, Gods ſervants and friends, may be ſmitten; Joſiah may fall in the battle, Daniel may be led into captivity, John Baptiſt may loſe his head; and yet we may hold up our Inſcription, *DOMINUS EST, It is the Lord.*

Rom. 5. 14.

Matth. 20. 15.

Auguſt. De civitate Dei, l. 1. c. 8.

Let us now a little ſee what uſe we may make of this doctrine. And firſt ſince the judgments of God are many times powred out upon whole nations without reſpect, and beat upon the righteous as well as the wicked, let us not be raſh, either to judge others when the hand of God hath touched them, or to flatter our ſelves when he ſeemeth to ſhine upon our tabernacle. For the hand of God may touch, may ſtrike down to the duſt, whom notwithſtanding he meaneth to lift up to the higheſt pitch of happineſs; and he may ſhine upon the tabernacle of others, when he is coming towards them in a tempeſt of blackneſs and darkneſs. For though affliction be often the puniſhment of ſin, yet it is not alwaies ſo. There were worſe ſinners then thoſe Galilæans *whoſe bloud Pilate mingled with their ſacrifices*, and they were not *the greateſt ſinners on whom the tower of Siloa fell.* Good and bad may fall together in the battle; and they may ſurvive and eſcape the edge of the ſword who amongſt the bad were the worſt. *The ſword*, as David ſaid, *devoureth one as well as another.* But what it was that did put an edge to the ſword, and ſtrength to the hand of the enemy, can be certainly known to none but God, whoſe providence he moveth by is like the light he dwelleth in, ſo paſt finding out that no mortal eye can reach and attain it. I will not be ſo bold as to make Proſperity a ſign of a bad man, or Affliction and Poverty of a good: For in whatſoever eſtate we are, we may work out our ſalvation. Abraham the rich man was in heaven, and the poor man in his boſome. Through Afflictions, if we bear them, and through riches, if we contemn them, and ſo make them our friends, we may enter into the kingdome of heaven But it will be a part of our ſpiritual wiſdome to be jealous rather of the flatteries of this world than of its frowns, becauſe the one maketh us reflect upon our ſelves, the other commonly corrupteth and blindeth us; and where Affliction ſlayeth her thouſand, Proſperity, we may juſtly fear, killeth her ten thouſand. It will be good indeed, when calamity ſeizeth upon us, to ſeize upon our ſelves, to judge and condemn our ſelves; to ſay, This Fever burneth me up, for the heat of my

Luke 13.

2 Sam. 11. 25.

Luke 16.

my luſt; This Dropſie drowneth me for my intemperance; This Lethargy is come upon me for my forgetfulneſs of Gods commands, and my drowſineſs in his ſervice. And here if I erre, the errour is not dangerous, but advantageous; for this errour leadeth me to the knowledge of my ſelf. But when the like calamities befall others, to draw the ſame inference, and poſitively to conclude the ſame of them, is boldly to take the chair, and deliver my uncharitable conjectures for the oracles of God. The meſſenger that brought the ſad news, *That Iſrael was fled before the Philiſtines*, ſaid no more then what was too true; but had he alſo inferred, that the Philiſtine was better then the Iſraelite, or that God did favour him more then the other, he had brought the Truth to uſher in a lie, he had related that which he knew, and affirmed that which he could not know. For Iſrael may fly before the Philiſtine, and yet God is not the God of Ekron, but of Iſrael.

1 Sam. 4. 7.

In the ſecond place, as we muſt not be raſh to judge others when they are caſt down, ſo muſt we not be ready to flatter our ſelves when ſome kindly gale of proſperity hath lifted us up above our brethren, or to make Proſperity a mark of a righteous perſon, as they of the Papacy do of the true Church. For this were indeed to ſet Dagon above the Ark, to plead for Baal, to conſecrate every ſin, and make it a virtue; to place Dives in Abraham's boſome, and Lazarus in hell; to prefer Mahomet before Chriſt; to pull Chriſt out of his kingdome, the Martyrs out of heaven, and to pluck the *white robes* from thoſe who were ſealed, and who *waſhed them white in the bloud of the Lamb*: this were to countenance Nimrod, and Nebuchadnezzar, and Alexander, and all the priviledged thieves and robbers of the earth. This were to countenance all the oppreſſours and murderers of the world, who have been ſo unhappy as to be happy in bringing their bloody purpoſes to an end. For though good intents may have an happy end, yet thoſe arts are much to be ſuſpected which have nothing elſe to commend them but proſperity and good ſucceſs. A conquerd Iſraelite is not alwaies ſo evil as a victorious Pheliſtine. For if Proſperity were an argument under the Law (which yet it was not; for who then more fat, more luſty and ſtrong then the wicked?) yet I do not ſee how it can be ſo under the Goſpel, where affliction is not threatned but promiſed, nay given; *To you it is given to ſuffer for Chriſts ſake*; where Perſecution cometh forth with a crown on her head; *Bleſſed are ye when men perſecute you.* And indeed this conceit of temporal felicity thwarteth the ſcope and primary intent of the Goſpel, which biddeth us look upon our actions with no other perſpective but the rule, and in reſpect of our conformity to that count all the proſperity in the world as dung. For if I be an adulterer, can impunity make me chaſt? if I be a murderer, ſhall that be my ſanctuary? If I be an oppreſſour, can my gathering of riches make me juſt? If I do that which Nature and Religion forbid, and a Heathen would tremble to think on, ſhall I comfort my ſelf, that it is done without ſin, becauſe I have done it without controll? Let us not deceive our ſelves. When we have plunged our ſelves in ſin, and are faſt in the devils chain, proſperity and good ſucceſs will prove but a weak deceitful ladder to climb up by into heaven. For let us on the one ſide behold the Iſraelite flying before the Philiſtine: For ought we know, he may be flying alſo from his ſin unto his God. Let us behold the four and thirty thouſand dead in the field, and can we think that they all together fell into hell becauſe they all together fell in the battel? Or ſhall we call the Philiſtines the people of God, becauſe they vanquiſht them to whom God himſelf had given that name? Let us look upon the man who *fell amongſt thieves*, who

Rev. 7. 14.

Phil. 1. 29.

Luke 10. 30.

who ſtript him, and wounded him, and left him half dead, and who can tell but that he leſs deſerved thus to be handled then the *Prieſt* and the *Levite*, who did but *look*, and *paſs by on the other ſide?* Behold a man deſtitute, afflicted, tormented, clad with rags, full of ſores, covered over with diſgraces and contumelies, a man of ſorrows, a Lazar of no reputation; for ought an eye of fleſh can diſcern, he may be a man of God alſo, a man deſigned to eternity: and that deformity which thy pride ſcorneth to look upon may be but his pilgrims habit in which he is travelling to the new Jeruſalem. And now on the other ſide, behold a man whom all the bleſſings which are promiſed under the law have overtaken, a man honoured in the city, conquering in the field, bleſſed in the fruit of his body, bleſſed in his cattle and flocks of ſheep, boaſting of his hearts deſire, *puffing at his enemies*, as the Pſalmiſt ſpeaketh, chaſing them before him, treading them under his feet: *Why art thou caſt down, oh my ſoul? and why art thou vexed within me?* there may be but a wall of earth, and that mouldring too, between this man, this God, and eternal deſtruction. It is not *Quâ*, but *Quò*; it is not, Which way, but, Wither you go, is conſiderable. One man may go through a priſon, through fire and water, into Paradiſe; and another may ride in triumph into hell. Let us not then make either Miſery the livery of a bad, nor outward Happineſs of a good man. For Miſery, though it be a ſorry covert, may be clothed upon with Honour and Glory; and Proſperity, though it be like Herods royal apparel, glorious as the Sun, and dazling a carnal eye, yet it will fall at laſt from us, and we may fall too into the loweſt pit. In a word, theſe are no marks to judge by, nor is the outward man the image of the inward; but, *the judgment is the Lords*, who alone *knoweth them that are his.* Pſal. 10. 5. & 12. 5. Deut. 1. 17. 2 Tim. 2. 19.

We will give you but one Uſe more, and ſo conclude. In the laſt place, the ſight of this Inſcription, *It is the Lord*, that ſometimes ſpareth the Philiſtine, and ſtriketh the Iſraelite, and when he ſtriketh, ſometimes throweth down the righteous with the wicked, and involveth them both in the ſame judgment, this, I ſay, may ſtrike terrour into us, and make us afraid of thoſe ſins which bring general judgments on a Nation, as Oppreſſion, Uncleanneſs, Profaneneſs, Sacriledge, Hypocriſie. Theſe crying and importunate ſins will not let the Judge alone, but break the vials of his wrath, even whilſt he holdeth them in his hand, unwilling to pour them forth. I ſay, the conſideration of the general judgments of God is a notable argument to work the converſion of the moſt obſtinate ſinner in the world. Shall we continue in thoſe ſins which we ſee carry a train that will enwrap our Poſterity, our Family, our whole Countrey, yea, like the Dragons tail in the Revelation, draw down the ſtars from heaven, bring good men, even the Saints of God, within the compaſs and ſmart of them? *Parce Carthagini, ſi non tibi*, ſaid Tertullian to Scapula; *If you will not be good to your ſelf, yet ſpare Carthage*; ſpare your Country, ſpare *the Charets of Iſrael and the horſemen thereof*; ſpare thoſe Lots which keep your Sodome from burning; who, when a Nation is ready to ſink and diſſolve, *bear up the pillars of it. Know ye not that the Saints ſhall judge the world?* ſaith S. Paul. They, being firſt acquitted by Chriſt, ſhall ſit with him as his friends and aſſeſſours, and judge and condemn thoſe ſins which brought them within the reach of Gods temporal judgments, and overwhelmed them in the common calamity and ruine of their country. Pſal. 75. 3. 1 Cor 6. 2.

3. We paſs now to the third particular. If Iſrael muſt fall, yet let him not fall by the ſword of a Philiſtine. *Tell it not in Gath, publiſh it not in the ſtreets of Askelon*, was part of the Threnodie and Lamentation 2 Sam. 1. 20.

of

of David on the like occasion : and he giveth his reason, *lest the daughters of the Philistines rejoyce, lest the daughters of the uncircumcised triumph.* Besides the misery to have such an enemy rejoyce in their misery, which will make that affliction which is but a whip prove a scorpion, this defeat might seem to cast some disgrace even upon their Religion ; there being nothing more common in the world then to commend a false Religion by some fatal miscarriage of the Professours of the true, then to judge of Religion by its State and spreading,. then to cry it up for orthodox when the Church hath peace, and to anathematize it as heretical when she is militant and under the Cross. Nothing more common with wavering and carnal men then to lull themselves asleep in most dangerous errours by no other musick then the cryes and lamentations of those who oppose them. If Hophni and Phinehas fall in the battle, if Eli the High Priest break his neck, if the the Ark be taken, then Dagon is God, any thing is God, which is either the work of our hands or of our phansie. Therefore this may seem not onely a rueful but a strange spectacle, and (as Diogenes said of Harpalus a notorious but prosperous thief) *testimonium adversus Deum dicere*, to stand up as a witness against God himself, and his government of the world. But Tertullian will tell us, *Malus interpres Divinæ providentiæ, humana infirmitas* ; The weak and shallow considerations of men are but bad interpretations of the providence of God , The wit of man is a poor Jacobs staff to take the height and depth, the true and full proportion, of it. For as we cannot judge of the beauty of the Universe, because in regard of the condition of our mortality we can be placed but in part of it, and so cannot at once, at one cast of our eye, see the whole, in which those parts which offend us are at peace; no more can the Soul of man, which is confined within a clod of earth, judge of the course and method of that Providence which is most like it self in those events which seem most disproportionable, which is then most straight and even when sinners flourish, and just men are oppressed; most equal, when the honest man hath not a mite, and the deceitful a talent ; when the true Prophets are *fed with bread of affliction*, and every *Balaam hath his wages* ; when Israel falleth, and the Philistine prevaileth ; because we cannot behold him but in this or that particular, and can no more follow him in all his wayes then we can graip the world in the palm of our hands.

Tert. De Nat. Deor. l. 3.

1 Kings 22.27.

By this light we may discover first, That true Religion cannot suffer with the professours of it, but when they are *slain with the sword*, and *wander* up and down *destitute, afflicted, tormented*, is still the same, μονόχροος, saith Basil, *of the same hue and complexion*, and in true esteem more fair and radiant when her poor witnesses are under a cloud and in disgrace. Nay, I will be bold to say, and whosoever rightly understandeth the nature of Religion will never gainsay it, that if it had not one professour breathing on the earth, not one that did dare to name and own it (as Elijah once thought there was but one) yet Religion were still the same, reserved in the surest archives we can imagin, even *in sinu Dei*, in the bosome of God the Law-giver ; Religion being nothing else but a defluxion and emanation from him, a beam of his eternal Law. So that that which maketh and constituteth a true Israelite, *which is one inwardly*, as S. Paul speaketh, and *in the spirit*, hath too much of Immortality, of God, in it to fall to the ground or exspire and be lost with the Israelite. Let not your hearts be troubled ; Religion can no more suffer then God himself.

Hebr. 11.37.

1 Kings 19. 10,14.

Rom. 2.29.

For seconly, If Religion could suffer, it suffered more by the Priests and peoples sins then by the Philistines sword : for *by them the name of God*

God and Religion *was evil ſpoken of*, and that which cannot ſuffer was made the object of malice and ſcorn, and, as Nazianzene ſpake of Julian's perſecution, it was *both a Comedy and a Tragedy*, a Comedy full of ſcoffs and obtrectations, and a Tragedy full of horrour, and yet the Comedy was the more Tragical and bloody of the two. God jealous of his honour *awaketh as one out of ſleep*, returneth the ſcoff upon the Philiſtine, and maketh up the laſt Act of the Tragedy in his blood. Firſt he puniſheth the guilty Iſraelite, and then the Executioner. The Pſalmiſt ſaith, *He ſmote them in the hinder parts, and put them to perpetual ſhame*, forcing them to make the ſimilitude of their Emerods in gold, and to ſend them back with the Ark as an oblation for their ſin. So you ſee here Gods method by which he ordinarily proceedeth. Firſt he *prepareth a ſacrifice*, as we read Zeph. 1. 7. that is, appointeth his people to ſlaughter; then *bids his gueſts, ſanctificat vocatos ſuos*, as the Vulgar readeth it, he *ſanctifieth*, that is, ſetteth apart, theſe Philiſtines, that they may be as Prieſts to kill and offer them up. And when this is done, God falleth upon the Prieſts themſelves, and maketh them a ſacrifice; *Gaza ſhall be forſaken, and Aſhkelon a deſolation: they ſhall drive out Aſhdod at noon day, and Ekron ſhall be rooted out.* And now we may conclude that *God is juſt in all his wayes, and righteous in all his judgements*, and fix up our Inſcription upon this particular alſo, When Iſrael is delivered up into the hand of the Philiſtine, *DOMINUS EST, It is the Lord.*

Iſa. 52. 5. Rom. 2. 24. *Invect.* 2. Pſal. 78. 65. Pſal. 78. 66. Zeph 2. 4. Pſal. 145. 17.

And now, if we look well upon the Inſcription, we ſhall find it to be like the pillar of the cloud, Exod. 14. 20. *a cloud of darkneſs* to the Philiſtine, but *giving light* to the *Iſraelite*. Firſt, the Philiſtine, hath no reaſon to boaſt of this as a preferment, that he is made the inſtrument of God in the execution of his judgements upon his people. We ſhall find that this hath been one of the moſt dangerous and fatal offices in the World. Nebuchadnezzar was by God called into it, *Go up againſt the land of Merothaim*, or *of Rebells*. And he did lead Iſrael into captivity. But hear the word of the Lord; *How is the hammer of the Lord cut aſunder and broken?* Jeruſalem is taken, but Sheſhach alſo ſhall fall. That *cup* which was ſent *to Jeruſalem and the Cities of Judah, and the Kings thereof*, and put into their hands to drink, is afterward put into the hand of *the King of Sheſhach to drink, and to be drunken, to ſpew, and fall, and riſe no more. Thus ſaith the Lord, yee ſhall certainly drink it.* And he giveth the reaſon, *For lo I begin to bring evil upon the City which is called by my Name*, (or, *where my Name is called upon*) *and* ſhall ye go free? *ſhall ye go utterly unpuniſhed?* If ye can raiſe ſuch a hope, then hear a voice from heaven which ſhall daſh it to pieces; I have ſaid it, and I will make it good; *Ye ſhall not go unpuniſhed* I have begun with my own houſe, but I am coming towards you in a tempeſt of fire, to devour yours. I have ſhaken my own tabernacle, and the houſe of Dagon ſhall not, cannot ſtand. They whom God appointeth executioners of juſtice upon his people are like the Image which the Tyrant ſaw in his dream, *partly iron, and partly clay, partly ſtrong, and partly broken.* God findeth them apt and fit, full of malice and gall: Whoſe hands were fitter to fling ſtones at David then his whoſe mouth was full of curſes? Who fitter to keep Gods people in bondage then Pharaoh? Who fitter to lead them into captivity then he whom God did afterwards drive into the fields amongſt the beaſts? Who could have crucified the Lord of life but the Jews? Then finding them apt and fit, he permitteth theſe ſerpents to ſpit their poiſon, giveth theſe hang-men leave to do their office. This his not hindring them was all the warrant and commiſſion they had. *Go up a*

Jer. 50. 21. —V. 23. Jer. 51. 41. Jer. 25. 18. —V. 26, &c. —V. 29. Dan. 2. 42. Jer. 50. 21.

gainſt the land, can be no more then this; *I know you are upon your march; and I will not ſtand in your way to ſtay you: but you ſhall do me ſervice againſt your wills, with that malice which my Soul* hateth. For we cannot think that God inſpired the Tyrant, or ſent a Prophet to him with the meſſage to bid him do that which he threatneth to puniſh No: he doth but permit them, and give them leave to be his executioners. And in this his permiſſion is their ſtrength. They purſue the Iſraelite, and lay on ſure ſtrokes. Their Malice is carried on in a chariot of four wheels, made up of Cruelty, Impatience, Ambition, Impudence, and drawn, *In Cant. Ser. 39* as Bernard expreſſeth it, with two wild horſes, *earthly Power* and *ſecular Pomp*. And now they drive on furiouſly; and God is as one aſleep, as one that marketh them not, becauſe he will not hinder them: But within a while he will awake, ſtrike off their chariot-wheels, and reſtrain Job 38.11. them; ſay to them, as he doth to the ſwelling Sea, *Hitherto you ſhall go, and no farther*: And then they are but clay, they crumble and fall to nothing. Pſal. 52.2. Why ſhould the Philiſtine *boaſt himſelf in his miſchief? the goodneſs of God endureth yet dayly*: It is every day and in every age the ſame. It is no concluding argument, That we pleaſe God, when we are imployed in the puniſhment of thoſe that offend him: Nor can we thus argue, no more then we can attribute reaſon and wiſdom to an Aſſe, becauſe it Numb. 22.27. pleaſed God once to make uſe of ſo contemptible a creature *to re-* 2 Pet. 2.16. *prove the folly of a Prophet*. Secondly, this cloud giveth light to the Iſraelite, by which he may order his ſteps with more caution and warineſs. Luk. 16.9. Our Saviour ſaith we may *make a friend of Mammon*, and S Chryſoſtom addeth, *even of the Devil himſelf*; ſo may a true Iſraelite make a friend of a Philiſtine, and they who ſurvive may learn by the four and thirty thouſand who were ſlain; who being dead yet ſpeak unto them and us to fly from the wrath of God, who, when we rebel againſt him, can puniſh us by far worſe then our ſelves. Oh, who would not look upon thoſe ſins as the moſt horrid ſpectacles in the world, for the puniſhment of which God ſhould cull out ſuch inſtruments as are under a greater curſe, fitter for the fire, then thoſe on whom they are uſed? If we go Joel 2.25. on and continue in ſin, God may ſend out his *great army* againſt us, *the Locuſt, the Cankerworm, the Caterpillar, and the Palmerworm*, and eat up Hab. 2.11. our harveſt. He may raiſe up every creature, even *timber out of the wall*, to ſpeak againſt us. And if we ſtill ſtand out againſt him, he may raiſe up ſome accurſed alien, ſome Philiſtine, ſome child of perdition, to wreak his vengeance upon us. And who would not be afraid of that cup of bitterneſs which muſt be brought to him by the hand of a Philiſtine? and forſake ſin, if not for the puniſhment, yet for the executioner? A ſad ſight it was to ſee *David* the father whipt for his adultery by his Son, and David the King chaſtiſed by his ſubject, who ſhould have kiſt 2 Sam. 16.11. his feet, of whom he himſelf ſaith, *The Lord bid him do it*; to ſee a whole nation carried away captive by a Man who did afterwards degenerate into a Beaſt; to ſee ſo many thouſand Iſaelites fall at the feet of Idolaters, of the ſervants of Dagon: But the Inſcription is indeleble; What is written, is written: *DOMINUS EST, It is the Lord*.

4. Now in the laſt place, not onely the Prieſts and the People, but the Ark it ſelf was delivered up, the Ark of God's *Covenant*, and *the Ark* Pſal. 132 8. *of his ſtrength*; from whence God gave his Oracles, *wherein were the Ta-* Numb. 7.89. Hebr. 9 4. *bles of the Laws*, the *Teſtimony written by the finger of God*; *the Glory of* Exod. 31.18. *God*, as Phinehas his wife calleth it; even this was made a prey to curſed 1 Sam. 4.21, 22. Aliens, and brought in triumph into the houſe of Dagon, Chapter 5. Job 40.5. And here we may lay our hands upon our mouth, as Job, *Once have we ſpoken, yea twice*; but here is a great depth, horrour and amazement; and we

we may fear *to proceed any further.* What? will God defeat his own command? deliver up his own Ordinance? *deliver up his ſtrength into captivity, and his glory into the enemies hands?* Yes; even here *it is the Lord.* God did it, becauſe he ſuffered it to be done; did it, *as one aſleep,* withdrew himſelf. When he *awaketh,* then he will lift up his hand, and it ſhall fall heavy upon the Philiſtine, and bruiſe him to pieces. Then it ſhall be his power and irreſiſtable arm; now it is but his connivence and permiſſion. What the rage of the perſecutour, what the Philiſtine, what the Devil doth, God is ſaid to do; and in many places of Scripture it is called his *will:* 1. Becauſe he willingly permitteth it. For ſhould he interpoſe his power, it could never be done. 2. Becauſe he foretelleth and threatneth it, and bindeth it with an oath; as he doth here: which he would never do, if he meant to hinder it. 3. Though he willeth not the thing it ſelf, Murder, Sacriledge, and the Profanation of his Ark, yet notwithſtanding ſome good will of God is accompliſhed by it. And even in the moſt horrid execution ſome good will of God may be accompliſhed. He delivered up Chriſt to be crucified; but his will was to ſave the World: And he that was willing his Son ſhould ſuffer, yet hated the Jews, and for that very fact made their houſe deſolate. He found them in the gall of bitterneſs, and left them ſo, to do his will when they brake it. The Malice was their own, and God ſuffered them to breathe it forth; but the iſſue and event thereof was an act of Gods Will, of his Wiſdom, of his Power. And thus here he delivered up the Ark; but it was to preſerve it: as Ageſilaus abrogated the Laws of Lycurgus, that he might eſtabliſh them: *Ut ſemper eſſe poſſent, aliquando non fuerunt,* ſaith the Hiſtorian; They were laid aſide a while, that they might remain and be in force for ever. So God ſuffereth his Ark to be led into captivity, that it might conquer, firſt Dagon, then the Iſraelite; that it might ſtrike off the hypocriſie of the Iſraelite, and work and faſhion him to the will of God, of whom the Ark was but a repreſentation: He ſuffered it to be removed for a time that it might be reſtored again both to its place and dignity. For we may obſerve in the Iſraelites what, if we could be impartial, we might ſoon diſcover in our ſelves in the uſe of thoſe helps which God hath graciouſly afforded us; They both honoured and diſhonoured the Ark; they gave too high an eſteem, and yet undervalued it; they called it their God, and made it their idole. A ſtrange contradiction, yet ſo viſible in the courſe and progreſs of carnal worſhippers, that he that ſeeth them in their race, would think they run two contrary wayes at once, are very religious, and very profane; invade heaven with violence, and yet drive furiouſly to the loweſt pit. Firſt, we have juſt reaſon to imagin that when the Ark was taken up upon the Levites ſhoulders, and they ſang, *Let God ariſe,* (which was the ſet and conſtant form) they ſpake not by metaphor, but as if indeed they had their God on their ſhoulders. For when Iſrael *was ſmitten* ver. 2. Let *us bring,* ſay they, *the ark of the Covenant,* ver. 3. The Ark is brought out, and now victory is certain: for *when it cometh amongſt us, it will ſave us,* ſay they. But, as Epictetus once taught his Scholars, that they ſhould ſo behave themſelves that they might be an ornament to the Arts, and not the Arts unto them; ſo the integrity of the Jew ſhould have been a defenſe to the Ark, and not the Ark made uſe of to ſtand up for a profane impenitent Iſraelite. For what a wile and ſophiſme of Satan is this, to perſwade a polluted ſinful ſoul, that when he hath ſcornfully rejected the ſubſtance, that piety which ſhould make him ſtrong in the Lord, at the laſt, in the time of danger, and the furious approach of the enemy, a ſhadow ſhould ſtand forth and fight for him; when he had broken the Law and the Teſti-

Pſal. 78. 61.

Pſal. 78. 65.

1 Sam. 3. 14.

Valer. Max. l. 7. c. 2.

Numb. 10. 35.

Pſal. 68. 1.

mony, not regarded the Oracles, forgot all the mercies of God, and robbed him of his glory, that then, I ſay, the ſhell, the Ark, the Shittim-wood, ſhould be as the great power of God to maintain his cauſe? that he ſhould anger God with his ſin, and appeaſe him with his name; forfeit his ſoul by deceit and cruelty, by intemperance and luſt, and then ſave it by hearing a Sermon againſt it? Certainly if this be not a wile of the Devil, I know no ſnare he hath that can catch us: if this be not to deceive our ſelves, I ſhall think there is no ſuch thing as Errour in the world. But again, in the ſecond place, and on the contrary, as they did *deificare Arcam*, as the Father ſpeaketh, even deifie the Ark, attribute more unto it then God ever gave it, or was willing it ſhould have; ſo they did alſo *depretiare*, vilifie and ſet it at naught. They called it their *ſtrength*, their *glory*, their *God*; but imployed it in baſer offices then ever the Heathen did their Gods, who called upon them to teach them to ſteal and deceive. Not long ſince their Prieſts committed rapes at the very door of the Tabernacle, and now they expect the Ark ſhould help thoſe profane miſcreants who had ſo polluted it. Oh, the Ark the Ark! the glory of God! that is able to becalm and ſlumber a tempeſt, to binde the hands of the Almighty that he ſhall not ſtrike, to ſcatter an army, to make Kings fly, to crown a ſinful nation with victory, to bring back an adulterer laureate, a raviſher with the ſpoils of a Philiſtine. That ſhall be a buckler and a protection to defend them, who but now defiled it; that ſhall be their God, which they made their abomination. Bring forth the Ark, and then what are theſe uncircumciſed Philiſtines? *God heard this*, ſaith the Pſalmiſt, *and was wroth, and greatly abhorred Iſrael*: And ſeeing that all the cry was for the Ark, no thought for the *Statutes* and *Teſtimonies*, which lay ſhut up in the Ark and oblivion together; ſeeing the Sign of his preſence had quite ſhut him out, of whoſe preſence it was a ſign; ſeeing it ſo much honoured, ſo much debaſed, ſo ſanctified, and ſo polluted, he delivereth up the people and the Ark together into the Philiſtines hands, that they might learn more from the Ark in the temple of Dagon then they did when it ſtood in their own Tabernacle, learn the right uſe of it now, which they had ſo fouly abuſed when they enjoyed it. In a word, God ſtriketh off their embroydery, that they might learn to be more glorious within. I remember, there is a conſtitution in the Imperial Law, *Si feudatarius rem ſendi*, &c. If he that holdeth in fee-farm uſeth contrary to the will and intent of the Lord, *redit ad Dominum*, it preſently returneth into the Lord's power. And we may obſerve that the great Emperour of heaven and earth proceedeth after the ſame manner with his liege-men and homagers, the Jews. When they fell to idolatry, and beſtowed the corn and the wine which God gave them upon Baal, then preſently God *taketh* to himſelf *away the corn in the time thereof, and the wine in the ſeaſon thereof, and recovereth his flax and his wooll*, recovereth it as his own, thus unjuſtly uſurped and detained by idolaters. *I will alſo cauſe all her mirth to ceaſe, her feaſt-dayes, her new-moons, and her ſabbaths*; as if he had ſaid, I will defeat my own purpoſe, I will nullifie my own ordinance, I will aboliſh my own law, I will put out the light of Iſrael, which to my people hath been but as a meteor to make them wander in the crooked wayes of their own imaginations. I will *deliver the creature from the bondage of corruption*, which ſeemeth *to groan and travel in pain* under theſe abuſes, it being a kind of ſervitude and captivity to the creature, to be dragged and haled by the luſts and phanſies and diſordinate affections of profane men, to be put to the drudgery of the Gibeonite, which I made to be as free as the Iſraelite himſelf, to be kept in bondage and ſlavery under the pride and

Pulcra Laverna, Da mihi fallere, &c. Hor. l. 1. Epiſt. 16.

Pſal. 78. 59.

Hoſ. 2. 9.

V. 11.

Rom. 8. 21, 22.

and extravegant deſires, under the moſt empty and brutiſh phanſies of corrupt men. I will take them away from ſuch unjuſt uſurpers. What ſhould a prodigal do with wealth? what ſhould a robber do with ſtrength? what ſhould a boundleſs oppreſſour do with power? what ſhould Hophni and Phinehas, adulterers, oppreſſours, what ſhould a *ſinful nation, a people laden with iniquity*, do with the Ark of the covenant of the Lord? *I will begin, and I will alſo make an end.* This *glory ſhall depart from Iſrael*, and *the Ark ſhall be taken.* And here, when *the Ark is taken*, and *the glory departed from Iſrael*, the word and inſcription is ſtill the ſame, *DOMINUS EST, It is the Lord.* 1 Sam. 3. 12.

Now, to apply this laſt particular, ſhall I deſire you to look up upon the Inſcription, *It is the Lord*? Behold, the Prophet hath done it to my hand; *Go to my place which was in Shiloh, where I ſet my name at the firſt, and ſee what I did to it for the wickedneſs of my people*, Go unto Shiloh, and there purge the corruption, the plague of your hearts, waſh off the paint of your hypocriſie with the blood of thoſe four and thirty thouſand Iſraelites. Look upon the Ark, but not ſo as to be dazled therewith, and to dote on the glory and beauty of it, not ſo as to loſe the ſight of your ſelves, and of thoſe ſins which pollute it. Look upon the Word and Sacraments, but not ſo as to make them the *non ultrà* of your worſhip, and to reſt in them as in the end; to eat, and waſh, and hear, and no more; to ſay, The word of God is ſweet, yet not to taſte and digeſt it; to attribute virtue and efficacy to the Sacrament, yet be fitter to receive the Devil then the ſop; at once to magnifie, and profane it; to call it the Bread of life, and make it poyſon. This is to come neer the Ark, and to handle theſe holy things, without feeling; in a word, this is to make them firſt an idole, and then nothing in this world. My brethren, it is a very dangerous thing thus to overvalue thoſe things which in themſelves are highly to be eſteemed, and are above compariſon with any thing in the world. For when we make them more then they are, we in effect make them leſs then they are, and at laſt nothing, of no uſe at all. Nay, we make that a ſnare unto us which was made for a help. Every creature within the bounds of its nature is uſeful and profitable: ſo alſo theſe external helps, the Ark of God, the Word, and Sacraments of the Church, are great bleſſings, and highly to be honoured, whilſt we uſe them to that end for which they were firſt inſtituted, whilſt we walk within that compaſs and circle which God hath drawn, according to that form which he hath ſhewed us. That Jew deſerveth not the name of an Iſraelite that either by word or geſture diſhonoureth the Ark, when we ſee he was not permitted to touch it: But he that of a ſign of the preſence of God, in the day of battle ſhall make it his God, is ſo much a Jew that he deſerveth to be flung out of the Synagogue. And that Chriſtian that boweth not to the majeſty of the Word, and receiveth it not as a letter and epiſtle from God, as S. Auguſtine calleth it, that eſteemeth not of the Sacraments as thoſe viſible words, the ſigns and pledges and conveiances of God's great love and favour to us in Chriſt, hath too little of the Chriſtian to make him ſo much as one of the viſible Church: But he that is high in his panegyrick, and ever calling, *Speak Lord, for thy ſervant heareth*; and then lieth down to ſleep, or, if he be awake, is onely active in denying the power of that Word he ſo much magnified and called for, and thinketh he hath done all duties and offices to God if he do but give him the ear (which is to truſt in the Ark more then in God;) he that ſhall make the Sacrament firſt an idole, and then a ſeal to ſhut up treaſon in ſilence, as the Jeſuite, or uſe it as an opiate once or twice in the year to quiet his conſcience, his *viaticum* and proviſion rather to ſtrengthen Jer. 7. 12.

ſtrengthen him in ſin then againſt it; he that ſhall thus magnifie, and thus debaſe it, thus exalt, and thus tread it under foot, is guilty of Hereſie, ſaith Eraſmus, which is not properly an Hereſie, but yet ſuch a kinde of *Hereſie* may make him *Anathema* though he be of the Church, and at laſt ſever him as a Goat from the Sheep. And now let us judge, *not according to the appearance*, let us *judge righteous judgement*: Or rather, if you pleaſe, do but judge according to the appearance. Caſt an eye upon theſe unhappy times, which, if they be not the laſt, yet ſo much reſemble thoſe which, as we are told, ſhall uſher in the great day, that we have great reaſon to look about us as if they were the laſt: Weigh, I ſay, the controverſies, the buſineſs of theſe times; and concerning thoſe duties and tranſactions which conſtitute and conſummate a Chriſtian, you ſhall finde as great ſilence in our diſputes as in our lives and practice. The great heat and contention is concerning Baptiſme, the Lord's Supper, and the Government and Diſcipline of the Church: It is not, Whether we ſhould deny our ſelves, and abſtain from all fleſhly luſts; but, Whether we may waſh, or not; Whether eat, or not; Whether Chriſt may be conveighed into us in Water, or in Bread; Whether he hath ſet up a chair of infallibility at Rome, or a conſiſtory at Geneva; Whether he hath ordained one Pope, or a million. What digladiations, what tragedies are there about theſe points? And if every particular phanſie be not pleaſed, the cry is as if Religion were breathing out its laſt; when as the true Religion conſiſteth not principally in theſe; but theſe may ſeem to have been paſſed over to us rather as favours and honours and pledges of God's love, then as ſtrict and ſevere commands. That we muſt waſh, and eat, are commands, but which bring no burden or hardſhip with them, the performance of them being moſt eaſie, as no whit repugnant to fleſh and blood: It is no more, but Waſh, and be clean, Eat in remembrance of the greateſt benefit that ever mankind received. All the difficulty is in the performance of the vow we make in the one, and the due preparation of the ſoul for the other, which is the ſubduing of our luſts and affections, the beautifying of our inward man. This is truly and moſt properly the ſervice of Chriſt, the Ark of our Ark, the Glory of our Glory, and the crown of all thoſe outward advantages which our Lord and Maſter hath been Pleaſed to afford us. We may ask with the Prophet, *Wherewith ſhall we come before the Lord, or how our ſelves before the high God, Will he be pleaſed with* the diligence of our Ear? with our Waſhing, and Eating? and anſwer with him, *He hath ſhewed thee, O man, what he doth require, to do juſtly, and to love mercy, and to walk humbly with thy God. Go to Shiloh*, and there learn we to diſdeceive our ſelves by the example of the Iſraelites; if all our Religion be ſhut up, with theirs, in the Ark, all in outward ceremony and formality, God ſtrike both us and the Ark we truſt to, recover and call back thoſe helps and gracious advantages from ſuch prodigal uſurpers. For when all is for the Ark, nothing for the God it repreſenteth; when we make the Pulpit our Ark, and chain all Religion to it; when the lips of the Preacher, which ſhould *preſerve knowledge*, and be as a Ship, as Baſil ſpeaketh, to conveigh that Truth which is more precious then the Gold of Ophir, bringeth nothing but Apes and Peacocks, loathſome and ridiculous phanſies; when the hearers muſt have a ſong for a Sermon, and that too many times much out of tune; when both Hearer and Speaker act a part as it were upon a ſtage, even till they have their *Exit*, and go out of the world; when we will have no other laver but that of Baptiſme, no bread but that in the Euchariſt; when we are ſuch Jewiſh Chriſtians

Mich. 6. 6, 7.

---v. 8.

Mal. 2. 7.

Orat. πρὸς ἑαυτὸν.

Christians as to rely on the shell and outside, on external formalities and performances, more empty and less significant and effectual then their ceremonies: we have just cause to fear that God will do unto us as he did unto Shiloh, or, as he threatned the same people *Amos* 8. *send a famin into the land, not a famin of bread, but of hearing the word*, (and such a famin we may have, though our loaves do multiply, though Sermons be our daily bread;) that he may deprive us of our Sacraments, or deliver them up to Dagon, to be polluted by Superstition, or to be troden under foot by Profaneness, (which of the two is the worst;) that we may even loath and abhor that in which we have taken so vain, so unprofitable, so pernicious delight; and condemn our selves and our own foul ingratitude, and with sorrow and confusion of face subscribe to this Inscription, *DOMINUS EST, It is the Lord.*

And now we have setled the Inscription upon every particular. And it may seem at first not well placed, but as the head of Jupiter upon the body of a Tyrant; a merciful God plucking up and destroying his own people, fighting for the Philistine against the Israelite, as if a dead Israelite were of a sweeter savour in his nostrils then a dead Philistine, and the Ark better placed in the house of Dagon then in his own Tabernacle: But look again, and consider it aright, and you will say it is rightly fixed. For *the wayes of God are equal, but ours are unequal:* and nothing but the inequality of our waies maketh God's seem unequal. He remaineth the same God in the fire and in the earth-quake which he was in the still voice; the same when he slew the Israelites, and when his light shone upon their tabernacle. His glorious Attributes cross not one another. His Justice taketh not from his Mercy, nor his Mercy from the equity of his Justice; but he is just when he bindeth up, and merciful when he woundeth us. His Justice, his Wisdome, his *Mercy are over all his works.* The same God that *overthrew Pharaoh in the Red sea*, that *slew great and mighty Kings*, did deliver up his own people, good and bad, did deliver them, into their enemies hands, did deliver up the Ark to Dagon: For his Justice, his Wisdome and his *Mercy endure for ever.*

Ezek. 18. 29.
Psal. 14 c. 9.
Psal. 136. 15, 17, 18.
Psal. 136.

And now, having gone along with old Eli in his Discovery, we cannot but take up his Resolution, *Let him do what seemeth him good* We called it Eli's Use, or Application of his Doctrine; and let us, for conclusion, make it ours, and learn to *kiss the Son, lest he be angry*; nay, to kiss him, and bow before him, when he is angry; to offer him up a peace-offering, our Wills, of more power then a hecatomb, then all our numerous Fasts and Sermons, to appease his wrath, and to bring peace and order again into the World: that our Wills being his, being subdued by his Spirit, and delivered up into that blessed captivity to be under his beck and command, they may stand out against all our natural and carnal desires, and check and quiet them. This is the truest surrendry we can make: This maketh us of the same minde with Christ, who *would not*, saith Hilary, *have that granted which he would have done*, did not refuse the Cup, but desired it might pass from him. As Saul, when he was struck to the ground, cryed out, *Lord, what wilt thou have me to do?* so let us, when Gods hand is upon us, in our trembling and astonishment say, *Lord, what wouldst thou have us to suffer? Thy will be done, though it be in our destruction.* By this we testifie our consent with him. This is our friendship with God: and they who, as Abraham was, are Gods friends, have *idem velle & idem nolle*, will and nill the same things with God, are ready to follow him in all his wayes; when he seemeth to withdraw, and when he cometh neer us; when he shineth upon us, and when he thundreth; in what

Psal. 2. 12.

Quod vult effici, id ipsum concedi sibi non vult, De Trin. l. 10.
Acts 9. 6.
2 Chr. 20. 7.
Isa. 41. 8.
James 2. 23.

what he commandeth, and in what he permitteth; in what he abſolutely will do, and in what he maketh way for onely, and will ſuffer to be done; to follow him in all, and bow before him. *Non pareo Deo, ſed aſſentior: ex animo illum, non quia neceſſe eſt, ſequor*, ſaith the heathen Seneca: I do not onely obey God, and do what he would have me, but I am of his minde: and whatſoever is done in heaven and earth, is done as I would have it. The world is never out of frame with me; I ſee nothing but order and harmony, no diſturbance, no croſsneſs in the courſe of things. For that *Wiſdome which is the worker of all things, is more moving then any motion, and paſſeth and goeth through them all*, reacheth from one end to another mightily, and draweth every motion and action of men to that end, in which, if we could ſee them, we ſhould wonder and cry out, *So, ſo, thus we would have it.* The ſtuborneſt knee may be made to bow, and obedience be conſtrained; Balaam obeyed God, but it was againſt his will. But the true Iſraelite doth it with joy and readineſs; and though he receive a blow, he counteth it as a favour: For he that gave it hath taught him an art to make it ſo. *God doth whatſoever he will in heaven and in earth*, ſaith the Pſalmiſt. God willeth it, and doth it; and when it is done, our will muſt bow before it, and we muſt ſay with old Eli, *Let him do what he will.* Take the Will of God in thoſe ſeveral wayes the Scripture and the light of Reaſon hath diſcovered it to us, and in every kind we muſt ſubſcribe, and what he doth we muſt will, and what he will have us ſuffer muſt ſeem good in our eyes. There is *voluntas naturalis inclinationis & deſiderii*, that deſire and inclination which naturally was in him to work and wiſh the good of his creature, which is the proper and natural effect of his Goodneſs. For he created us for our good and his glory. And there is an other Will, *voluntas præcepti*, the Law and Ordinance which he hath laid upon his creature, which is every where in Scripture called *his Will.* For as he ordained his creature for good, ſo he made known unto it the means by which it ſhould attain to that good for which it was at firſt ordained. Now we cannot but yield in theſe. For can there be any queſtion made whether we will ſet a *Fiat* and ſubſcribe to our own good? It is ſtrange that any man ſhould be unwilling that God ſhould love him, unwilling to be happy, or loath that way which ſo great Love hath deſigned to bring him to this end The number is but few of thoſe that do this Will; but it is the voice of the whole Chriſtian world, *That this Will ſhould be done.* But there is yet further, as we may obſerve, *voluntas occaſionata*, a ſecondary and conſequent Will in God, not natural, but occaſioned, and to which he is in a manner conſtrained. The ſeverity of God, the miſeries and afflictions of this life, induration of wilful and ſtubborn ſinners, eternal pains laid up in the world to come, are the effects of this occaſioned Will. Beſides this, there is *voluntas permiſſionis*, his permiſſive Will, by which he doth give way ſo far as he thinketh good to the intents and actions of evil men. He doth not command them, he doth not ſecretly ſuggeſt them, nor doth he incline the Agents to them, not incline the Philiſtines to invade that land which is none of theirs, but by his infinite præſcience, foreſeeing all actions and events poſſible, he determineth for reaſons beſt known to himſelf to give way to ſuch actions which he ſaw would be done if he gave way. And to theſe two we cannot but yield, unleſs we will deny him to be God. For if we believe him juſt, or wiſe, we cannot but ſay, *FIAT, Let him do what he will*: Let him be angry, and let him carry on his anger in what wayes and by what means he pleaſe. He is our Father, and loveth us: and if we will be enemies to our ſelves, he doth but an act of Juſtice and of Mercy if he uſe the rod. What though he give

Epiſt. 96.

Wiſd. 7 22,24

Pſal. 135. 6.

O felicem, cui Deus dignatur, iraſci, Tertull.

line

ſine to wicked men to do that which his ſoul hateth, and ſuffer that to be done which he forbiddeth? He permitteth all the evil that is done in the world: If he did not permit it, it could not be done. And if he did not permit evil, Obedience were but a name: For what praiſe is it not to do that which I cannot do? Whatſoever evil he ſuffereth, his Wiſdome is alwaies preſent with him (for he is Wiſdome it ſelf) and can draw that evil which he but ſuffereth to be done, and make it ſerve to the advancement of that good which he will do. He will make it as the hand of Juſtice, to puniſh offenders, and execute his will; and as his Rod or Diſcipline, to teach ſinners in the way. If we could once ſubdue our wills to that will of his which is viſible in his precepts, if we could anſwer love with love, and *love him, and keep his commandments*, we ſhould have no ſuch averſneſs from the other two, no ſuch diſlike if he do what he is forced to do, or permit that to be done which he hath condemned already. If we do whatſoever he commandeth us, and be his friends, what is it to us, though he *binde the ſweet influences of the Pleiades, or looſe the bonds of Orion?* though he make *the heavens as braſs, and the earth as iron?* though *the clods cleave faſt together*, and the clouds diſtil not upon them? What is it to us, if he beat down his own Temples when the tower of Babel reacheth up to heaven? if the black darkneſs be in Goſhen, and the Egyptians have light? if fools ſport and triumph in their folly, and the whip be laid on the back of the innocent? What is it to us how or where he caſteth about his hail-ſtones and coals of fire?

John 14. 15. Job 38. 31. Deut. 28. 23. Job 38. 38.

Si fractus illabatur orbis,
Impavidos ferient ruinæ.

Horat. od. 3. l. 3.

In all theſe ſad and diſmal events, in theſe judgments which fall croſs with our judgment, and, as the eye of fleſh looketh upon them, to the mind of God himſelf, in all theſe perplexities, theſe riddles of Providence, the friend of God is ſtill his friend, and favoureth, nay, applaudeth whatſoever he doth, or is pleaſed to ſuffer to be done, which he would not ſuffer, did not his Juſtice and Wiſdome require it, which are able to make the moſt crooked paths ſtraight, to fill every valley, and levell every mountain, to work good out of evil; and ſo make all thoſe ſeeming extuberancies, that which to us ſeemed diſorder and confuſion, that which our ignorance wondered at, ſmooth and plain and even at the laſt. *It is the Lord*: When that word is heard, let every mouth be ſtopt, *or let it declare his glory amongſt the nations, and his wonders among the people.* At that word *let every knee bow, both of things in heaven, and things in earth*; let Men and Angels ſay, *Amen*; *His will be done.* *DOMINUS EST, It is the Lord*, is the antecedent; and the moſt natural conſequent or concluſion that can be drawn from it is this of old Eli the High Prieſt, *FACIAT QUOD BONUM IN OCULIS, Let him do what ſeemeth him good.*

Pſal. 96. 3. Phil. 2. 10.

To conclude then, When we are thus wrought and faſhioned to God's hand and will, thus meek and yielding to his ſceptre; when we follow him in all his wayes, and queſtion not but obey his Providence, which is the bridle of the world, and fit for no hands but his; when with old Eli here we joyn our *Faciat* with his *Fecit*, and are willing he ſhould do whatſoever is done; when the Lord thunders from heaven, and ſhooteth his arrows abroad, and we can look upon them ſticking in our own ſides, and ſay, *Thus, thus it ſhould be: The judgments of the Lord are true and righteous altogether*; then we have the ſpirit of God, and we have the will of God: And theſe arrows will be to us as Jonathan's were to David, ſigns and warnings to fly from ſome danger neer at hand, that thoſe e-

Pſal. 19. 9. 1 Sam. 20. 20. &c.

vils we ſuffer may work that patience which may make us *cooperarios Dei*,
De patient. as Tertullian ſpake of Job, fellow-workers with God, and joyn us with
him in the conqueſt of thoſe temptations which they bring along with
Rom. 5. 4, 5. them; that our *Patience* may beget *Experience* how weak and frail we
are when we are moved and guided by our own will; and this *Experience*,
Hope, even that *Hope* which, being founded on the promiſes of the God
of truth, can neither deceive us nor *make us aſhamed*; a Hope that our
Ark will return, and God will reſtore to us all thoſe helps and advanta-
ges which he ſhall think neceſſary for us in this our warfare. He that hath
the will of God, hath this hope, built upon his Power and Wiſdome,
which alwaies accompany his Will. He that hath the will of God, hath
what he will, hath power and wiſdome; In the ſtrength of which we
ſhall be able to liſt up our heads in the midſt of all the buſie noyſe the
1 Cor. 15. 58. World ſhall make; *be ſtedfaſt and immovable* when the tempeſt is loudeſt;
Matth 24 29. and when our *ſun ſhall be darkned*, and *the ſtars fall from heaven*, when
Luke 21. 25. there ſhall be ſects and diviſions and great *perplexity*, when our *Ark ſhall
be taken*, and *the glory depart from Iſrael*, we ſhall be able to look upon
all with an eye of Charity, or, as Eraſmus ſpeaketh, with *an Evangelical
eye*, and walk on in a conſtant courſe of piety, and contention with thoſe
infirmities which ſo eaſily beſet us, beating down ſin in our ſelves, though
we cannot deſtroy errour in our brethren, and ſo become, as Nazianzene
once ſpake of his people of Nazianzum, like the Ark of Noah, and by
this our ſpiritual wiſdome eſcape that deluge and inundation of Conten-
tion which hath neer overflowed and ſwallowed up the whole Chriſtian
world, and ſo walk upon theſe floods and waves, Chriſt himſelf going
before, till we reſt upon our Ararat, our holy Hill, that new Jeruſalem,
that City of peace, where there will be no envy, no debate, no ſects,
no diviſions, no contentions, no wars, no rumour of wars, but love
and peace and unity and joy and unconceivable bliſs for ever-
more.

The Fifteenth

SERMON.

JOHN VI. 56.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

These words are our Saviours: And it was usual with this our good Master by things visible to the eye to lift up his hearers minds and thoughts to spiritual and heavenly things, and to draw his discourse from some present occasion or business in hand. He curseth the fig-tree which had *nothing but leaves*, to correct our sterility and unfruitfulness. Matth. 21. 19. *Sterilitas nostra infidei.* At the table of a Pharisee, upon the sight of *the clean outside of his cup* he discovereth his *inward parts full of ravening and wickedness.* Luke 11. 39. At Jacob's well he powreth forth to the woman of Samaria the water of life. John 4. After he had supped with his disciples, he taketh the cup, and calleth the wine his Blood, and himself the true Vine. John 15. Thus did Wisdom publish it self in every place upon every occasion. The Well, the Table, the High-way-side, every place was a pulpit, every occasion a text, and every good lesson a Sermon.

To draw this down to our present purpose. In the beginning of this chapter, Christ worketh a miracle, multiplyeth the loaves and fishes, that the remainder was more then the whole; A miracle of it self able to have made the power of God visible in him: and something indeed it wrought with them; For behold, they seek him, they follow him over the Sea, v. 24. the ask him, *Rabbi, when cameſt thou hither?* But our Saviour knowing v. 25. their hypocrisie, answereth them not to what they ask, but instructeth them in that they never thought on; *Verily, verily, you seek me, not for* v. 26. *the miracle, but the loaves.* But behold, *I shew you yet a more excellent way*: I shew you bread better then those loaves, better then Moses his manna. *I am that bread of life: My flesh is meat indeed, and my blood is* v. 48. *drink indeed.* And he commendeth it unto them by three virtues or v. 55. effects: 1. That it filleth and satisfieth; which neither the Loaves nor Moses his manna could do. *He that cometh to me*, that devoteth himself v. 35. to me, *shall never hunger, and he that believeth on me shall never thirst.* 2. That it is *living bread*, bread that giveth life, which Moses manna could v. 51. not do, but was destroyed with them that *ate* it *in the wilderness.* 3. That v. 49. it was bread which had power to incorporate them, to embody them, to make them one, and give them union and communion with the Lord of life; in the words of my Text, *He that eateth my flesh, and drinketh my blood*, that is, (as Christ himself, who best knew his own meaning, interpreteth it) *that believeth in me*, v. 35. that so feedeth on the mystery of my Incarnation, that can look upon my cross to which my flesh was

faſtned, and there with the eye of faith behold and wonder at thoſe rich treaſuries of Wiſdome, of Patience, of Humility, of Obedience, of Love, which are the trueſt title and ſuperſcription that could be written on my croſs; that can look upon the ſeveral paſſages of my bleſſed œconomy, and receive and digeſt them, and turn them into nouriſhment: that can look upon my Birth, and be regenerate and born again; upon my Precepts, and make them his daily bread; upon my Croſs, and be crucified to the world; upon my Reſurrection, and be raiſed to newneſs of life: *He that* thus *eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.*

You have the occaſion and ſum of theſe words. For more then an alluſion to our eating and drinking in the Sacrament I cannot ſee: and that too (though the Church of Rome would have more) is more then we can prove. I may call it the true Character of a Chriſtian: And who could draw it better then Chriſt? It conſiſteth, as you ſee, of two parts: 1. The Chriſtian's or the Believer's part, *He dwelleth in Chriſt.* 2. Chriſts part: *He dwelleth in* every man that is regenerate. So that in this our Union with Chriſt there paſſeth a double action, one from us to Chriſt, another from Chriſt to us. And as in arched buildings all the ſtones do mutually uphold each other; and if you remove and take one away, the reſt will fall; ſo do theſe two interchangeably hold up and prove one another: For if we dwell not in Chriſt, Chriſt will not dwell in us; and if he dwell not in us, it is impoſſible we ſhould dwell in him. Or we may reſemble theſe two, our relation to Chriſt, and Chriſt's to us, to the
Exod. 25. two Cherubins covering the Mercy-ſeat with their wings, and having their faces one to the other, with the Covenant in the midſt between them. The Cherubins, though they were both Cherubins, and very like, yet were two diſtinct Cherubins: So though our dwelling in Chriſt and Chriſt's dwelling in us tend to the ſame end, yet they are two: and the Covenant is in the midſt between them; If we will be his people, he will be our God. If we dwell in him, he will dwell in us. Take it then in theſe two propoſitions or doctrines, 1. That ſomething, ſome act is required on our parts; which is here expreſt by *dwelling in him.* 2. Something is done by Chriſt, ſome virtue, ſome efficacy proceedeth from him; which is here called *dwelling in us.* In both which is ſeen that mutual and interchangeable reciprocation between Chriſt and a regenerate Soul; As *he dwelleth in Chriſt*, ſo *Chriſt dwelleth in him*; and as *Chriſt dwelleth*
Cant. 6. 3. *in him*, ſo *he dwelleth in Chriſt. I am my beloved's, and my beloved is mine.*

We begin with the firſt, That ſome act of ours is required; which is here expreſt by *dwelling in him.* Now to *dwell in Chriſt* is a phraſe peculiar to this our Evangeliſt; and he often uſeth it, both here, and in his firſt Epiſtle. It is full and expreſſive and operative, implying a real and durable intereſt in Chriſt, a reliance and dependance on him alone, not onely on his Perſon, (that they are bold to do who crucifie him again) but alſo on his Offices, as he is a King to govern us, a Prieſt to mediate and intercede for us, and a Prophet to teach us; ſuch a dependance as maketh us truly his Subjects, his Purchaſe, his Diſciples. We uſually ſay the lover dwelleth not in himſelf, but in him he loveth. He dwelleth there, and delighteth in ſuch an habitation, nor is ever ſatisfied with the
Gen. 44. 30. pleaſures of it; as we read that Jacob's ſoul was *bound up* with the ſoul of Benjamin, *his life was knit with the young mans life*, his life hanged and depended on his. And by this we may diſcover what is meant by this phraſe. When our ſouls are bound up with Chriſt's, when our underſtandings, wills and affections are bound up vvith his vvill (for vvhat Caſ-

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ſian ſpeaketh of his Monk, is true of the Chriſtian, *Neſcit judicare*, he hath no judgement, *non habet ſuum velle*, he hath no will of his own) when our underſtandings, wills and affections are Chriſt's, as if we were but one fleſh and one bloud and one ſoul, that we will neither know nor ſerve nor hearken to any but Chriſt, that we will have no King, no Prieſt, no Prophet, but him, then *we dwell in him.* More particularly thus, If we *dwell in Chriſt*, we ſhall, 1. diſcover and admire his majeſty; 2. acknowledge his power, and love his command; 3. rely and depend upon him alone as our ſure caſtle and protection: We ſhall dwell as it were within the beauty of his rayes, within his juriſdiction, and under the ſhadow of his wing.

Neſcit judicare quiſquis didicit perfectè obedire, l. 4. de inſtit. Cænob.

1. If we *dwell in Chriſt*, we ſhall diſcover and admire his Majeſty. We may obſerve that every thing that is ἐν ὑπεροχῇ, *in any eminency*, ſendeth a kind of majeſty from it, as the Sun doth its beams, which maketh a welcome and pleaſing glide into the minds of men, and at once ſtriketh them with admiration and with love. Sometimes this appeareth in the perſons, ſometimes in the manners and behaviour of men; ſometimes in the order and polity of a well-governed Common-wealth. So we read *the ſkin of Moſes's face*, after he had *talked with God*, *did ſhine* ſo bright that *Aaron and the people were afraid to come neer him.* So when holy *Job went out to the gate, the young men ſaw him, and hid themſelves, and the aged aroſe, and ſtood up.* It ſheweth it ſelf alſo in a well-ordered Common-wealth. it was called *majeſtas pop. Romani*, the Majeſty of the people of Rome. Now if Chriſt be conſidered by thee as one *in eminency* and *ſupreme*, thou wilt behold him not onely fair and lovely, but clothed with Majeſty. I do not mean his Majeſty in his *tranſfiguration*, when *his face did ſhine as the Sun*, and *his Diſciples fell on theirs*; nor his Majeſty when he ſhall come to judge the quick and the dead; and yet theſe are fit objects for the eye of Faith to look on: but his Majeſty in his cratch, his Majeſty in his humility, his Majeſty on the croſs; even here the thief diſcovered it, and *it was imputed to him for righteouſneſs*, and made the Croſs it ſelf a gate and paſſage into Paradiſe. But theſe are too remote, and, for the many, we look upon them as at diſtance, have ſo ſmall regard of them as if they concerned us not. We can ſee Majeſty in a lump of fleſh, in thoſe that cannot ſave themſelves, ſooner then in him we call our Saviour. But then canſt thou diſcover Majeſty in him now, Majeſty in his diſcipline. Wiſdome in *the fooliſhneſs of Preaching*, Power in weakneſs, now in this life? when he is whipt and ſpit upon, and crucified again; when he liveth covered over with diſgraces and contumelies; when his Precepts are dragged in triumph after fleſh and blood, and whatſoever it dictateth; when for one *Hoſanna* he hath a thouſand *Crucifige's*; for one formal hypocritical acknowledgment, a thouſand ſpears in his ſides; when the Truth is what we will make it, the Goſpel eſteemed no more then a fable, and Chriſt himſelf (if we look into mens lives) the moſt diſeſteemed thing in the world. When thou ſeeſt him in this cloud, in this diſfiguration, in this *Golgotha*, where is thy faith? what eyes haſt thou? Doth he not ſtill appear *a worm, and no man, a man of ſorrows*? When thou ſeeſt him thus, is there *any form that thou ſhouldeſt deſire him*? Or doſt thou even now ſee *his glory as the glory of the onely-begotten Son of God*? Doth he now appear to thee as *the Head of all principality and power*? Canſt thou ſee him in that naked Lazar, that perſecuted, forlorn, impriſoned Saint? Doth his Majeſty ſhine through the vanities of this World, and make them loathſome? through thy *labour of charity*, and make it eaſie? through perſecution, and make it joyful? In the midſt of rage and deriſion, of fury and contumely,

Exod. 34. 29, 30.

Job 29. 7, 8.

Majeſtas eſt in imperio, atque in omni Pop. Rom. dignitate, Quint. l. 7. Inſtit. c. 3.

Matth. 17. 2, 6

Pſal. 22. 6.

Iſa 53. 2, 3.

1 *John* 1. 14.

Col. 2. 10.

Hebr. 6. 10.

Pal.24.8,10. tumely, is he ſtill to thee *the King of glory?* Then thou *dwelleſt in him*, even in *the beauty of holineſs.*

2. If we *dwell in Chriſt*, we ſhall be under his Command. For they who command us, do in a manner take us into themſelves, they poſſeſs and compaſs, bound and keep us in on every ſide. And if we *dwell in Chriſt*, we ſhall be within his reach and power; we ſhall not have our excurſions, and run from him into the ſtreets and high wayes again, into Beth-aven, the houſe of vanity. I ſay, we ſhall be under Chriſts command, we ſhall be his poſſeſſion, his propriety. For Man is a little world: I may ſay he is a little Common-wealth. Tertullian calleth him *fibulam utriuſque ſubſtantiæ*, the claſp or button which tieth together divers ſubſtances and natures, the Soul and the Body, the Fleſh and the Spirit. And *theſe two are contrary one to the other*, ſaith S. Paul, are carried divers wayes; the Fleſh to that which pleaſeth it; and the Spirit to that which is proportioned to it, looking on things neither as delightful nor irkſome but as they may be drawn in to contribute to the beauty and perfection of the ſoul. Theſe *luſt* and ſtruggle one againſt the other: and Man is the field, the theatre where this battle is fought, and one part or other ſtill prevaileth. Many times, nay, moſt times, (God help us) the Fleſh with her ſophiſtry prevaileth with the Will to joyn with her againſt the Spirit: and then Sin taketh the chair, the place of Chriſt himſelf, and ſetteth us hard and heavy tasks; ſetteth us to make brick, but alloweth us no ſtraw, biddeth us pleaſe and content our ſelves, but affordeth us no means to work it out. See how Mammon condemneth one to the mines, to dig for metalls and treaſure, for that *money* which will *periſh with* him. See how Luſt fettereth another with a look, with the glance of an eye, bindeth him with a kiſs, a kiſs that will at laſt *bite like a Cockatrice.* See how Self-love driveth us on, as Balaam did his beaſt, on the point of the ſword? Thus Sin doth βασιλεύειν, exerciſe its force and power, Lord it and King it, *reign in our mortal bodies.* Again ſometimes, (and why but ſometimes?) but ſometimes the Will ſanctified and upheld and encouraged by the Spirit of Chriſt, taketh the Spirit's part, determineth for it againſt the Fleſh, chuſeth any thing which the Spirit commendeth, though it be compaſſed about with terrours and fearful apparitions, though it be irkſome and contrary to the Fleſh: And when we depoſe Mammon, *crucifie the fleſh*, *deny our ſelves*, ſeparate our ſelves from our ſelves, from our wilfulneſs and ſtubbornneſs and animoſities, and ſo place Chriſt in his throne, reinſtate our ſelves into his houſe, his *family*, his kingdom, that Chriſt may be all in all. And thus it is; Whilſt this fighting and contention laſteth in us, which will be as long as we laſt in our mortal bodies, ſomething or other will lay hold on us, and have command over us. There is no *æquilibrium* in a Chriſtian man's life, no time when the ſcales are even, when he hangeth, as Solomon is pictured, between heaven and hell; but one ſide or other ſtill prevaileth. Either we *walk after the Fleſh*, when that is moſt potent; or *after the Spirit*, when that carrieth us along in our way againſt the ſolicitations and allurements of the Fleſh: One of them is alwayes uppermoſt. It will therefore concern us to take a ſtrict account of our ſelves, and impartially to conſider to which part our Will inclineth moſt; whether it be hurried away by the Fleſh, or led ſweetly and powerfully on by the Spirit; which of theſe beareth moſt ſway in our hearts; whether we had rather be led by the Spirit, or *obey the Fleſh in the luſts thereof*; whether we had rather dwell in the world with all its pomp and pageantry, in a Mahometical Paradiſe of all ſenſual delights, or *dwell with Chriſt*, though it be with perſecutions. Suppoſe the Devil ſhould make an overture to thee,

DeReſurrect. carn. c. 40.

Gal. 5. 17.

Rom. 6. 12.

Matth. 16. 24.

Eph. 3. 15.

Rom. 8. 1.

Rom. 13. 14.

thee, as he did once to our Saviour, of *all the kingdoms of the world*, and the Fleſh ſhould plead for her ſelf, (as ſhe will be putting in for her ſhare) and ſhew thee Honour and Power, all that a heart of fleſh would leap at, in thoſe Kingdoms; and on the other ſide the Spirit, thy Conſcience enlightned, ſhould check thee, and pull thee back, and tell thee that all this is but a falſe ſhew, that Death and Deſtruction are in theſe kingdoms veiled and dreſt up with titles of honour, in purple and ſtate; that in this terreſtrial Paradiſe thou ſhalt meet with a fiery ſword, the wrath of God, and from this imaginary painted heaven be thrown into hell it ſelf: Here now is thy tryal; here thou art put to thy choice. If thy heart can ſay, *I will have none of theſe*; If thou canſt ſay to thy Fleſh, *What haſt thou to do with me? who gave thee authority? who made thee a ruler over me?* If thou canſt ſay to the Spirit, *Thou art in ſtead of God to me*; If thou canſt ſay with thy Saviour, *Avoid, Satan*; *I know no power in heaven or in earth, no dominion, but Chriſt's*, then thou art in his houſe, in his ſervice (which is no ſervice, but *the glorious liberty of the ſons of God*) then thou art in him; thou mayeſt aſſure thy ſelf, thy reſidence, thy abode, thy dwelling is in Chriſt. Matth. 4. 8. Rom. 8. 21.

3. If we *dwell in Chriſt*, we ſhall rely and depend on him as on our tutelary God and Protector. And ſo we may be ſaid to *dwell in him* indeed as in a houſe, which is φρούριον, ſaith the Civilian, our fort and ſanctuary; *commune perfugium*, ſaith Tullie, our *common place of refuge*. And what is our hope? whither ſhould we fly, but to him? *I am thine, ſave me*, ſaith David, becauſe I am thine; becauſe *I have none in heaven but thee, and on earth deſire none beſides thee*. Thou art my houſe, my caſtle, my fortreſs and defenſe, thou art my hope to the end of the world; thou art my Chriſt. And this is a principal mark of a true Chriſtian, of a man *dwelling in Chriſt*, that he wholly flingeth himſelf into his protection, that he here fixeth his hope, and doth not buſie himſelf to find any ſhelter but here. For as the full perſwaſion of the almighty power of God was the firſt riſe to Religion, the fountain from which all worſhip, whether true or falſe, did flow, (for without this perſwaſion there could be none at all) and we find this relying on God's power not onely rewarded but magnified in Scripture; ſo the acknowledgment of God's wonderful power in Chriſt (by which he is able to make good his rich and glorious promiſes, to ſubdue his and our enemies, to do abundantly above all that we can conceive, to work joy out of ſorrow, peace out of trouble, order out of confuſion, life out of death) is the foundation, the pillar, the life of all Chriſtianity: And if we build not upon this, if we abide not, if we dwell not here, we ſhall not find a hole to hide our heads. For man, (ſuch is our condition) even when he maketh his neſt on high, when he thinketh he can never be moved, when he exalteth himſelf as God, is a weak, indigent, inſufficient creature, ſubject to every blaſt and breath, ſubject to miſery as well as to paſſion, ſubject to his own, and ſubject to other mens paſſions; when he is at his higheſt pitch, ſhaken with his own fear, and purſued with other mens malice, riſing and ſoaring up aloft, and then failing, ſinking, and ready to fall; and when he falleth, looking about for help and ſuccour. When he is diminiſhed and brought low by evil and ſorrows, he ſeeketh for ſome refuge, ſome hole, ſome Sanctuary to fly to, as the Wiſe-man ſpeaks of the Conies; They *are a generation not ſtrong*, and therefore have their burrows to hide themſelves in, Prov. 30. 26. Now by this you may know you dwell in Chriſt, If when the tempeſt cometh; you are ready to run under his wing, and think of no houſe, no ſhelter, no protection but his. Talk what we will of Faith; if we do not truſt and rely on him, we do not Pſal. 119. 94. Pſal. 73. 25.

believe

believe in him. For what is Faith, but as our *Amen* to all his promiſes, our ſubſcription to his Wiſdome and Power and Goodneſs? And here we fix our tabernacle, and will abide till the ſtorm be overpaſt. Believe in him, and not truſt in him? You may ſay as well the Jews did love him
Matth 8. 26. when they nayled him to the croſs. *Why are ye fearful, O ye of little faith?* ſaid Chriſt to his Diſciples. That Faith was *little* indeed which would let in fear when Chriſt, the Wiſdome of the Father and the mighty Power of God, was in the ſhip; *little*, leſs then a grain of muſtard-ſeed, which is the leaſt of ſeeds; ſo *little*, that what Chriſt calleth there ὀλιγοπιστίαν, *little faith*, he plainly calleth ἀπιστίαν, *unbelief*, Matth 17. 20. The faith of this world, the weak and cowardly faith of this world, ſpeaketh of principalities and powers, great ſwelling words, yet at the ſight of a cloud not ſo big as a mans hand ſtriketh in, and is not ſeen, but leaveth us groaning under every burden, (for to ſuch a faith every light affliction is a burden) leaveth us to complaints and deſpair, or to thoſe inventions which vvill plunge us in greater evils then thoſe we either ſuffer or fear. The unbelieving man, that dwelleth not in Chriſt, hath either no place to fly to, or elſe that he flyeth to is as full of moleſtation and torment as that he did fly from. He flieth to himſelf from himſelf: He flieth to his wit, and that befooleth him; he flieth to his ſtrength, and that overthroweth him; he flieth to his friend, and he faileth him. He asketh himſelf counſel, and miſtruſteth it; He asketh his friend counſel, and is afraid of it. He flieth to a Reed for a ſtaff, to Impotency and Folly; and hath not what he looked for when he hath what he looked for. He is ever ſeeking eaſe, and never at reſt. And vvhen theſe evils vvithout him ſtir up a worſe evil within him, a conſcience which calleth his ſins to remembrance, vvhat a perplexed and diſtracting thing is he? what ſhifts and evaſions doth he catch at? He runneth from room to room, from excuſe to excuſe, from comfort to comfort. He fluttreth and flieth to and fro, as the Raven, and would reſt, though it vvere on the outſide of the Ark. This is the condition of thoſe vvho are not in Chriſt. But he that *dwelleth in* him, that abideth in him,
Col. 2. 3. knoweth not vvhat Fear is, becauſe he is in him *in whom all the treaſures of wiſdome and power are hid*, and ſo hath ever his protection about him. He knoweth not vvhat danger is; for Wiſdome it ſelf conducteth him. He knoweth not what an enemy is; for power guardeth him. He knoweth not vvhat miſery is; for he liveth in the region of happineſs. He that dwelleth in him cannot fear what Man, vvhat Devil, vvhat Sin can do unto him, becauſe he is in his armory, a-
2 Tim. 1. 12. bideth ſafely as in a Sanctuary, under his wing. *I know whom I have truſted*, ſaith S. Paul; not the World; not my friends, not my Riches, not my Self. Not onely the World and Riches and Friends are a thin ſhelter to keep off a ſtorm, but I know nothing in my ſelf to uphold my ſelf: but *I know whom I have truſted*, my Chriſt, my King, my Governour and Counſellor, who hath taken me under his roof, who cannot deny himſelf, but in theſe evil dayes, in that great day, will be my patrone, my defence, my protection. Thus doth the true Chriſtian dwell & abide in Chriſt, 1. admiring his majeſty, 2. loving his command, 3. depending vvholly upon his protection. Theſe three fill up our firſt part, our firſt propoſition, That ſome act is required on our parts, here expreſſed by *dwelling in him.*

We paſs now to our ſecond, That ſomething is alſo done by Chriſt in us, ſome virtue proceedeth from him, vvhich is here called *dwelling in us.* There goeth forth virtue and power from him, from his promiſes, from his precepts, from his life, from his paſſion and death, from vvhat he did, from vvhat he ſuffered, as there did to the vvoman who touch-

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ing the hem of his garment was healed of her bloody iſſue; a power by which he ſweetly and ſecretly and powerfully characterizeth our hearts, and writeth his mind in our minds, and ſo taketh poſſeſſion of them, and draweth them into himſelf. The Apoſtle telleth us he *dwelleth in us by his ſpirit*; and that *we are led by the ſpirit* in the whole courſe of our life; and that we are *the habitation of God through the ſpirit*, ϖλοιωτήριον, his tabernacle, his temple, which he conſecrateth and ſetteth apart to his own uſe and ſervice. There is no doubt but a power cometh from him; but I am almoſt afraid to ſay it, there having been ſuch ill uſe made of it. For though it be come already, (for *the Goſpel is the power of God unto ſalvation*) yet is it ſtill expected: expected indeed, rather then hoped for. For when it doth come, we ſhut the door, and ſet up our will againſt it; and then look faintly after it, and perſwade our ſelves it will come at laſt, once for all. There is power in his Precepts: for our Reaſon ſubſcribeth, and ſigneth them for true. There is power in his Promiſes; they ſhine in glory: Theſe are the power of Chriſt *to every one that believeth*: And how can we be Chriſtians, if we believe not? But this is his ordinary power, which like the Sun *in commune profertur*, is ſhewn on all at once. There yet goeth a more immediate power and virtue from him, (we deny it not) which like the wind worketh wonderful effects: but *we ſee not whence it cometh, nor whither it goeth*, neither the beginning, nor the end of it, which is in another world. The operations of the Spirit, by reaſon they are of another condition then any other thought or working in us whatſoever, are very difficult and obſcure, as Scotus obſerveth upon the Prologue to the Sentences, for the manner not to be perceived, no not by that ſoul wherein they are wrought. *Profuiſſe deprehendas; quomodo profuerunt, non deprehendes*, as Seneca in another caſe; That they have wrought you ſhall find; but the ſecret and retired paſſages by which they wrought are impoſſible to be brought to demonſtration. But though we cannot diſcern the manner of his working, yet we may obſerve that in his actions and operations on the ſoul of man he holdeth the courſe even of natural agents, in this reſpect, that they ſtrive to bring in their ſimilitude and likeneſs into thoſe things on which they work, by a kind of force driving out one contrary with another to make way for their own form. So Abraham begat Iſaac, and Iſaac Jacob, and every creature begetteth according to its own kind. Plato ſaid of Socrates's wiſe ſayings that they were ἔκγονοι τῆς διανοίας, *the children of his mind*, ſo reſembling him that you might ſee all Socrates in them. So it is with Chriſt: Where he dwelleth, he worketh by his ſpirit ſomething like unto himſelf. He altereth the whole frame of the heart, driveth out all that is contrary to him, all *imaginations which exalt themſelves againſt him*, and never leaveth purging and faſhioning us till a new creature like himſelf be wrought, *till Chriſt be fully formed in us*. So it is with every one in vvhom Chriſt dwelleth.

Mark 5. Luke 8.
Rom. 8, 11, 14
Eph. 2. 22.
Rom. 1. 16.
John 3. 8.
2 Cor. 10. 5.
Gal. 4. 19.

And this he doth by the power of his Spirit, 1. by quickning our Knowledge; by ſhewing us the riches of his Goſpel, his beauty and majeſty, the glory and order of his houſe, and that vvith that convincing evidence that vve are forced to fall dovvn and vvorſhip; by filling our ſoul vvith the glory of it, as God filled the tabernacle vvith his Exod. 40. that all the powers and faculties of the ſoul are raviſht vvith the light, and come vvillingly, as the Pſalmiſt ſpeaketh, fall down vvillingly before him; by moving our ſoul as our Soul doth our Body, that when he ſaith Go, vve go; and vvhen he ſaith, Do this, vve do it. So it is in every one in vvhom Chriſt dwelleth. 2. He dwelleth in us by quick-

ning and enlivening our Faith. *He dwelleth in our hearts by faith ſo that we are rooted and grounded in love.* We read of *a dead faith*, Jam. 2. 20. a faith vvhich moveth no more in the vvayes of righteouſneſs then a dead man ſealed up in his grave. And if the Son of man ſhould come, he would find enough of this faith in the World. From hence, from this that our Faith is not enlivened, that the Goſpel is not throughly believed, but faintly received *cum formidine contrarii*, vvith a fear, or rather a hope, that the contrary is true, from hence proceed all the errours of our lives. From hence ariſeth that irregularity, thoſe contradictions and inconſequences in the lives of men, even from hence, that we have Faith but ſo as we ſhould have the World: We have it as if vve had it not, and ſo *uſe it as if we uſed it not*, or, vvhich is vvorſe, abuſe it: Not believe, and be ſaved; but believe, and be damned. And we are *vain men*, ſaith S. James, if we think otherwiſe, if we think that a dead faith can work any thing, or any thing but death. But when it is quickned, and made a working faith, vvhen *Chriſt dwelleth in our hearts by faith*, then it worketh wonders. We read of its valour, that it *ſubdueth kingdoms*, and *ſtoppeth the mouthes of lions*. We read of its policy, that it diſcovereth *the Devils enterpriſes* or *deviſes*. We read of its medicinal virtue, that it *purifieth the heart*. We read too *furta ſancta fidei*, the theſts and pious depredations of Faith; It ſtealeth virtue from Chriſt, and *taketh heaven by violence*. Yea, ſuch a wonderful power it hath in that ſoul in which Chriſt dwelleth, that it vvorketh out our corruption, and ſtampeth his image upon us: It vvorketh in us the *obedience of faith*, that is, that obedience which is due to Faith, and to which Faith naturally tendeth, and to which it would bring us, if we did not dull and dead and hinder it.

1 Cor. 7. James 2. 20. Hebr. 11. 33. 2 Cor. 2. 11. Acts 15. 9. Matth. 9. 20, 21. & 11. 12. Rom. 1. 5.

Chriſt firſt worketh in us a univerſal and equal obedience. For if he dwell in us, every room is his. There are, ſaith Pariſienſis, *particulares voluntates*, particular wills, or rather particular inclinations and diſpoſitions, to this virtue, and not to another; as, to be liberal, but not temperate; to be ſober, but not chaſt; to faſt, and hear, and pray, but not to do acts of mercy. Theſe are virtues but in appearance; they proceed from rotten and unſound principles, from a falſe ſpring, but not from Chriſt. And ſo they make up a ſpiritual Hermaphrodite; a good ſpeaker, and a bad liver; a Jew and a Chriſtian; an Herode, and a John Baptiſt; a Zelote, a Phinehas, and an Adulterer; and, as the Hiſtorian ſaid, two Sylla's in one man; like a Play-book and a Sermon bound up together. But theſe, I told you, are not true virtues, but proceed many times from the ſame principles which vices do: for I may be a Hypocrite and a man of Belial for the ſame end. But where Chriſt dwelleth he purgeth the whole houſe, not one, but every faculty of the ſoul, that is the whole man; as he raiſed not a part, but all Lazarus. For if any part yet ſavour of rottenneſs and corruption, we cannot ſay that Lazarus is riſen. He worketh, I ſay, an univerſal and equal obedience, in every reſpect anſwering to the command and working of Chriſt, as a Circle doth in every part look upon the point or Centre.

Duos in uno homine Syllas fuiſſe credideris, Valerius Max. l. 6. c. 9.

Secondly, Chriſt worketh in us an even and conſtant obedience. The Apoſtle calleth it τὸ στερέωμα τῆς πίστεως, *the firmity and ſtedfaſtneſs of our faith in Chriſt*. The Philoſopher well obſerveth that the Affections do but κινῶν, *lightly move* us, raiſe ſome motion in the minde, trouble us, and vaniſh; ſo that one affection many times driveth out another, as Amnon did Tamar, our Love ending in Hatred, our ſorrow in Anger, and our Fear in Joy: But from Virtue we are ſaid διακεῖσθαι, *to be ſtrongly diſpoſed*,

Col. 2. 5. Ariſt. l. 2. Ethic. c. 1. 5.

to be confirmed and eſtabliſhed in our actions. So the reaſon of that unevenneſs, inſtability and inconſtancy in the converſation of men, that they are now loud in their *Hoſanna*, and anon as loud in their *Crucifige*, now in Abrahams boſom, and anon into Dalilah's lap, now fighting, anon curſing, now very Seraphical, and anon wallowing in the mire, is from this, That they have no other motive, no other principle, then peradventure ſome private reſpect, or a weak impreſſion of ſome good leſſon they have lately heard, and ſome faint radiations from the truth; and therefore they can riſe no higher then the Fountain, and will ſoon run out with it. Now it is not ſo with the true Chriſtian, in whom Chriſt dwelleth. He moveth with the Sun, which never ſtarteth out of his ſphere; he hath Chriſt living in him, and the power of the Goſpel aſſiſting him in every motion; and ſo cannot have theſe qualms of devotion, theſe waverings, this unevenneſs, theſe *Cadi-ſurgia*, as the Father calleth them, theſe riſings and fallings, theſe marches and halts, theſe proffers and relapſes, becauſe Chriſt is living in him, becauſe *the ſeed of God abideth in him*, and he *is kept by this power of Chriſt unto ſalvation.* *Ephr. Syrus.* 1 John 3.9. 1 Pet. 1.5.

Thirdly, Chriſt worketh a ſincere and real obedience in that heart in which he dwelleth: And this is proper to the true Chriſtian. For the actions of an hypocrite are not natural, but artificial, not like unto the actions of a living ſoul, but like unto the motions of that artificial body which Albertus made, not proceeding from any life, but forced as it were by certain wheels and engines, by Love of a good name, by Fear of ſmart, or Hope to bring their purpoſes about. Thus many times the Hypocrite walketh to his end in the habit of a Saint, when no other appearance will ſerve, But where Chriſt dwelleth, there is his Spirit; and where is Spirit is, there is truth; and he faſhioneth and ſhapeth out our affections to the things themſelves, and maketh them ſuch as ſo fair an object requireth. As his *promiſes*, ſo our affections are *Yea and Amen.* As his reward is real, ſo is our love to it real. As the Goſpel and Heaven and Chriſt is true, ſo are our affections towards them hearty and ſincere; true, as he is true, and faithful, as he is faithful. So then (to conclude this) Chriſt dwelleth in every true Chriſtian, not as a contracted or divided Chriſt, as the antient Hereticks made him, but, as the Apoſtle ſpeaketh, *fully* and *plentifully*. Secondly, he dwelleth in him as *Chriſt, yeſterday, and to day, and the ſame for ever*; not as Baal, now preſent with us, and anon aſleep. Laſtly, he dwelleth in him, not, as Marcion blaſphemed, κατὰ τὸ δοκεῖν, *in a phantaſme or apparition*, (for ſo he is in every hypocrite) but true and perfect God, by the ſame power his Father gave him, as truly dwelling in him by his virtue and efficacy as he now doth in glory in the higheſt heavens. 2 Cor. 1 20. Hebr. 13.8. 1 Kings 18.27.

And now we have have ſeen both the parts; 1. Our part, *to dwell in Chriſt*; 2. His gracious act, *to dwell in us*. Let us a little look back upon this great light, and ſee what matter it will further afford us for our inſtruction. Firſt, we muſt look back upon the reſemblance, the two Cherubins, and ſee how they keep their places, and never turn away the face, but eye each other continually; and by them learn not to turn away from Chriſt, but to look up upon the Finiſher of our faith, as he looketh upon us; and to dwell in him, as he dwelleth in us: which maketh up our union and communion with Chriſt, and knitteth us together in the bond of love. As it is between Chriſt and his Father, ſo it muſt be between us and him: *I am in the Father, and the Father in me*, and, *All mine is thine, and thine mine*, and, *I glorifie him, and he glorifies me*. And this relation betwixt him and his Father is the ground and foundation of that reference and union which is between Chriſt and a John 14. 11. John 17.

regenerate ſoul. And then ſee how it echoeth between them? *My beloved is mine, and I am my wellbeloveds. I know my ſheep, and my ſheep know me. They dwell in me, and I in them.* O happy interchanges! O bleſſed reciprocation, when Chriſt looketh upon us in love, and we look back upon him in faith working by love; when he ſhineth upon us with all his graces, and we reflect back again upon him, not in his perſon (for he needeth it not, being the fulneſs of him that filleth all things) but in our ſelves, ſearching the inward man, and decking and preparing a place for him; reflect upon him in that poor Lazar, in thoſe his brethren, and our brethren; nay, even in our enemies, for even in them he is plead. ing for them, and commanding us to love them; *I ſay unto you, Love your enemies.* Nay further yet, reflect upon him in his enemies. And can Chriſt be in his enemies? Not indeed ſo near as to dwell in them, but ſo neer unto them as to call unto thee to pray for them, to pity them, to reſtore them. For even they may be in the number of thoſe his *other ſheep* which *he will bring into his fold.* Oh remember the reſemblance, but withall remember the thing too, and be very careful to uphold this relation, this bleſſed reciprocation between Chriſt and thy ſoul.

Cant. 6.3. John 10.17. & 6.56. Mat.5.44. John 10.16.

Secondly, from this great ſight, *Chriſt dwelling in Man, and Man in Chriſt*, let us rouſe up our ſelves, and take courage to ſet a price upon our ſelves, as Pythagoras counſelled, *to honour and reverence our ſelves*, to remember we are Men, and ſo have ſomething of God in us, are made partakers of the high calling in Jeſus Chriſt, and not to debaſe and diſhonour our ſelves, to become vile in our imaginations, and place them on that which is far below the exalted nature of Man. And ſhall I perſwade you to think well of your ſelves? I may as well make uſe of Logick, and raiſe arguments to prevail with a hungry man to eat. For how greedily do we ſuck in air? What a perfume is the breath of fools? In what perfection of beauty would we be ſeen to every man? In what ſhape of glory would we be fixt up in their phanſie? What gods would we be taken for? Praiſe is a moſt ſweet note, and we delight to hear it? But what a thunderclap is a reproach? How ſick are we of a reprehenſion? What a loſs is the loſs of another mans thought? What an *Anathema* is it (it is a vulgar phraſe) to be out of his books? And yet in the midſt of all diſgraces and calamities, when we are made the ſcorn of the world, when fools laugh at us, and drunkards ſing of us, nay, when wiſemen condemn us, amongſt them all there is none who entertaineth a viler thought of us then we do of our ſelves: for we think our ſelves good for nothing but to be evil. We think indeed we highly honour our ſelves when we take the upper ſeat and place others at our footſtool; when with Herode we put on royal apparel and make us a name; when men bow before us, and call us their Lords: we think ſo, and this thought diſhonoureth us, degradeth us from that high honour we were created to. For *is not the life better then meat, and the body then raiment?* Is not the ſoul better then all theſe? Then we honour our ſelves, when we *beat down our bodies*, when we beat down our minds, and *make our ſelves equal to them of low degree*: Then we tread the wayes of honour, look towards our original, *unto the rock out of which we were hewn*, are candidates of bliſs, and ſtand for a place in heaven, to *ſit with Abraham and Iſaac and Jacob in the kingdom of God.* For Man is τίμιον ζῶον, *an honourable creature*, of a high and noble extraction; honourable no doubt, ſeeing the Son of God was content to die for him, onely that he might dwell in him. And if Chriſt, who knew well the worth of a ſoul, did ſo honour us as to unite our nature in his perſon, and lift up himſelf upon his Croſs

Μάλιστ' αἰχύνεσθον σεωτόν. Matth 6.25. 1 Cor.9 27. Rom.12.16. Iſa.51.1. Matth. 8.11. Syneſ ep.57.

Croſs to draw our perſons after him, then will it neceſſarily follow (and Ingratitude it ſelf cannot deny the conſequence) that we alſo ought to honour our ſelves, and not fall under the vanity of the creature in a baſe diſeſteem of our ſelves, as if we were fit for nothing but to be fuel for hell; not make that a ſtews of uncleanneſs, a forge of miſchief, a work-houſe of iniquity, which Chriſt did chuſe to make his houſe to dwell in, his temple to ſit in, and his heaven to reign in. Oh, let us remember our high extraction, our heavenly calling, and not thus uncover our ſelves, be thus vile and baſe in the ſight and preſence of Chriſt.

And that we may thus honour our ſelves, our third inference ſhall be for caution, That we do not deceive our ſelves, and think that Chriſt dwelleth in us, when we carry about us but ſlender evidence that we dwell in him. It is an eaſie matter to be deceived; and we never fall with ſuch a ſlide and eaſineſs into any errour, as into that which is moſt dangerous and fatal to the ſoul. In the affairs of this life, Lord, how cautelous are we! We ask counſel, we look about us, we uſe our own eyes, and we borrow other mens eyes: and if we be over-reacht, how diſcontent and creſt-fallen are we, as thoſe who have been beaten in battel, and have loſt the day: but in that which moſt concerneth us we ſeek out many inventions, we hearken to every falſe Prophet, to our ſelves the worſt counſellours that are; we ſtudy to be deceived, and count it a puniſhment to be taught. And thus we ſee ſome flattering Chriſt with their lips, ſome breathing forth blaſphemy againſt him, and yet all Chriſtians: Some oppreſſours, grinding his face; ſome revengers, piercing his ſides; the ſacrilegious robbing him; moſt treading him under foot; and yet all Chriſtians: Some free from groſs and open, yet full of ſpeculative and ſecret ſins, of envy, malice and rancour, and yet all Chriſtians. Be not deceived. Chriſt may dwell in us with our infirmities, ſo they be but infirmities; but not with our wilfulneſs and hypocriſie. He that taketh courage to venture on a ſin becauſe it is a little one, maketh it a great one; and it is not infirmity, but preſumption. Chriſt, ſaith S. Bernard, was born indeed in a ſtable, but not in a ſtie, and will bear with ſomething that ſavoureth of the man, of the brutiſh part of the man, but not with foul pollutions and wilful abominations, not with thoſe ſins which lay waſte the conſcience, and devour all the better part, all that is Spirit within us. He is indeed a houſe, a ſanctuary for every troubled ſoul, but not πανδοχεῖον, *a common receptacle*, for all offenders, as Celſus bitterly urged againſt Chriſt in Origen; not a companion for thieves and harlots, but a Phyſician to heal them; not a houſe for every theif to lurk in, nor a temple for Satyrs and profane perſons to dance in. If we dwell in Chriſt, we dwell in a Lamb; which we cannot do with ſo much of the Lion and Viper, ſo much rage and malice and venom within us.

Errantis pœna eſt doceri, *Plat.*

Laſt of all, ſome there be (and that not a few) who think they dwell in Chriſt, when they joyn themſelves to ſuch a Church, ſuch a company, ſuch a congregation; think themſelves in the habitations of peace, when they are *in the tents of Kedar*, of blackneſs and darkneſs. And this is the great errour of thoſe of the Church of Rome, which draweth with it all the reſt, beareth a train like the red Dragons tail in the Revelation, which *ſwept down a third part of the ſtars, and caſt them to the earth.* For doth ſhe not in a manner tell us that within her territories we are ſafe, upon what terms ſoever we ſtand with Chriſt; and though we dwell in Chriſt, that is, perform all Chriſtian duties, yet if we dwell not in her, be not incorporated with her, our faith, our hope, all our endeavours are in vain, and ſo inſtead of a Church we have ſet up

Rev. 12. 4.

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an idole, as great an idole as they have made the Virgin Mary: For the one as well as the other muſt go for a Mother of mercy. And do we not with grief behold it ſo in other factions, though as diſtant from this as the Eaſt is from the Weſt? Do they not meet in this, to count all goats that are not within their fold, to leave no way to happineſs but in their company? Do not they look upon their condition as moſt deplorable who do not caſt in their lots with them, who are not of the ſame collection and diſcipline, of their fraternity, which they call the Church of Chriſt? Why ſhould men thus flatter themſelves? It is not our joyning to this particular Church, or that new-phancied and new-gathered Congregation, but our dwelling in Chriſt, our eating his fleſh and drinking his blood, our feeding on and digeſting his Doctrine, growing thereby, can make us Chriſtians. And as an unneceſſary ſeparating my ſelf from, ſo an uncharitable and ſupercilious uniting my ſelf with this or that Congregation may endanger my eſtate and title in Chriſt, and my dwelling in the one (if I take not heed) may diſpoſſeſs me of the other. For I conceive there is no policy, no diſcipline ſo eſſential to the Church as piety, as our obedience to Chriſt. Suppoſe I were in a wilderneſs, did my *ſoul lie*, as David ſpeaketh, *amongſt lions*, yet might I dwell in Chriſt. Be the government and outward policy what it will, nay, be there but a ſlender appearance of any, yet might I dwell in Chriſt. Nay, did Perſecution ſeal up the Churth-doors, and leave no power to cenſure inordinate livers; were there no more left then a *DIC FRATRI*, *Tell it to thy brother between thee and him*; yet might I dwell in Chriſt. Elſe why was their faith commended *who wandred up and down in ſheep-ſkins and goat-ſkins, in deſerts and mountains, in dens and caves of the earth?* But then, if we dwell not in Chriſt, if we do not love him, and keep his Commandements, I cannot ſee what Church, what Congregation can be a ſanctuary to ſhelter us. Our crying, *The Church, The Church*, will be but as the Jews crying, *The Temple, The Temple of the Lord*, but *as the ſound of braſs, or tinkling of a cymbal*; a ſad knell, a fearful ſign and indication of men departed from Chriſt, and caſt out of doors, being dead in their ſins. Oh then *let us take heed*, as the Apoſtle exhorteth, *that no root of bitterneſs ſpring up to trouble us, and thereby* to trouble corrupt and *defile many*; that we *bleſs not our ſelves in our hearts, and ſay, We ſhall have peace, when we walk in* theſe unpeaceable *imaginations*, call that Religion which is indeed ſenſuality. For *when one ſaith, I am of Paul, and another, I am of Apollos*; when one ſaith, I am of this Congregation, and another, I am of that; *are ye not carnal*; And we may obſerve, the Apoſtle doth not ſay, *when one is*, or, *when one thinketh he is*; but, *when he ſaith that he is*, when he is ſo pleaſed and delighted in it, ſo reſteth upon it that he muſt vent and preach and publiſh it to the prejudice and cenſure of others, then, when they thus ſay it, *are they not carnal?* Do they not pleaſe themſelves, and commit folly in their own ſouls? Where Pride mixeth and ingendreth with Covetouſneſs and Worldly reſpects, and begetteth Malice, Debate, Envy, Backbiting, Perſecution, let us then *take heed of this root of bitterneſs*, that *beareth gall and worm-wood*, and let us watch over our ſelves, that we embrace not a name for a thing, a company for a Church, our humour and phanſie for Chriſt, and that we do not ſo joyn our ſelves with others that we loſe our hold and place in Chriſt.

Pſal. 57. 4.

Matth. 18. 15.

Heb. 11. 37, 38.

Jer. 7. 4.

1 Cor. 13. 1.

Heb. 12. 15.

Deut. 29. 19.

1 Cor. 3. 4.

Therefore, in the laſt place, let us make a ſtrict ſurvey, and impar-

tially

tially commune with our own hearts, and ſee how we have held up the relation between Chriſt and us, whether we can truely ſay we are his people, and he is our God. This added to the reſt maketh up a number, an account. Without this our joyning with ſuch a body or company, nay our appearing in his Courts, our naming him, and calling upon his name, are but cyphers, and ſignifie nothing. It is not the Church, but the Spirit of Chriſt, and our own conſciences, which can witneſs to us that we are inhabitants of the new Jeruſalem, and dwell in Chriſt. We read Gen. 45. that when Jacob had news that his ſon Joſeph lived, his *heart fainted, for he believed them not*; but at *the ſight of the chariots which Joſeph ſent to carry him his ſpirit revived:* So it is here: When we ſhall be told, or tell our ſelves (for our ſelves are the likelieſt to bring the news) that we have been of ſuch a Church, of ſuch a Congregation, and applaud our ſelves for ſuch a poor and unſignificant information, bleſs our ſelves, that *the lines are fallen unto us in ſo goodly a place*, Pſal. 16. 6. when we ſhall have well looked upon and examined all the priviledges and benefits we can gain by being parts of ſuch a body, all this will not aſſure us, nor fix our anchor deep enough, but will leave us to be toſſed up and down upon the waves of uncertainty, fainting and panting under doubt and unbelief. For, to recollect all in a word, our admiring the Majeſty of Chriſt, our loving his command, our relying on his protection, and reſting under the ſhadow of his wing; again, our ſenſe and feeling of the operation of the Spirit of Chriſt, by the practick efficacy of our knowledge, the actuation and quickning of our faith, and the power of it, working an univerſal, conſtant, ſincere obedience, theſe are the chariots which Chriſt ſendeth to carry us out of Egypt unto our celeſtial Canaan. And when we ſee theſe, and by a ſweet and well-gained experience feel the power of them in our ſouls, then we *draw neer in full aſſurance*; then we joyfully cry out with Jacob, *It is enough*; then we know that *our Joſeph is alive*, and that *Chriſt doth dwell* and live *in us of a truth.*

And now to conclude, and by way of concluſion to enforce all theſe, to imprint and faſten them in your hearts, what other motive need I uſe then the thing it ſelf, *Chriſt in Man, and Man in Chriſt?* For if honour, or delight, or riches will move us, here they are all, not *as the world giveth them*, but as Truth it ſelf giveth them. A ſight *into which the Angels themſelves ſtoop and deſire to look into. To be in* 1 Pet. 1. 12. *Chriſt, to dwell in Chriſt*, if a man did perfectly believe it of himſelf that he were the man, *non diu ſuperſtes maneret*, ſaid Luther, he would even be ſwallowed up, and die of immoderate joy. Here now is Life and Death ſet before us, Heaven and Hell opened to our very eye. If we do not dwell in Chriſt, if we be not united to him, we ſhall joyn our ſelves with ſomething elſe, with fleſh and blood, with the glory and vanity of the world, which will but wait upon us to carry us to our grave, feed us up and prepare us for the day of ſlaughter. Oh who would dwell in a land darker then darkneſs it ſelf? who would be united with Death? But if *we dwell in Chriſt, and he in us*; if he call us, *My little children*, and we cry, *Abba Father*; then; what then? Who can utter it? The tongue of Men and Angels cannot expreſs it. Then as he ſaid to the Father, *All mine are thine, and thine are mine*, ſo all his is ours, and all ours is John 17. 10. his. Our miſeries are his; and when we ſuffer, we do but *fill up that* Col. 1. 24. *which was behind of the afflictions of Chriſt.* He is in bonds, in diſgrace,

grace, in prison with us; and we bear them joyfully, for we bear them with him *who beareth all things.* Our miseries, nay, our sins are his: He took them upon his shoulder, upon his account: He sweat, he groned, he died under them, and by dying took away their strength. Nay, our good deeds are his; and if they were not his, they were not good: for by him we *offer them unto God*, by his hand, in his name. He is the Priest that prepareth and consecrateth them. Our Prayers, our Preaching, our Hearing, our Alms, our Fasting, if they were not his, were but, as the Father calleth the Heathen mans virtues, ὄνομα ἐυφημίας, *a fair name*, a title of health upon a box of poison, the letter *Tau* written in the forehead of a reprobate. Again, to make up the reciprocation, as all ours are his, so all his are ours. What shall I say? His Poverty, his Dishonour, his Sufferings, his Cross are ours. Yes, they are ours, because they are his. If they had not been his, they could not be ours; none being able to make satisfaction but he, none that could transfer any thing upon man but he that was the Son of man and Son of God. His Miracles are ours: for for us men and for our salvation were they wrought. His Innocency, his Purity, his Obedience are ours: For God so dealeth with us for his sake, as if we were innocent and pure, as if we our selves had satisfied. Let S. Paul conclude for me in that divine and heavenly close of the third chapter of his former Epistle to the Corinthians, *Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christs, and Christ is Gods.* And if we be Christs, then we be *heirs, joynt-heirs with Jesus Christ.* As he is heir, so have we in him right and title to be heirs, and so we receive eternal happiness not onely as a gift but as an inheritance. In a word, we live with him, we suffer with him, we are buried with him, we rise with him: and when he shall come again in glory, we, who dwell in him now, shall be ever with him, even dwell and reign with him for evermore.

Hebr. 13. 15.

Nazianz.

Rom. 8. 17.

The

The Sixteenth SERMON.

PART I.

EZEKIEL XXXIII. 11.

As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked. — Turn ye, turn ye from your evil wayes: For why will ye die, O houſe of Iſrael?

WE have here a ſudden and vehement out-cry, *Turn ye, turn ye.* And thoſe events which are ſudden and vehement (the Philoſopher telleth us) do ὑπομιμνειν, *leave ſome notable mark and impreſſion behind them.* An earthquake ſhaketh and diſlocateth the earth; a whirlwind rendeth the mountains, and breaketh in pieces the rocks. What is ſudden, at once ſtriketh us with fear and admiration. Certainly *reverenter penſandum eſt*, ſaith the Father; This call of the Prophet requireth a ſerious and reverent conſideration. For if this vehement ingemination be not ſharp and keen enough to enter our Souls, and *divide aſunder the joynts and the marrow*, here is a *Quare moriemini?* a Reaſon to ſet an edge on them. If his gracious and earneſt call, his *Turn* and his *Turn* will not turn us, he hath placed Death in the way, the *King of terrours*, to affright us. If we be not willing to *dye*, we muſt be willing to *turn*. If we will hear Reaſon, we muſt *hearken to his Voice*. And if he thus ſendeth his Prophets and his voice from heaven after us, if he make his Juſtice and Mercy his joynt Commiſſioners to force us back; if he invite us to *turn*, and threaten us if we do not *turn*, either Love or Fear muſt prevail with us to *turn* with all our hearts. Greg. in loc.

And in this is ſet forth the ſingular mercy of our moſt gracious God. *Parcendo admonet, ut corrigamur pœnitendo.* Before he ſtriketh he ſpeaketh. When he bendeth his bow, when his deadly arrows are on the ſtring, yet his warning flieth before his ſhaft, his word is ſent out before the judgment, the lightning is before his thunder. *Ecce*, ſaith Origen, *antequam vulneramur monemur.* When we (as the Iſraelites here) are running on into the very jaws of Death, when we are ſporting with our deſtruction *in articulo mortis*, when Death is ready to ſeiſe on us, and the pit openeth her mouth to take us in, the Lord calleth and calleth again, *Turn ye, turn ye from your evil wayes.* And if all this be too little, if we ſtill venture on and drive forward in forbidden and dangerous wayes, he draweth a ſword againſt us, aud ſetteth before us the horrour of death

it ſelf, *Why will ye die?* Still it is his word before his blow, his *Convertimini* before his *Moriemini*, his *præluſoria arma* before his *decretoria*, his blunt before his ſharp, his exhortations before the ſentence. *Non parcit, ut parcat; non miſeretur, ut miſereatur.* He is full in his expreſſions, that he may be ſparing in his wrath. He ſpeaketh words clothed with death, that we may not die; and is ſo ſevere as to threaten death, that he may make room for his mercy, and not inflict it. *Why will ye die?* There is virtue and power in it to quicken and rowſe us up, to drive us out of *our evil wayes*, that we may live for ever. This is the ſum of the words.

The parts are two: 1. an Exhortation, 2. an Obteſtation or Expoſtulation; or a Duty, and a Reaſon urging and inforcing that Duty. The Exhortation or Duty is plain, *Turn ye, turn ye from your evil wayes*; The Obteſtation or Reaſon as plain, *Why will ye dye, O houſe of Iſrael?* I call the Obteſtation or Expoſtulation a *Reaſon*: and good reaſon I ſhould do ſo; For the *Moriemini* is a good Reaſon; That *we may not dye*, a good Reaſon why we ſhould *turn*. But it being tendred to us by way of expoſtulation, it is another Reaſon, and maketh the Reaſon operative and full of efficacy, ἀνέλεγκτον λόγον, *a reaſon invincible and unanſwerable*. For this very Expoſtulation is an evidence fair and plain enough that God would not have us die: and then it is as plain, that if we die, we have killed and deſtroyed our ſelves againſt his will. Of theſe two in their order; And firſt of the Exhortation and Duty. In which we ſhall paſs by theſe ſteps or degrees: 1. We will look up upon the Authour, and conſider whoſe Exhortation it is; 2. Upon the Duty it ſelf; and 3. in the laſt place, upon that *pugnacem calorem*, that lively and forcible heat of iteration and ingemination, *Turn ye, turn ye*, the very life and ſoul of Exhortation.

And firſt we ask, *Quis?* Who is he that is thus urgent and earneſt? And, as we read, it is Ezekiel the Prophet. And of Prophets S. Peter telleth us that they ſpake ὑπὸ πνεύματος ἁγίου φερόμενοι, *as they were moved by the holy Ghoſt*. And they received the word, *non auribus, ſed animis*, not by the hearing of the ear, but by inſpiration and immediate revelation, by a divine character and impreſſion made in their ſouls. So that this Exhortation to repentance will prove to be an Oracle from heaven, φάρμακον θεοδότητον, *a Divine and celeſtial remedy*, the preſcript of Wiſdome it ſelf, and to have been written with the finger of God. And indeed we ſhall find that this duty of *Turning*, the true nature of Repentance, was never taught in the School of Nature, never found in its true *effigies* and image, in all its lines and dimenſions, in the books of the Heathen. The Ariſtotelians had their Expiations, the *Platonicks* their Purgations, the *Pythagoreans* their *Erinnys*; but not in relation to God or his Divine goodneſs and providence. *Ratione ejus tantum abfuerunt, quantum à rationis autore*; They were as far to ſeek of the true reaſon and nature of Repentance as they were of the God of Reaſon himſelf. Many uſeful leſſons they have given us, and ſome imperfect deſcriptions of it, but thoſe did riſe no higher then the ſpring from whence they did flow, the treaſure of Nature, and therefore could not lift men up to the ſight of that peace and reſt which is eternal. They were as waters to refreſh them; and indeed they that taſted deepeſt of them had moſt eaſe, and by living κατὰ φύσιν, *according to the directions of Nature*, gained that εὐθυμία, that *peace and compoſedneſs of mind*, which they called Happineſs, and which was all they could attain to. Tully and Cato had not ſuch divided and diſtracted ſouls as Cataline and Cethegus; Seneca had not thoſe *ictus & laniatus*, thoſe gaſhes and rents in his heart, as Nero had. Even their dreams

1 Pet 1. 21.

Διὰ τοῦτο ἐπιγνωσθέντα, Baſ. in Iſai. 1.

Tert. De pœnit.

Ariſtot. l. 1. Eth. c. 13.

dreams were more ſweet and pleaſant then thoſe of other men, as being the reſultancies and echos of thoſe virtuous actions which they drew out in themſelves by no other hand then that of Nature; which looked not beyond that frailty which ſhe might eaſily diſcover in her ſelf, and ſo meaſured out their happineſs but by the Span, by this preſent life: Or if ſhe did ſee a glimpſe and faint ſhew of a future eſtate, ſhe did but ſee and gueſs at it, and knew no more. Reaſon it ſelf did teach them thus much, that Sin was unreaſonable. Nature it ſelf had ſet a mark upon it, *omne malum aut timore aut pudore ſuffudit*, had either ſtruck Vice pale, or died it in a bluſh; did either looſe the joynts of ſinners, or change their countenance, and put them in mind of their deviation from her rules, by the ſhame of the fact, and the fear they had to be taken in it. Theſe two made up that *frænum naturæ*, that bridle of Nature, to give wicked men a check, and make them *turn*, but not unto the Lord. For were there neither heaven nor hell, neither reward nor puniſhment, yet whilſt we carry about with us this light of Reaſon, Sin muſt needs have a foul face, being ſo unlike unto Reaſon. And if we would ſuffer Reaſon to come in to reſcue, when our looſe affections are violent, we ſhould not receive ſo many foils as we do. *A natura ſequitur ut meliora probantes, pejorum pœniteat.* Not to ſin, to forſake ſin, Nature it ſelf teacheth; but Nature never pointed out to this plank of Repentance, to bring a ſhipwrackt ſoul to that haven of reſt which is like it ſelf, and for which it was made immortal. *Turn ye, turn ye*, is *dictum Domini*, a doctrine which came down from heaven, and was brought from thence by him who *brought life and immortality to light*. For it is impoſſible that it ſhould ever fall within the conceit of any reaſonable creature to ſet down and determine what ſatisfaction is to be made for an offenſe committed againſt a God of infinite Majeſty. What fit recompenſe can God receive from the hand of Duſt and Aſhes? What way can Men find out to redeem themſelves, who are ſold under ſin? Ten thouſand worlds were too little to pay down for the leaſt of thoſe ſins which we drink down as an Ox doth water. The Ocean would not waſh off the leaſt ſpot that defileth us. All the beaſts of the Mountains would not make a ſacrifice. *Spiritus fractus, ſacrificia Dei.* Other Sacrifices have been the inventions of men, of the Chaldeans, and Cyprians, and but occaſionly and upon a kind of neceſſity providently enjoyned by God: But a relenting and turning heart is his *Sacrifice*, nay his *Sacrifices*, *inſtar omnium*, worth all the ſacrifices in the world; his own invention, his own injunction, his own *dictum*, his own command. Μόνλω ἐπαίλει περὶ ἁμῶν θυσίαν ὁ κάθαρσιν, He hath but *one ſacrifice*, and that is the ſacrifice of *purgation*, a cleanſed, purged, contrite heart, a new creature. For when the inventions of men were at a ſtand, when Diſcourſe and Reaſon were poſed, and could make no progreſs at all in the wayes of happineſs, not ſo far as to ſee our want and need of it; when the earth was barren, and could not bring forth this ſeed of Repentance; *Deus eam ſevit*, ſaith Tertullian; God himſelf ſowed it in the world, made it *publici juris*, known to all, That he would accept of a Turn of true Repentance, as the onely means to waſh away the guilt of ſin, and reconcile the Creature to his Maker. So that as Theodoret called the Redemption of mankind *the faireſt and moſt eminent part of Gods Providence and Wiſdome*, ſo may we too give Repentance a place and ſhare, as without which the former, in reſpect of any benefit that can ariſe to us, is fruſtrate and of no effect. A thing it is which may ſeem ſtrange to fleſh and blood: and Lactantius telleth us that Tully thought it impoſſible. But indeed a ſtrange thing it may ſeem, that the ſigh of a broken heart ſhould ſlumber a tempeſt, that our ſorrow ſhould bind the hands of Majeſty, that our repen-

Tert. De pœnit.

Quint. l. 6. c. 6.

2 Tim. 1. 10.

Pſal. 51. 17. Naz. Or. 3.

Naz. Or. 15.

Lib. De pœnit.

Quod fieri poſſe Cicero non putavit, *Lact. l. 6. De ver. cult. c. 24.*

tance ſhould make God himſelf repent, our *Turn turn him* from his wrath, and a change in us alter his decree. Therefore to Julian that curſed Apoſtate it appeared in a worſe ſhape, not onely as ſtrange but as ridiculous. Where he bitterly derideth Conſtantine for the profeſſion of Chriſtianity, he maketh up the ſcoff with the contempt and deriſion of Repentance: *Julian. Cæſar.* Ὅστις φθορεύς, &c. *Whoſoever is a corrupter or defiler of women, whoſoever is a man ſlayer, whoſoever is an unclean perſon, may be ſecure: It is but dipping himſelf in a little water, and he is forthwith clean. Yea, though he wallow again and again in the mire, and pollute himſelf with the ſame monſtrous ſins, let him but ſay he hath ſinned, and at the very word the ſin vaniſheth: Let him but ſmite his breaſt, or ſtrike his forehead, and he ſhall preſently without more ado become as white as ſnow.* And it is no marvail to hear an Apoſtate blaſpheme (for his Apoſtaſie it ſelf was blaſphemy) no more then it is to hear a Devil curſe: Both are fallen from their firſt eſtate, both hate that eſtate from whence they are fallen, and they both howl together for that which they might have kept, and would not. Upon repentance there is *DICTUM DOMINI, Thus ſaith the Lord*; and this is enough to ſhame all the wit; and confute all the blaſphemy of the world: *As I live, ſaith the Lord, I will not the death of a ſinner, but that he turn.* And in this conſiſteth the priviledge and power of our *Turn:* This maketh Repentance a virtue; and by this word, by this inſtitution, and the grace of God annexed to it, a *Turn* ſhall free us from death, a tear ſhall ſhake the powers of heaven, a repentant ſigh ſhall put the Angels into paſſion, and our *Turning* from our ſin ſhall turn God himſelf from his fierce wrath, and ſtrike the ſword out of his hand.

Turn ye, turn ye, then is *Dictum Domini,* a voice from Heaven, a command from God himſelf. And it is the voice and dictate of his Wiſdom, an attribute he much delighteth in, more then in any of the reſt, ſaith Nazianzene: *Orat. 1.* It directeth his Power: for whatſoever he doth is done in wiſdome, *in order, number, and meaſure.* *Wiſd. 11. 20.* Whatſoever he doth is beſt. His rain falleth not, his arrows fly not, but where they ſhould, to the mark which his Wiſdome hath ſet up. It accompanieth his Juſtice, and maketh his wayes equal in all the diſproportion and diſſimilitude which ſheweth it ſelf to the eye of fleſh. It made all his Judgements and Statutes. It breathed forth both his Promiſes and Menaces, and will make them good. In Wiſdome he made the heavens, and in Wiſdome he kindled the fire of hell. Nothing can be done either in this world or the next which ſhould not be done. Again, it ordereth his Mercy: for though *Exod. 33. 19.* he *will have mercy on whom he will have mercy,* yet he will not let it fall *Rom 9. 15, 18.* but where he ſhould, not into any veſſel but that which is fit to receive *Pſal. 145. 9.* it. His *Wiſdome is over all his works,* as well as his *Mercy.* He would ſave us, but he will not ſave us without repentance. He could force us to a *Turn,* and yet I may truly ſay he could not, becauſe he is wiſe. He would not have us die, and yet he will deſtroy us if we will not turn. He doth nothing, either good or evil, to us, which is not convenient for him, and agreeable to his Wiſdome. Nor can this bring us under the imputation of too much boldneſs, to ſay the Lord doth nothing but what is convenient for him: for it is not boldneſs to magnifie his Wiſdome. They rather come too neer, and are bold with Majeſty, who faſten upon him thoſe counſells and determinations which are repugnant and oppoſite to his Wiſdome and Goodneſs, and *which his ſoul hateth*; as, That he did decree to make ſome men miſerable, to the end he might make his Mercy glorious in making them happy; that he did of purpoſe wound them that he might heal them; That he did threaten them with death whoſe names he had written in the book of life, That he was willing Man ſhould

ſin,

ſin, that he might forgive him; That he doth exact that Repentance as our duty which himſelf will work in us by an irreſiſtable force; That he commandeth, intreateth, beſeecheth others to turn and repent, whom himſelf hath bound and fettered by an abſolute decree that they ſhall never turn; That he calleth them to repentance and ſalvation whom he hath damned from all eternity. If any, certainly ſuch *beaſts* as theſe deſerve *to be ſtruck through with a dart.* No, it is not boldneſs, but humility and obedience to God's will, to ſay He doth nothing but what becometh him and what his Wiſdome doth juſtifie. *He hath abounded towards us* ἐν πάσῃ σοφίᾳ καὶ φρονήσει, ſaith S. Paul, *in all wiſdome and prudence.* His Wiſedome findeth out the means of ſalvation, and his Prudence ordereth and diſpoſeth them. His Wiſdome ſheweth the way to life, and his Prudence leadeth us through it to the end. *Wiſdome was from everlaſting.* And as ſhe was *in initio viarum,* in the beginning of God's wayes, ſo ſhe was *in initio Evangelii,* in the beginning of the Goſpel, which is called *the wiſedome of God:* And ſhe fitted and proportioned means to that end, means moſt agreeable and connatural to it. She found out a way to conquer Death, and *him that hath the power of Death, the Devil,* with the weapons of Righteouſneſs; to dig up Sin by the very roots, that no work of the fleſh might ſhoot forth out of the heart any more; to deſtroy it in its effects, that though it be done, yet it ſhall have no more force then if it were annihilated, then if it had never been done; and to deſtroy it in its cauſes, that it may be never done again; to draw together Juſtice and Mercy, which ſeemed to ſtand at diſtance, and hinder the work, and to make them meet and kiſs each other in Chriſt's Satisfaction and ours: for our *Turn* is our ſatisfaction, all that we can make. Theſe ſhe hath joyned together, never to be ſevered; Chriſt's Sufferings with our Repentance; his agony with our ſorrow, his blood with our tears, his fleſh nailed to the croſs with our luſts crucified, his death for ſin with our death to it, his reſurrection with our juſtification. For he bore our ſins that he might caſt them away, he ſhed his blood to melt our hearts, he dyed that we might live and turn unto the Lord, and *he roſe again for our juſtification,* and to gain authority to the doctrine of Repentance. Our *CONVERTIMINI,* our *Turn,* is the beſt Commentary on his *CONSUMMATUM EST,* It *is finiſhed:* for that his laſt breath breathed it into the world. We may ſay it is wrapt up in the Inſcription, *JESUS OF NAZARETH THE KING OF THE JEWS:* For *in him,* even when he hung upon the croſs, were *all the treaſures of Wiſdome and Knowledge hid.* In him his Juſtice and Mercy are at peace: for, to reconcile us unto God, he reconciled them one to another. The hand of Mercy was lifted up, ready to ſeal our pardon; we *were in our blood,* and her voice was, *Live*; we were miſerable, and ſhe was ready to relieve us; our heart was ſick, and her bowels yerned: But then Juſtice held up the ſword, ready to latch in our ſides. God loveth his Creature, whom he made; but hateth the Sinner, whom he could not make: And he muſt ſtrike, and yet is unwilling to ſtrike. If Juſtice had prevailed, Mercy had been but *as the morning dew,* and ſoon *vaniſhed* before this raging heat: And if Mercy had ſwallowed up Juſtice in victory, God's hatred of ſin and his fearful menaces againſt it had been but *bruta fulmina,* and portended nothing, but been void and of none effect. If God *had been extreme to mark what is done amiſs,* men would have ſinned more and more, becauſe there would have been no hope of pardon: And if his Mercy had ſealed an abſolute pardon, men would have walked delicately, and ſported in their evil wayes, becauſe there would have been no fear of puniſhment. And therefore his Wiſdome drew his Juſtice and Mercy together, and reconciled them both, in Chriſt's propitiatory

Exod. 19. 12. Hebr. 12. 20.

Eph. 1. 8.

Prov. 8. 23.

Hebr. 2. 14.

Immutabile, quod factum eſt: Quint. l. 7.

Congrua eſt ſatisfactio mala facta corrigere, & correcta non reiterare, Bern. de Juſt. Dom. c. 1. *Satisfactio,* κατὰ μελανοίας Antioch. Concil. can 2.

John 19. 19.

Col. 2. 3.

Ezek. 16. 6.

Hoſ. 6. 4. & 13. 3.

Pſal. 130. 3. *Deus purgari homines à peccato maxime cupit, ideoque agere pœnitentiam jubet.* Lact. l. 6. c. 24.

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tory Sacrifice and our duty of Repentance, the one freeing us from the guilt, the other from the dominion of ſin. And ſo both are ſatisfyed, Juſtice layeth down the ſword, and Mercy ſhineth in perfection of beauty. God hateth Sin, but he ſeeth it *condemned in the fleſh of his Son*, and fought againſt by every member he hath: He ſeeth it puniſht in Chriſt, and puniſht alſo in every repentant ſinner that turneth from his evil wayes: He beholdeth the Sacrifice on the Croſs, and the Sacrifice alſo of a broken heart, and for the ſweet ſavour of the one he accepteth the other, and is at reſt. Chriſt's death for ſin procureth our pardon, and our death to ſin ſueth it out. Chriſt ſuffereth for ſin, we turn from it. His ſatisfaction at once wipeth out the guilt and penalty, our Repentance by degrees deſtroyeth Sin it ſelf. *Hæc eſt ſapientia de ſchola cæli*; This is the method of Heaven; This is that *Wiſdome which is from above*: Thus it taketh away the ſins of the world.

Rom. 8. 3.

Tert. De anima, c. 1.

And now Wiſdome is compleat; Juſtice is ſatisfied, and Mercy triumpheth: God is glorified, Man is ſaved, and the Angels rejoyce. *Heus tu, peccator, bono animo ſis, vides ubi de tuo reditu gaudeatur*, ſaith Tertullian; *Take comfort, ſinner; thou ſeeſt what joy there is in heaven for thy return.* What muſick there is in a *Turn*, which beginneth on earth, but reacheth up, and filleth the higheſt heavens! A repentant ſinner is as a glaſs, or rather Gods own renewed image, on which God delighteth to look; for there he beholdeth his Wiſdome, his Juſtice, his Mercy, and what wonders they all have wrought. Behold the Shepherd of our ſouls! ſee what lieth upon his *ſhoulders!* You would think a poor *Sheep that was loſt:* Nay, but he leadeth Sin and death and the Devil in triumph: And thou mayeſt ſee the very *brightneſs of his glory*, and *the expreſs image* of his three moſt glorious attributes, which are not onely viſible, but alſo ſpeak unto us to follow this heavenly method. His Wiſdome inſtructeth us, his Juſtice calleth upon us, and his Mercy, his eloquent Mercy, beſpeaketh us; a whole Trinity of Attributes are inſtant and urgent with us, to *turn from our evil wayes.* And this is the Authority (I may ſay, the Majeſty) of Repentance: It hath theſe three, Gods Wiſdome, Juſtice, Mercy, to ſeal and ratifie it, and make it authentick.

De pœnit. c 8.

Luke 15. 5, 6.

We come now to the *Dictum* it ſelf. It being God's, we muſt well weigh and ponder it. And we ſhall find it comprehendeth the duty of Repentance in its full latitude. As Sin is nothing elſe but *averſio à Creatore, & converſio ad creaturam*, an averſion and turning of the ſoul from God, and an inordinate converſion and application to the Creature; ſo by our Repentance we do *referre pedem*, ſtart back, and alter our courſe, work and withdraw our ſelves *from evil waies*, and *turn* to the Lord, by cleaving to his laws, which are the mind of the Lord; and having our feet enlarged, *we run the way of his commandments.* A ſtraight line drawn out at length is of all lines the weakeſt, and the further you draw it, the weaker it is; nor can it be ſtrengthened but by being redoubled and bowed and brought back again towards its firſt point. The Wiſe man telleth us that *God at firſt made man upright*, that is ſimple and ſingle and ſincere; bound him as it were to one point; *but he ſought out many inventions*, mingled himſelf and ingendered with divers extravagant conceits, and ſo ran out not in one but many lines, drawn out now to this object, by and by to another, ſtill running further and further, ſometimes on the fleſh, ſometimes on the world; now on Idolatry, anon on Oppreſſion; and ſo at a ſad diſtance from him in whom he ſhould have dwelt and reſted as in his centre. Therefore God, ſeeing Man gone ſo far, ſeeing him weak and feeble, wound and turned about by the activity of the Devil and ſway of the Fleſh, and not willing to loſe him, ordained

Eccleſ. 7. 29.

dained Repentance as a remedy, as in inſtrument to bend and bow him back again, that he might recover, and gain ſtrength and ſubſiſtency in his former and proper place; to draw him back from thoſe objects in which he was loſt, and to carry him on forward to the rock out of which he was hewed. Whileſt he is yet in his *evil wayes*, all is out of tune and order: for the Devil, who hath ἀνίστρεφειν τὴν τάξιν τῶν πραγμάτων, *invert the order of things*, placeth ſhame upon Repentance, and boldneſs and ſenſleſneſs upon Sin: But Repentance is a perfect Methodiſt; upon our *turn* we ſee the danger we plaid with, and the horrour of thoſe paths in which we ſported: we ſee in our flight a baniſhment, in every ſin a *hell* and in our *turn* a Paradiſe. *Chryſoſt. homil. de Pœnitent.*

Divers words we have to expreſs the true nature of Repentance, but none more uſual, full and proper then this of *Turning*: This includeth all the reſt. It is more then a bare Knowledge of our ſins, more then Grief, more then an Acknowledgement ot Confeſſion, more then a Deſire of change, more then an Endeavour: For if we do not turn *a termino, ad terminum*, from one term or ſtate to another; from every ſin we now embrace, to its contrary; if we do not fly and loath the one, and reſt and delight in the other; our Knowledge of ſin is but an accuſation, our Grief is but a frail and vaniſhing diſplacency, our Tears are our recreation, our Deſires but as thought, and our endeavours proffers: But if we *turn*, and our *turn* be real, theſe inſtruments or antecedents, Theſe diſpoſing and preparing acts muſt needs be ſo alſo, true and real. We talk much of the Knowledge and Senſe of our ſin, when we cannot be ignorant of it; of Grief, when we have no feeling; of Confeſſion and Acknowledgement, when the heart is not broken; of a Deſire to be good, when we reſolve to be evil; of an Endeavour to leave off our ſins, when we feed and nouriſh them, and even hire them to ſtay with us: *Lugentibus lachryma quietis & recreationis loco ſunt*, Moſes Mairmon. Doct. perplex. l. 3. c. 44

——*In udo eſt Mænas & Attis.* Perſ. ſat. 1.

Our Repentance is languid and faint, our Knowledge without obſervation, our Grief without compunction, our Acknowledgement without trepidation, our Deſire without ſtrength, and our Endeavour without activity. But they are all complete and made perfect in our *Turn* and Converſion: If we turn from our ſins, then we know them, and know them in their deformity, and all thoſe circumſtances which put ſo much horrour upon them. If we turn, our *head* will be *a fountain* of *tears*, Jer. 9. 1. and the *eye* will *caſt out water*; our Confeſſion will be loud and hearty, Lam. 1. 16. our Deſire eager and impatient, our Endeavours ſtrong and earneſt and violent. This *Turn* is as the hinge on which all the reſt move freely and orderly. *Optima pœnitentia, nova vita*, ſaith Luther; *The beſt and trueſt repentance is a new life*. A *Turn* carrieth all the reſt along with it to the end, the end of our Knowledge, of our Grief, of our Acknowledgement, of our Deſires and Endeavours. For we know our ſins, we bewail them, we acknowledge them, we deſire and endeavour to leave them, in a word, we *turn*, that we may be ſaved.

Firſt, it includeth the Knowledge of our ſins. He that knoweth not his malady, will neither ſeek for cure, nor admit it. He that knoweth not the danger of the place he ſtandeth in, will not turn his face another way. He that dwelleth in it as in a paradiſe will look upon all other that yield not the ſame delight as upon hell it ſelf. He that knoweth not his wayes are evil will hardly go out of them. *Malum notum res eſt optima*, ſaith Luther; *It is a good thing to know evil*. For the knowledge of that which is evil can have no other end but this, To drive us from it to that which is good. When Sin appeareth in its uglineſs and monſtroſity, when the Law and the Wrath of God and Death it ſelf diſplay *Iſid. Peluſiot. l. 1111. ep. 149*

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their terrours, that face is more then braſs or adamant that will not gather blackneſs, and turn it ſelf.

But this preſcript, To know ſin, one would think ſhould rather be tendred to the Heathen then to Chriſtians. To them ſome ſins were unknown, as Revenge, Ambition, Fornication, and therefore they are enjoyned to abſtein from them; yet even thoſe which the light of Nature had diſcovered to them, they did commit, though *they knew that they who did commit them were worthy of death.* But to Chriſtians it may ſeem unneceſſary: For they live in the Church, which is *ſpoliarium vitiorum*, a place where Sin is every day reviled and diſgraced, where it is anatomized, and the bowels and entrayls, yea every ſinew and vein of it ſhewn. I ſhould ſay our Church were Reformed indeed, if we did commit no ſins but thoſe we do not know. Many things we do, ſaith the Philoſopher, (we may ſay, Moſt ſins we commit) οὐ προαιρούμενοι ἀλλ' ἐπιθυμοῦντες, not which Reaſon perſwadeth, but which the Fleſh betrayeth us to; not to which our Knowledge leadeth us, but our Senſuality. *Stat contra ratio*; Reaſon, when we ſin, is not ſo foyled or beaten down, but it ſtandeth up againſt us, and oppoſeth us to our face. It telleth the *Miſer* that *Covetouſneſs is idolatrie*; the Wanton, that Luſt is that fire which will conſume him; the Revenger, that diggeth his own grave with his ſword. It is indeed commonly ſaid that reaſon is corrupt; but the truth is, that which we call *corrupt Reaſon* is our paſſion or ſenſuality; for that cannot be Reaſon which directeth us to that which is unreaſonable. The ſenſe doth too oft get the better, but can never ſilence or corrupt Reaſon ſo as to make it call evil good, or good evil: That is the language of the Beaſt, of the Senſual part. And for ought I ſee, we may as well aſſign and entitle our good actions to our Senſitive part, when we keep, as our bad to our Reaſon, when we break the Law. Reaſon never yieldeth, and our Knowledge is ſtill the ſame. In Luſt it commendeth Chaſtity, in Anger meekneſs, in Pride Humility. When we ſurfet on thoſe delights which Sin bringeth with it, our Reaſon plainly telleth us that they are deadly poyſon.

Act 15.29. Quando hoc factum non eſt? quando reprehenſum? quando non permiſſum? *Cic. pro M. Celio.* Rom. 1.31. Ethic. l. 3. c. 22. Perſ. Sat. 5. Col. 3.5.

We need not then be over ſolicitous to ſecure this Ingredient, the Knowledge of our ſins, to bring it into the *Recipe* of our Repentance. For there be but few which vve knovv not, fevver vvhich vve may not knovv if vve vvill, if vve will but take the pains to put it to the queſtion either before the act, What vve are about to do; or after, What it is vve have done. For it is a Lavv, a plain Lavv, vve are to try it by, not a dark riddle. And if vve do miſtake, it is eaſie to determin vvhat it vvas that did vvork and frame and poliſh the cheat. Not a ſin cometh vvith open mouth to devour us, and ſvvallovv up our peace, but it is but of that bulk and corpulency that vve cannot but ſee it: and though vve may peradventure here turn away our eye, yet we cannot put it out. Our Knowledge will not forſake us; and our Conſcience followeth our Knowledge. This may ſleep, but cannot die in us. This is an evil ſpirit that all the muſick in the world will not eaſe us of. Though we ſet up bulworks againſt it, compaſs our ſelves about with variety of Delights, and fenſe our ſelves in with Honour and Power, which we make *the weapons of unrighteouſneſs*, yet it will at one time or other make its ſallies and eruptions, and diſturb our peace. God hath placed it in us, as he fixed the *Urim* and *Thummim* on *the breaſt-plate of judgement*, by which he might give anſwer unto us what we are to do, what not to do; what we have done well, and what amiſs; as he did to the Prieſt, who by the viewing the Breaſt-plate ſaw whether the people might go up, or not go up. But when we have once defiled our Conſcience, we care

Exod. 28.30.

care not much for looking towards it; and we loſe the uſe of it in our ſlavery under Sin, as they loſt the uſe of their *Urim* and *Thummim* at the Captivity of Babylon. But then *who knoweth how oft he offendeth?* who knoweth his *unadviſed errours?* his *inconſiderate ſins?* ἀγνοήματα, his *ignorances*, thoſe which he entertaineth, as the Septuagint render it, ἀκουσίως, *unwilling'y*, which ſteal in upon him at unawares, even whilſt he is buſie in ſubduing others; as we ſee one part of an army may be ſurprized, and fly, whilſt the other conquereth. The beſt of men through the frailty and mutability of their nature may receive many ſuch blows, and not feel them. It fareth with us in the courſe of our life as it doth with travellers in their way; Many objects, many ſins, we paſs by, and not ſo much as caſt an eye that way, which yet in themſelves are viſible enough, and may be ſeen as well as thoſe we look upon with ſome care, and ſometimes with aſtoniſhment. Yet even theſe ſecret and retired ſins are known and condemned both by our Fear and Hatred. We know ſuch there be, though we know not what they are, nor can call them by their name: and our begging pardon for them is our defiance of them, and declareth not onely our ſorrow for them, but our anger againſt them; it breatheth revenge, though we know them not, and ſheweth how roughly and diſdainfully we ſhould handle them if we did. The Knowledge then of our ſins is a thing preſuppoſed in our *Turn*.

Ezr. 2. 63. Neh. 7. 65. Pſal. 19. 12. Levit. 4. 2. Heb. 9. 7.

And ſo, in the next place, is the Grief and Sorrow which ordinarily doth ariſe from ſuch a convincement. Some diſplacency it will work, though not of ſtrength enough to move us or drive us from that which we make a paradiſe, but is our Tophet; and turn us to imbrace that condition and eſtate which at firſt preſenteth the horrour of a priſon, but is a ſanctuary. Now Grief is not *ſub præcepto*, under any command; nor indeed can it be. *Medicamenta mandata non accipiunt.* You may preſcribe Phyſick, but you give it not with a command; nor can you ſay, Thus it ſhall work. You may exhort me to look about me, and conſider my eſtate, but you cannot bid me grieve. When we wiſh men to fear, or hope, to be ſad, or merry, we ſpeak improperly and ineffectually, unleſs our meaning be they ſhould enter into thoſe conſiderations which may ſtrike a fear, or raiſe a hope, work a ſorrow, or beget a joy. The Apoſtle preacheth to the Jews, Acts 2. putteth his goad to their ſides, and the Text ſaith, *They were pricked in their* heart: and it followeth, *Then Peter ſaid unto them, Repent.* His words were ſharp, and did prick them at the heart, but they were no commands. The command is, *Repent, and be baptized.* What a ſea of words may flow, and yet not a drop fall from our eye? What fearful prognoſticks may we ſee, what mournful threnodies may we hear, and yet not be caſt down, or change the countenance? Nay, what penance may we undergo, and yet not grieve? For Grief followeth the Apprehenſion and Knowledge of the object, and riſeth and falleth with it, varieth as that varieth. If our Apprehenſion be clear, our Sorrow will be great: if that be pure, this will be ſincere; if it be inward, this will be deep. But if it be ſuperficial this will be but in the face; if it be flitting and unſetled, this will vaniſh at the ſight of the next object which preſenteth it ſelf with leſs diſtaſt; vaniſh like the lightning, which is ſeen, and gone. Sin is *a heavy burden*, ſaith David. It is ſo, when it is felt, δυσβάσακτον, *hard to be born*; *Moles*, ſaith Auguſtine, of a great bulk and weight: And it is not a ſigh or a grone, a forced diſplacency, it is not ſuch weak and faint heaves of the ſoul, that can remove ſuch a mountain. We ſee ſome who *mourn like a dove*, and *chatter like a crane*, when the hand of God toucheth them for their ſin; who ſpeak mournfully, look mournfully, go mournfully all

Quint. Decl. 185.

Acts 2. 37. 38.

Pſal. 38. 4.

Iſa. 38. 14.

the day long; who are caſt down (you would think indeed) to the loweſt pit: and it is eaſy to miſtake a Phariſee for a Penitentiary. We read of ſome who did afflict and penance themſelves with ſo much ſeverity that they fell *in morbum pœnitentialem*, as Rhenanus obſerveth upon Tertullian, into a ſtrange diſtemper which they called *the pœnitentiary diſeaſe*, becauſe it was contracted in the daies of Penance. But all this doth not make up the full face of Repentance, nor complete our *Turn*.

Iſa. 58. 5. We may *hang down our head like a bulruſh*, we may faſt till we have more need of a Phyſician then a Divine, (and yet too much need of both) we may even ſeem to be afraid of our ſelves, to be weary of our ſelves, to run out of our ſelves, and yet not *Turn*: For theſe may be rather apparitions then motions. Faſting Lamentation, and that diſplacency which ſin carrieth naturally along with it, are glorious expreſſions and probable ſymptomes of a wounded ſpirit, but yet many times they are nothing elſe but the types and ſhadows of Repantance, *ſigna non ſignantia*, ſignes indeed, but ſuch as ſignifie nothing. *Qui peccata deplorat, ploranda minimè committat*, ſaith Gregory; He truly bewaileth his ſin, who doth no longer practice what he will be forced to bewail. He giveth a perfect account of his debts, who is reſolved never to add to the Bills. He truly turneth, who will never look back.

In Pſal. 118. *Hæc pœnitentiæ vox eſt, lacrymis orare*, ſaith Hilary; Tears and Complaints are the voice and language of Repentance. If you ſee a *Turn*, you ſee a Change alſo in the countenance. But many times *vox eſt, & præterea nihil*; it is the voice of Repentance, and nothing elſe. For Sorrow and Dejection of mind have not alwayes the ſame beginnings, nor do our Tears conſtantly flow from the ſame ſpring and fountain. *Omnis dolor fundatur in amore*, ſay the Schools; *All Grief is grounded on Love*. For as it is my Joy to have, ſo is it my Grief to want what I love. And our Grief may have no better principle then the Love of our ſelves, and then it cometh *à fumo peccati*, from the troubleſome ſmoke which Sin maketh, or rather from *the very gall of bitterneſs*; a Grief begot betwixt Conſcience and Luſt, betwixt the Deformity of Sin and the Pleaſure thereof, betwixt the Apprehenſion of a real evil and the Flattery of a ſeeming good; When I am troubled, not that I have ſinned, but that it is not lawful to ſin; much diſquieted within me that that ſin which I am unwilling to fly from is a ſerpent that will ſting me

Prov. 20. 17. to death, that there is *gravel* in the *bread of deceit*; that that unlawful

Prov. 23. 32. pleaſure which is at preſent as ſweet as honey, ſhould at laſt *bite like a cockatrice*; that the wayes in which I walk with delight ſhould lead unto death; that that Sin which I am unwilling to fling off, hath ſuch a troop of Sergeants and Executioners at her heels: And ſo it cometh *à fumo gehennæ*, from the ſmoke of the bottomleſs pit, from Fear of puniſhment; which is far from a *Turn*, but may prepare, mature and ripen us for Repentance. But then it may come from the Fear of God wrought in us by the apprehenſion of his Juſtice and Mercy, and Dominion and Power to judge both the quick and the dead: And this Grief is next to a Turn, and the immediate cauſe of our Converſion; when out of the admiration of Gods Juſtice, Majeſty and Goodneſs I am willing to offend my ſelf for offending him, and offer up to him ſome part of my ſubſtance, the Anguiſh of my ſoul, the Grones of contrition,

Anaſtaſ. Biſhl. Patrum. and my Tears, which are *ex ipſa noſtra eſſentia, ſicut ſanguis martyrum*, from our being and eſſence, and are offered up as the bloud of Martyrs.

3. And this Grief will, in the third place, open our mouthes and force us to a Confeſſion and Acknowledgment of our ſins: I mean a ſad and ſe-

rious

rious acknowledgment, which will draw them out, and not ſuffer them to be preſſed down, and *ſettle, like foul and putrified matter, in the bottom of the ſoul*, as Baſil expreſſeth it. For the leaſt grief is vocal, the leaſt diſplacency will open our mouthes: Yea, where there is little ſenſe, or none, we are ready to complain. And, becauſe S. Pauls Humility brought him ſo low, we look for an abſolution, if we can ſay (what we may truely ſay, but not with S. Pauls ſpirit) that we are *the chiefeſt of ſinners*. Nothing more eaſy then to libel our ſelves, where the Bill taketh in the whole world. And the beſt of Saints as well as the worſt of ſinners, how willing are they to confeſs with David that *they are conceived in ſin, and born in iniquity?* How ready are we to call our ſelves *children of wrath*, and *workers of all unrighteouſneſs?* What delight do we take to miſcall our virtues? to find infidelity in our Faith, wavering in our Hope, pride in our Humility, ignorance in our Knowledge, coldneſs in our Devotion, and ſome degrees of Hoſtility in our very Love of God? What can the Devil, our great adverſary and accuſer, ſay more of us then we are well pleaſed to ſay of our ſelves? But this Acknowledgment is but the product of a lazy Knowledge? and a faint and momentany diſguſt. It cometh ἀπὸ τῶν χειλῶν, as the Stoick ſpeaketh, not ἀπὸ τῶν δογμάτων. It is but *the calves of our lips*, not *the ſacrifice of our hearts*. We breathe it forth with noiſe and words enough. We make our ſins *innumerable, no then the hairs of our head*, or the ſands on the ſea-ſhore: but bring us to a particular account, and we find nothing but ciphers, ſome ſins of daily incurſion, ſome of ſudden ſubreption, ſome minute and ſcarce viſible ſins, but not the figure of any ſin which we think will make up a number. He that will confeſs himſelf *the chief of ſinners*, upon the muſt gentle remembrance and meekeſt reprehenſion will be ready to charge you as a greater, or peradventure take you by the throat. But this is not that Confeſſion which uſhereth in Repentance, or forwardeth and promoteth our *Turn*. It is rather an ingredient to make up the cup of ſtupefaction, which we take down with delight, and then fall aſleep, and dream of ſafety and peace in the midſt of a tempeſt, yea, even when we are on the brink of danger, and ready to fall into the pit. David, it is true, ſaid no more but *Peccavi*, and *his ſin was taken away*. *Tantum valent tres ſyllabæ*, ſaith S. Auguſtine; *Such force there was in three ſyllables*. And can there be virtue in ſyllables? No man can imagin there can. But David's *heart*, ſaith he, *was now a ſacrificing*; *and on theſe three ſyllables the flame of that ſacrifice was carried up before the Lord into the higheſt heavens*. If our Knowledge of our ſins be clean and affective, if our Grief be real, then our Confeſſion and Acknowledgment will be hearty; our *bowels will ſound as a harp*, our *inwards will boyl, and not reſt*, our heart will tremble and be *turned within us*; our ſighs and grones will ſend forth our words, as ſad meſſengers of that deſolation which is within: Our heart will cry out as well as our tongue. *My heart, my heart is prepared*, ſaith David; which is then the beſt and ſweeteſt inſtrument when it is broken.

In Pſal. 33. 1 Tim. 1. 15. Pſal. 51. 5. Epict. Arr. c. 15. 1. Pſal. 40. 12. 2 Sam. 12. 13. Aug. Hom 4. 1 *In his tribus ſyllabis flamma ſacrificii coram Domino aſcendit in cœlum.* Iſa. 16. 11. Job 30. 27. Lam. 1. 20. Pſal. 57. 7.

4. And theſe three, in the fourth place, will raiſe up in us a Deſire to ſhake off theſe fears, and *this weight which doth ſo compaſs about and infold us*. For who is there that doth ſee his ſins, weep over them, *execrate* them by his Tears, and condemn them by his *Confeſſion*, that doth ſee Sin *clothed with death*, the Law *a killing letter*, the Judge frowning, Death ready with his dart to ſtrike him through that would be ſuch a beaſt as to come ſo near, and hell opening her mouth to take him in, and doth not long and grone and travel in pain and cry out to *be delivered from this body of death?* Who would live under a conſcience that is ever galling

Heb. 12. 1. *Flatus humanarum neceſſitatum verecunda exſecratio*, Sen. Contr. 8. 6.

galling and gnawing him? What priſoner, that feeleth his fetters, would not ſhake them off? Certainly he that can ſtand out againſt all theſe terrours and amazements, that can thwart and reſiſt his Knowledge, wipe off his Tears, fling off his Sorrow, baffle and confute his own Acknowledgement, ſlight his own Conſcience, mock his Diſtaſte, trifle with the Wrath of God which he ſeeth near him, and play at the very gates of Hell; he that is in this great deep, and will not cry out; he that knoweth what he is, and will be what he is; knoweth he is miſerable, and deſireth not a change; ſuch an one is near to the condition of the damned Spirits, who howl for want of that light which they have loſt, and deteſt and blaſpheme that moſt which they cannot have; who becauſe they can never be happy, can never deſire it. But to this condition we cannot be brought till we are brought under the ſame puniſhment; which nevertheleſs is repreſented to us in this life, in the ſad thoughts of our heart, in the horrour of ſin, and in a troubled conſcience, that ſo we may avoid it. The type we ſee now, that we may never ſee the thing it ſelf: And the ſight of this (if we remove not our eye at the call and enticement of the next approching vanity, which may pleaſe at firſt, but in the end will place before us as foul an object as that we now look upon) will work in us a deſire to have that removed which is now as a thorn in our eyes; a deſire to have Gods hand taken off from us, and thoſe ſins too taken away which made his hand ſo heavy; a deſire to be freed from the guilt, and from the dominion of ſin; a deſire that reacheth at liberty, and at heaven it ſelf. *Eruditi vivere, eſt cogitare*, ſaith Tully; *Meditation is the life of a Scholar.* If the mind leave off to move and work and be in agitation, the man indeed may live, but the Philoſopher is dead. And, *Vita Chriſtiani, ſanctum deſiderium*, ſaith Hierom; *The life of a Chriſtian is nothing elſe but a holy deſire* drawn out and ſpent in prayers, deprecations, wiſhes, obteſtations, pantings and longings, held up and continued by the heat and vigour and endleſs unſatisfiedneſs of the deſire, which, if it ſlack and fayl, or end in an indifferency or lukewarmneſs, leaveth nothing behind it but a lump and maſs of corruption: for with it the life is gone, the Chriſtian is departed.

Tuſc. q. l. 5.

5. But, in the laſt place, this is not enough, nor will it draw us near enough unto a *Turn*. There is required, as a true witneſs of our Convincement, of our Sorrow, of the heartineſs of our Confeſſion, of the truth of our deſire, a ſerious Endeavour, an eager contention with our ſelves, an aſſiduous violence againſt thoſe ſins which hath brought us ſo low, even to the duſt of death and the houſe of the grave; and Endeavour to *order our ſteps*, to walk contrary to our ſelves, to *make a covenant with our eye*, to purge our ear, to *cut off our hand*, to *keep our feet*, to forbear every act which carrieth with it but *the appearance of evil*, to cut off every occaſion which may prompt us to it; an Endeavour to *work in the vineyard*, to exerciſe our ſelves in the works of piety, to love the fair opportunities of doing good, and to lay hold on them, to be ambitious and inquiſitive after all thoſe helps and advantages which may promote this endeavour, and bring it with more eaſe and certainty to the end. This is as the heaving and ſtrugling of a man under a burden, as the ſtriving in a ſnare, as the throws of a woman in travail, who longeth to be delivered; this is our knocking at the gates of heaven, our flight from the wrath to come. Thus do we ſtrive and fight with all thoſe defects which either Nature began or Cuſtome hath confirmed in us. Thus do we by degrees work that happy change, that we are not the ſame but other men. As the Hiſtorian ſpeaketh of Demoſthenes, whoſe ſtudiouſneſs and induſtry overcame the malignity of nature, and unlooſed his tongue,

Val. Max. l. 8. c. 7.

tongue, *Alterum Demoſthenem mater, alterum induſtria enixa eſt*, The mother brought forth one Demoſthenes, and induſtry another; ſo by this our ſerious and unfeigned endeavour *eluctamur per obſtantia*, we force our ſelves out of thoſe obſtacles and encumbrances which detained us ſo long in evil waies, we make our way through the clouds and darkneſs of this world, and are compaſſed about with raies of light. Nature made us men; evil Cuſtome made us *like the beaſts that periſh*; Grace and Repentance make us Chriſtians, and conſecrate us to eternity.

All theſe are in our *Turn*, in our Repentance; but all theſe do not compleat and perfect it. For I am not *turned from my evil wayes*, till I walk in good; I have not ſhaken off one habit, till I have gained the contrary; I am not truly turned from one point, till I have recovered the other; I have not forſaken Babylon, till I dwell in Jeruſalem. *Turn ye from your evil wayes*, in the holy language is, *Turn unto me with all your heart.* Work out one habit with another. Let your actions now controll and demoliſh thoſe which you built up ſo faſt. That which ſet them up, will pull them down, Perſeverance and Aſſiduity in action. The Liberal hand caſteth away our Alms and our Covetouſneſs together; Often *putting our knife to our throat* deſtroyeth our Intemperance; Often diſciplining our fleſh crucifieth our Luſts; Our acts of Mercy proſcribe Cruelty; Our *making our ſelves eunuchs for the Kingdom of heaven* ſtoneth the Adulterer; Our *walking in the light* is our turn from darkneſs; Our going about and doing good is our voluntary exile and flight out of the world and the pollutions thereof: Then we are ſpiritual, when we *walk after the Spirit*, and when we thus walk we are turned.

Ἕξις ἐκ τῶν αὐτῶν καὶ διὰ τῶν αὐτῶν γίνεται καὶ φθείρεται. *Ariſt. 2. Ethic. c. 1.*

I know Repentance in the writings of Divines is drawn out and commended to us under more notions and conſiderations then one. It is taken for thoſe preparatory acts which fit and qualifie us for the Kingdom and Goſpel of Chriſt: *Repent; for the kingdom of heaven is at hand.* It is taken for that change in which we are ſorry for our ſin, and deſire and purpoſe to leave it; which ſerves to uſher-in Faith and Obedience. But I take it in its moſt general and largeſt acception, for Leaving of one ſtate and condition, and conſtant cleaving to the contrary; for Getting our ſelves rid of every evil habit, and inveſting our ſelves with thoſe which are good; or to ſpeak with our Prophet, for *Turning away from wickedneſs, and doing that which is lawful and right*; for *Caſting away all our tranſgreſſions, and making us new hearts and new ſpirits.* I am ſure this one ſyllable *Turn* will take in and comprehend it all. For what is all our preparation, if when we come near to Chriſt, we ſtart back? what are the beginnings of obedience, if we revolt? what is the bend or Turn of our intention, if we *turn aſide like a deceitful bow?* what is our ſorrow, if it do but bow the head, and leave the heart as wanton as before? what is our deſire, if we have but the ſtrength of a thought? what is our endeavour, if it ſhrink and contract it ſelf, and is loſt at the ſight of the next temptation? But our *Turn* ſuppoſeth all theſe, and taketh in all the dimenſions of Repentance, the body and full compaſs of it; and though it be but a word, yet it is as expreſſive and ſignificant as any other in Scripture, and containeth them all. It includeth παλιγγενεσίαν, our *Regeneration.* For if we *turn*, we turn *à termino ad terminum*, from one term to another. And as in generation and our natural birth there is *Non ens tale* and *ens tale*, a progreſs or mutation from that which was not to that which now is, ſo it is in our *Turn.* It was *Nehuſhtan*, a rude piece of braſs; it is now a poliſht ſtatue of Piety: It was a *child of wrath*; it is

Matth. 3. 2.

Ezek. 18. 27, 31.

Titus 3. 5.

Luke 15. 32.

now

Rom. 12. 2. now a child of bleſſings: It *was dead, and is alive.* And it taketh in
2 Cor. 5. 17. ἀνακαίνωσιν, our *Renovation* or *Renewing. Behold, old things are paſſed away, all things are become new.* The ſinner that *turneth* leaveth his ſtrange apparel and his filthy rags behind him, and cometh forth glorious in the robes of righteouſneſs. And it comprehendeth our Cleanſing or Puri-
1 Cor. 5. 7. fication. He that *turneth from his evil wayes*, hath *purged out his old leaven*, and *is made a new lump.* Repentance is as Phyſick to the ſoul, but not to be given *ad pondus & menſuram*, ſo many grains, or ſo many drams, by meaſure and proportion. *Non eſt piriculum nè ſit nimium, quod ei maximum debet.* We may take too little; there is no fear at all that we ſhould take too much of it. Repentance for our ſins is the buſineſs of our whole life. For indeed what is Perſeverance, but an entire and continued Repentance, a conſtant *turning away from our evil wayes?* When Sinne hath corrupted our faculties, we purge it out by Repentance: and when it is dead, we bury it by Repentance; and it is quite loſt and forgotten in the wayes of righteouſneſs. And being *turned*, we never look back, never caſt a thought after it but with ſorrow and anger and deteſtation. And when it appeareth before us, it appeareth in a fouler ſhape and in greater horrour then we beheld it in when we firſt fell upon our knees for pardon. For the more confirmed we are in goodneſs, the more abhorrent we are of evil, and defy it moſt when we ſtand at the greateſt diſtance. We never loath our diſeaſe more then when we are purged and healthy. There is another word, Μεταμέλεια, which hath a good ſenſe put upon it, which yet the word doth not na-
Matth. 21. 32. turally yield. It rather ſignifieth *a trouble of mind* then a *turn.* It is
Matth. 27. 3. ſpoken of Judas himſelf, μεταμεληθεὶς ἀπέστρεψε, *he repented himſelf:* And what a Repentance was that, which he ſhould have repented of? what a *Turn* was that, that choked him? Had his *Turn* been right, he might have dyed a Martyr, who dyed a Traytour, and a murderer of his Maſter and
L. 27. c. 2. *De Aconito*; Ea eſt natura, ut hominem occidat, niſi invenerit quod in homine perimat. himſelf. Deep melancholy and trouble of mind is like that poyſonous plant which Pliny ſpeaketh of, which if it do not take away the diſeaſe, killeth the man. Judas indeed was called *the ſon of perdition*, but it was becauſe he deſtroyed himſelf. But there yet is another word, which is more proper, and more uſed, Μετάνοια, *a Turn and change of the mind.* What? of the Underſtanding? (There may be ſuch a *change*, and yet no *Turn*, no Repentance. For how many have been brought to a knowledge of their ſins, who could never be induced to leave them!) nay, but of the Will. For this ſenſe Νοῦς the primitive, and the compounds
1 Cor. 2. 16. of it, do bear *Who hath known* νοῦν Κυρίου, *the mind, the will, the decree of*
Rom. 1. 28. *the Lord?* And, *God delivered up* thoſe that *reteined him not* εἰς ἀδόκιμον νοῦν, *to a reprobate mind*, that is, a will *to do thoſe things which are not convenient*; not to knowledge of evil, but to the practiſe of it. And, *To thoſe who are defiled*, ſaith S. Paul Tit. 1. 15. νοῦς, *even their mind*, that is their *will, is corrupted*; as appeareth by their evil *works* in the next verſe. So ἔννοια doth not ſignifie *a good underſtanding*, or *a good mind* or *opinion*; Theſe will beget but a complement, but good words, *Depart in peace, be*
James 2. 16. *ye warmed and filled*; nor *a good wiſh*; but *a good will*, which *giveth thoſe things which are needful for the body.* In like manner πρόνοια, ſignifieth not onely *preſcience* and *foreſight*, but *government, care*, and *direction*, which are free actions of the Will. We might inſtance in more, but to our preſent purpoſe; Μετάνοια, primarily and properly ſignifieth an act of the Will, not as it neceſſarily followeth the act of the Underſtanding, but as it ought to follow by the command of God, although we ſee it doth not alwaies follow. *Deſpiſeſt thou the riches of his goodneſs, not knowing*, that is, not willing to know, *that it leadeth thee* εἰς μετάνοιαν, *to repentance?*

repentance? Rom. 2. 4. And the Apoſtle ſpeaketh to thoſe who did *judge ſuch things, yet did the ſame*, v. 3. and did *know the will of God*, v. 18. So, *Repent, and do the firſt works*, Rev. 2. 5. And in moſt places it is thus taken. You may call it *a Tranſmentation*; but it is a ſubduing and turning of the Will and Affections, that the whole man may be ἕτερος ἐξ ἑτέρου, not the ſame, but *another man*: before hurryed away by his paſſion, but now walking by the right rule; before ſpreading and diffuſing himſelf on variety of unlawful objects, now recollected into himſelf, and looking forward on God alone. *Nazianz.*

Why will ye die?

The main *Turn* is of the Will. For we ſee the face of it, here in the Text, is ſet upon Death it ſelf; and therefore to be *turned* away. It is not our natural concupiſcence, not the dulneſs of our Underſtandings, not the violence of our Paſſion, not our Weakneſs, that we dye; it is our Will deſtroyeth us. If the Will be *turned*, the Underſtanding is alſo changed, not to know what it cannot be ignorant of, but to be ſubſervient and inſtrumental to the Will, in drawing it nearer and nearer to that end for which it hath determined its act, in finding and ſquaring out materials to the building up of the temple of the Holy Ghoſt. For Heaven is Heaven, and Hell is Hell, Virtue is Virtue, and Vice is Vice to the Underſtanding, nor can it appear otherwiſe: For in theſe we cannot be deceived. What Reaſon can that be which teacheth us to act againſt Reaſon; Eſau knew well enough that it was a ſin to kill his brother; but his Reaſon taught him to expect his Fathers funeral. Ahab knew it was a crying ſin to take Naboth's vineyard from him by violence; and therefore he would have paid down money for it. And his painted Queen knew as much: but that the beſt way to take poſſeſſion of his vineyard was to diſpoſſeſs him of his life, and that the ſureſt way to that was to make him a blaſphemer, this was the effect and product of Reaſon and Diſcourſe; Which is the beſt ſervant when the Will is right, and the worſt when ſhe is irregular. Reaſon may ſeek out many inventions for evil, and ſhe may diſcover many helps and advantages to promote that which is good; ſhe may draw out the method which leadeth to both, find out opportunities, bring in encouragements and provocations to both; but Reaſon never yet called evil good, or good evil: for then it is not Reaſon. The Apoſtle hath joyned both together, ἀπόνους καὶ πονηρούς. If they be *wicked*, they are *unreaſonable* and *abſurd*, for they do that which Reaſon abhorreth and condemneth at the firſt preſentment. So the Will, you ſee, is *origo boni & mali*, the principal cauſe of good and evil. That I will not underſtand when I cannot but underſtand, is from the Will. That the Judge is blind when he ſeeth well enough what is juſt and what is unjuſt, is not from the Bribe, but the Will. That my Fear ſhaketh me, my Anger enflameth me, my Love tranſporteth me, my Sorrow caſteth me down, and my Joy maketh me mad, that my Reaſon is inſtrumental and active againſt it ſelf, that my Paſſions rage and are unruly, is from my Will, which being faſtened to its object draweth all the powers of the Soul after it. And therefore, if the Will *turn*, all theſe will *turn* with it, *turn* to their proper offices and functions; the Underſtanding will be all light, and the Affections will be all peace: for the proper act of every faculty is its peace. When the Underſtanding contemplateth that truth which perfecteth it, it reſteth upon it, and dwelleth there, as upon a holy hill: But when it buſieth it ſelf in thoſe things which hold no proportion with it, as gathering of wealth, raiſing of a name, finding out pleaſures, when it is a Steward and Purveyour for the Senſe, it is reſtleſs and

Gen. 27. 40.

1 Kings 21.

2 Theſ. 3. 2.

and unquiet; it now findeth out this way, anon another, and by and by disapproveth them both, and contradicteth it self in every motion. When our Affections are levelled on that for which they were given us, they lose their name, and we call them *Virtues*; but when they fly out after every impertinent object, they fly out *in infinitum*, and are never at their end and rest. Place Love on the things of this world, and what a troublesome and tumultuous passion is it, tiring it self with its own hast, and wasting and consuming it self with its own heat? but place it on Piety, and there it is as in its heaven, and the more it spendeth it self, the more it is increased. Let your Anger kindle against an enemy, and it is a Fury that tormenteth two at once; but lay it on your sin, and there it sitteth as a Magistrate on a tribunal, to work your peace. That Sorrow which we cast away upon temporal losses is a disease that must be cured by Time; but our Sorrow for sin is a cure it self, a second Baptism; it washeth away the causes of that evil, and dyeth with it, and riseth up again in comfort. That Joy which is raysed out of riches and pleasure is raised as a meteore out of dung, and is whiffed up and down by every wind and breath; but if it follow the harmony and health and good constitution of the Soul, it is as clear and pure and constant as the heavens themselves, and may be carried about in a lasting and continued gyre, but is still the same. And this *Turn* the Affections will have, if the Will *turn*; then they *turn* their faces another way, from Beth aven to Beth-el, from Ebal to Gerizzim, from the Mount of curses to the holy Hill.

Affectiones ordinatæ sunt virtutes, Gers.

We cannot think that in this our *Turn* the powers of the Soul are pulled to pieces, and our Affections plucked up by the roots, that our Love is annihilated, our Anger destroyed, our Zeal quenched. By my *Turn* I am not dissolved, but better built. I have new Affections, and yet the same; now dead and impotent to evil, but vigorous and active in good. My steps are altered, not my feet, my Affections, cut off. The character is changed, but not the book. That Sorrow which covered my face for the loss of my friend, is now a thicker and darker cloud about it because of my sin. That Hope which stooped so low, as the earth, as the mortal and fading vanities of the world, is now on the wing, raising it self as high as heaven. That Zeal which drove S. Paul upon the very *pricks*, to persecute the Church, did after lead him to the block, to be crowned with Martyrdome.

If the Will be *turned*, that is, captivated and subdued to that Will of God which is the rule of all our actions, it becometh ἐργαστήριον ἀρετῆς, *a shop and work-house of virtuous and religious* actions; and the Understanding and Affections are συνεργοὶ, *fellow workers with it*, ready to forward and compleat the Turn. S. Bernard telleth us that *nothing doth burn in hell but the Will*; and it is as true, Nothing doth reign in heaven but the Will. In it are the wells of salvation, and in it are the waters of bitterness; in it is Tophet, and in it is Paradise. *Totum habet, qui bonam habet voluntatem*, saith Augustine. He hath run through all the hardship and exercises of Repentance, who hath, not changed his Opinion, or improved his Knowledge, but altered his Will. For the *Turn* of the Will supposeth the rest, but the rest do not necessitate this. When this is wrought, all is done, that is, the Soul is enlightened, purged, renewed, hath its Regeneration and new creation. In a word, when the Will is *turned*, the Soul is saved: the Old man is a New creature; and this New creature changeth no more, but holdeth up the *Turn*, till he be turned to dust, and raysed again, and then made like unto the Angels.

Hom. 8.

The

The Seventeenth SERMON.

PART II.

EZEKIEL XXXIII. 11.

Turn ye, turn ye from your evil wayes, &c.

THis *Turn* is a *Turn* of the whole man, of the Understanding, of the Affections, yea, of the Senses, of the Eye, of the Ear, from vanity of the Taſt, from forbidden fruit of the Touch, from that which it muſt not handle; a *Turn* of the outward man as well as the inward, of the deportment and behaviour, of every motion and geſture: but the principal and main *Turn* is of the Will, from that which is not worth a look or a thought to that which is deſirable in it ſelf, and doth alone perfect and in a manner glorifie it in its approximation to and union with the Will of God. We may ſay of it as Tertullian doth of the Soul it ſelf, It is *Totum hominis, & toto homine majus quid*; It is as the whole man, and ſomething greater then the whole. It is like that πηδάλιον in S. James, *the rudder* and *helm* by which all the other powers and faculties of the ſoul, and every member of the body, *are turned about*, when they *are driven* as it were *of fierce winds*; and which bindeth them to thoſe objects for which they were eſpecially made, and in which they may reſt as in a haven. *De Teſtim. animæ, c. 1.* James 3. 4.

This is the true *Turn*. But this it ſelf hath been turned, the *Convertimini* hath been turned about by the wind of ſeveral phanſies. Take Origen's conceit, That all things ſhall return back into God, as all things flowed from him at the firſt, and then this *Turn* may ſeem to reach home to the very Devils themſelves. Take the Novatian ſtrictneſs and ſeverity, and it will not reach ſo far as Men. Some we ſee ſtand much upon an outward viſible *Turn*, upon the ceremony and pomp of Repentance, and ſo have turned and changed that name, and called it *Penance*. Others have brought in *cervam pro Iphigenia*, a beaſt inſtead of a virgin, the *turn* of an erring ſoul, that will erre more and more; or rather *exſanguem pœnitentiam*, an inviſible *Turn*, or a *Turn* in a picture, a forced ſigh, a ſeeming diſplacency, open or private Confeſſion, a very thought, for Repentance. Some again extend Repentance *ad præterita*, and make it reflect onely upon ſins paſt, and ſo leave us in the very point of *turning, turning from our evil wayes*, but not *unto God*; which is an act, they ſay, not of Repentance, but of ſpiritual Wiſdome. This is *tuditare negotia*, in Lucretius his phraſe, to beat out work where there is none, and

to make a buſineſs and noiſe where they need not. For what *Turn* is that which leaveth us where we were? What Repentance is that for which we are not the better? Can we ſay the evil man is changed, that is not good? or the angry man changed, who is not meek? or the proud
Rom 12. 16. changed, who will not *make themſelves equal to them of the loweſt degree?* But thus the *Convertimini* hath been turned about, from the ſtreets to the Temple, from the Temple to the cloſet, from confeſſion to a ſigh, from the eye and tongue to the heart, from the heart to the eye and tongue, and almoſt loſt in the diſpute. Repentance is brought forth and preſented now in this dreſs, now in that, (you might think ſhe were turned wanton) but few entertain her in her own ſhape, in that matrone-like deportment and ſeverity which alwaies attendeth her: Or if they admit her with a whip, it is ſuch a one as ploweth the back, but not toucheth the ſoul. The doctrine of Repentance hath filled many volumes, but the true practice of it may be comprized in a manual.

And yet to ſettle the *Turn* upon its proper hinge, that it may turn to the rights, as we ſay; In this great diſagreement every party ſpeaketh ſome truth, and, for ought appeareth, may ſubſcribe one to the other. The *Turn* is ſafe amongſt them: for that none deny. Muſt I confeſs my ſins? The Proteſtant affirmeth it. Muſt I renounce my ſins? The Papiſt dareth not deny it. Muſt I leave my ſins? It is true; but it is not enough to make up the *Turn:* for I may forbear the act, and yet cleave to the ſin. I may be an adulterer, and not touch a woman, and remain in the ſtews,
1 Cor. 9. 27. when I am gone out of it. Muſt I *beat down my body*, and faſt and pray, and for a time deny my ſelf that which is lawful, and which *the Giver of every good gift* hath put into my hands? This is a Penance which the Pro-
Gal. 5. 24. teſtant will allow. And muſt I *crucifie my luſts and unruly affections?* This ſoundeth as loud and is as much cryed up at Rome as at Geneva. Publick Repentance hath the advantage of Antiquity, whoſe practice ſome have thought the beſt commentary on the Scripture: And the inward *Turn* is ſo neceſſary, that even they commend and require it who are *ſetled on their lees.* Contrition is neceſſary, and New life is neceſſary; *to turn from our evil wayes* is neceſſary, and *to turn to God* is neceſſary; *to abſtain from evil* is neceſſary, and *to do good* is neceſſary. So that out of theſe ſeveral characters we may draw out the true definition of Repentance, as the Antients are ſaid out of the ſeveral writings of the heathen Philoſophers to have made up a complete body of the practick part of Chriſtian Philoſophy. You will ſay, they of Rome make Repentance a Sacrament: An errour indeed: but not ſo bold and preſſing on the foundation as many other errours of that Church are. Yet though it be not a Sacrament, let our Repentance be viſible: Let our Confeſſion be ſo hearty that our Abſolution may be ſealed in heaven. But then they bring in Satisfaction. It is true, they do, and in another dreſs then that in which the Antients ſhewed her, even Satisfaction of condignity.
2 Cor. 7. 11. There is no reaſon we ſhould think ſo: yet let our *indignation*, our *revenge*, our zeal be ſuch, as if we meant not onely to deprecate, but, if it were poſſible, to ſatisfie. Each party may make uſe of the others conceptions, even of errour it ſelf, to the advantage of the truth, and make that which ſeemeth an argument againſt him, a remedy, and ſo fill up the *Convertimini*, our *Turn*, in every part. God forbid we ſhould be of the ſame opinion in the one, and it will be our greateſt happineſs to joyn together, and yet in a holy emulation contend who ſhall make the faireſt progreſs in
Plut. in vit. Ariſtidis. the other. If others, as it was obſerved of thoſe Governours who ruled in Athens before Ariſtides, bring in πολλὴν φλυαρίαν, *much ridiculous unneceſſary ſtuff*, (as they did build galleries, erect ſtatues, hang up pictures, and

and the like) let us, with good Ariſtides, πολιτεύσασθαι πρὸς τὴν ἀρετὴν, *bend the whole courſe of our policy to the raiſing up of virtue and righteouſneſs*; let us bring in ſuch a Repentance, make ſuch a *Turn*, as may bring us forward towards happineſs, by our *bringing forth fruits worthy amendment of life.* Matth. 3. 8. Then ſhall the ceremonious part advance the thing it ſelf, and the ſubſtance caſt a luſtre back again upon the ceremony; Then ſhall our verbal confeſſion be made viſible, and our *Turn* will ſhew that it was more then a voice; Then, when we thus end our faſt, it will be plain that God was *in capite jejunii*, that his grace began it; Then ſhall our ſorrow for our ſin be made perfect in our love of goodneſs, Then ſhall our *righteouſneſs break forth like the light*, and ſhine upon our tears, and our tears caſt a glorious radiation, and reflect back again upon our righteouſneſs; Then ſhall my piety make my ſorrow muſick, and my grief ſhall water my piety, and make it more abundant; *My head ſhall be a fountain of tears*, and my heart a well-ſpring of life: And this will make up the *Convertimini*, even accompliſh and conſummate my Repentance. Thus much in general of the *Turn*, and the true nature of Repentance. Jer. 9. 1.

We ſhall yet preſs it further, and make it more viſible in its Properties; Which we may eaſily diſcover in this lively and forcible heat of iteration and ingemination of the word, *Turn ye, turn ye.* And indeed ſo remarkable it is that we cannot let it paſs, but muſt ſtay our meditations, and fix them here, even fix them upon this vehement earneſtneſs and urgency, which is the very life and ſoul of Exhortation. For ſome great matter it muſt needs be, ſome great danger at hand, that maketh God thus call, and call again, that maketh him thus reiterate his words, *Turn ye, turn ye.* We may ſay, his Wiſdom, his Juſtice, his Mercy conſtrained him; and now he ſpeaketh it as it were in paſſion. From this it is that Omnipotency it ſelf may ſeem to bow and deſcend to wiſhes, to obteſtations, to exhortations, to intreaties, which are far below the Majeſty of God; and to call upon us with more earneſtneſs of affection, with more heat and reality, then vile duſt and aſhes, then Man, impotent, periſhing Man, Man that is nothing, doth upon him. What? is not one *Turn* enough; Muſt my *Turn* anſwer his call? and muſt I *turn*, and *turn* again? Nothing is enough to him; becauſe he is juſt, and wiſe, and merciful. And every *Turn* is not enough for us: We cannot *turn* far enough from ſin, nor near enough to him. We are never near enough, till we are *one in him* by our obedience. John 17. 21. The heathens, we know, phanſied to themſelves not onely *Deam Agenoriam*, a Divine Power to ſtir them up to action, but *Stimulam* alſo, another Power to prick them forward, and make them more active in that they took in hand. For they could make whatſoever they ſaw or thought of, whatſoever they feared or deſired, a God; and finding ſuch a Power, place it where they pleaſed. Thoſe Powers ſevered by them, are truly united and one in him who is truly One, and who alone hath power. He is not onely *Hortus*, to ſhake off our ſloth by exhortation; but alſo *Agenorius*, to incite us to action and ſet us a-work, and *Stimulus*, to goad us and drive us forward. *Turn ye, turn ye*; this Ingemination is βούκλεον, God's goad: and when we delay, or do but *turn* ἐξ ἡμισείας, as Nazianzen ſpeaketh, when our *Turn* is an *half* and imperfect *Turn* he putteth it to our ſides, and pricketh us forward to turn again. He beginneth, he forwardeth, he facilitateth our *Turn*, he urgeth us, nor will let us ſhrink back till we have made perfect our *Turn*. S. Baſil calleth it plainly ταυτολογίαν, *a Tautology*. One *Convertimini* had been enough, had plainly expreſſed what God intended: but, as if we could never *turn* enough, as if we could never *turn* far enough *from our evil wayes*, He calleth and calleth again; *Turn ye*, even now *turn ye*. Though ye be Comment. in Iſai.

turned, ye may not *turn* to the right way: Though ye be turned to the right way, ye are in danger ſtill. *Turn ye, turn ye.* Ye are not ſafe enough when ye are ſafe, nor *turned* enough when ye are *turned*, unleſs ye *turn* again. At the beginning of the verſe God is at *VIVO EGO, As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked*: I
Heb. 1. 16. would have you *turn.* And *an Oath*, ſaith the Apoſtle, *is for confirmation*, And here he uſeth a vehement ingemination, *Turn ye, turn ye.* And Tautologies in Scripture, ſaith S. Baſil, are τὸ βεβαιωτικὸν, the Apoſtle's own word, *for confirmation. Felices nos*, ſaith Tertullian; *Happy we for whoſe ſake God will ſwear; but unhappy we, if he ſwear in vain*; although it can-
Matth. 6. 7. not be in vain. And happy we, for whoſe ſake God, who hateth *babling*, will yet multiply words, nay, reiterate the ſame; but moſt unhappy we, if we hearken not to his voice, if our *Turn* and converſion be not as real as the ingemination is loud and vehement; if there be not a religious Tautology, a conſtant, reinforced, continued *Turn* in our Repentance.

To draw then the lines by which we are to paſs; We may obſerve There be two main lets and hinderances of our converſion. I may call them *retinacula pœnitentiæ*, that hang upon us, aud hold us back, when we ſhould *turn*; Deſpair on the one ſide, and Preſumption on the other. Deſpair maketh it too late to repent; Preſumption maketh it ſoon enough, though it be never ſo late. Preſumption maketh and breaketh a reſolution every day; Deſpair will make no more. Preſumption maketh an evening, a bed-time Repentances She will *turn* at laſt: Deſpair, no Repentance at all, Never, never. Now this ingemination is as thunder to them both; loud in the ears of thoſe that deſpair; *Turn ye, turn ye*; It is not too late: and terrible in the ears of thoſe that preſume; *Turn ye, turn ye*; It cannot be ſoon enough. And as lightning, it flaſheth in the face of the preſumptuous ſinner, ſhewing him the horrour of his waies, and that Death is in the way; and it diſcovereth to the drooping, or rather dead ſoul, *the riches of God's mercy*, that though Death be in the way, at the very door, yet Death is not unavoidable. From this Ingemination then we may gather, Firſt, Gods love to Repentance, to rowſe us from Deſpair. Secondly, the neceſſary and eſſential Properties of Repentance. It muſt be 1. *matura converſio*, a ſpeedy and ſudden *Turn*; *Turn ye, turn ye*, leſt it be too late: 2. *Sincera converſio*, a real *Turn*, a *Turn* in good earneſt: 3. *Plena pœnitentia*, as the Antients uſed to ſpeak, a full Repentance, a total Repentance, a *Turn from all our evil wayes*, a *Turn* never to look back again: And theſe will keep us from Preſumption. Of theſe in their Order. *Turn ye, turn ye*, is a vehement ingemination to rowſe us from Deſpair. And indeed no greater argument can be brought againſt Deſpair, then Gods Bowels and Compaſſion, then his loud and open proffer of mercy. For if it were too late to *Turn* he would not thus call after us. If we could not turn at all, one call were too many; and then what need this noyſe, this ingemination? Bring in the moſt deſpairing Chriſtian living, and if this voice from heaven awake him not, I muſt pronounce him not onely dead in ſin, but in hell already. For it is eaſie to obſerve that the ground of all deſpair is not from hence, that we cannot, but that we will not *turn.* Which much reſembleth that deſpair which chaineth the damned Spirits in the place of torment. So far we are like to them, that we deſpair for want of Charity which they can never have, nor the deſpairing ſinner, as he thinketh; and therefore will not have: not for want of Faith, which
Jam. 2. 19. they have as well as he, and *tremble.* We deſpair not, I ſay, for want of faith: For it is plain, if we did not believe, we could not deſpair, unleſs peradventure

peradventure we do, with ſome, conceive of Faith as that inſtrument or habit by which we apply and appropriate Chriſts merits and promiſes to our ſouls; which indeed is rather an act of our hope then of our Faith; Deſpair being nothing elſe but the diſability of applying Chriſts merits to our ſelves, which is the effect, not of Infidelity, but ungodlineſs. For we believe, *This is the way*, and we know we have not walked in it, and ſo deſpair. We are no where in Scripture commanded to be aſſured of our ſalvation; but we are enjoyned in plain terms *to make our election ſure.* Nor are we any where in Scripture forbid to deſpair; but if we make not good the condition, we are forbid to hope, and in that commanded *to love Chriſt*, and *keep his commandments*, that we may never deſpair. Miſerable *Dilemma*, when I muſt neither deſpair nor hope! for I cannot let in Deſpair, till I have let in that monſter ſin, which begat it: and when that is let in, and hath gained the dominion, there is no room for Hope. Ask Judas himſelf, and he will tell you there is a God: For if there were no God, no Heaven, no Hell, there could be no ſuch thing as Conſcience. Ask him again, and he will tell you he is true, or he denieth him to be God. He will tell you of *the riches of the glorious myſtery* of our redemption, and that in Chriſt *remiſſion of ſins* is promiſed: But his many ſins, and his late ſin of betraying his Maſter, caſt ſo thick a cloud over his judgement, that he cannot ſee any beam of mercy caſt towards him; and ſo he concludeth both againſt God and himſelf, There is *mercy for thouſands*, but none for Judas; God *calleth ſinners to repentance*, but not Judas; and when all the world may *turn*, he will *go and hang himſelf.* Thus may our *ſins go over our heads*, and over thoſe mercies too which might be over our ſins, and make us very witty to argue and diſpute againſt our ſelves, even to diſpute our ſelves into hell. A neglect of our duty begat Deſpair, and Deſpair baſely diſproveth and augmenteth our neglect. And if we judge rightly, our *non poſſe* is a *nolle*, we cannot *turn* becauſe we will not *turn*: For if we would but *turn* (which we may if we will) Deſpair would ſink and vaniſh out of ſight, and Mercy would ſhine forth through the cloud, and give light enough to fly far from that evil the fear of which had covered our faces, and in a manner buried us alive: for a deſpairing man is but a dead carcaſs, actuated not by a Soul but by a Devil. We need not ſeek far for arguments. Deſpair is an argument againſt it ſelf: For it there could never be any. The beſt that we have heard of is but the Logick of Fools, which is Logick without reaſon; *I cannot hope, becauſe I cannot hope.* It is true, a deſpairing perſon cannot hope, *in ſtatu quo nunc*, as they ſpeak, in the ſtate and condition he is now in. And there is reaſon for that: For why ſhould an enemy to God hope for his favour? Why ſhould *Dives* hope for a place in Abraham's boſome? And yet he may hope for Gods favour; reſolve to *turn from his evil wayes*; and this will firſt build up him in righteouſneſs, and then build up a Hope upon the ruins of Deſpair. Sin is the foundation of Deſpair, and, if we repent not will bear it up: But upon our *Turn* Righteouſneſs caſteth down the foundation it ſelf, and with it Deſpair, and in the fall grindeth it to pieces; and in the place of it erecteth a pillar, a ſaving Hope, a Hope which is not aſhamed to enter the Holy of Holies, and lay hold on the Mercy-ſeat, which was hidden and veyled before. *Why art thou caſt down, O my ſoul? and why art thou troubled within me? Truſt thou in the Lord:* And if thou fear him, and leave thy evil wayes, thou mayeſt truſt him: He will not, he cannot fail thee. Thou haſt him fettered and entangled with his own promiſes, which are *Yea and Amen*; and all the powers on earth, all the Devils in hell, nay, his own Power, cannot reverſe them: For his Juſtice, his

Exod. 20. 6. & 34. 7. Matth 9. 13. Matth. 27. 5. Pſal. 42. & 43. 2 Cor. 1. 20.

his Wiſdom, his Mercy hath ſealed them. Read his character; and he
Pſal. 116.5. made it himſelf; *He is merciful, righteous, and full of compaſſion*: And S. Ambroſe it was that obſerved it, that here is Mercy twice mentioned, and Juſtice but once. And he addeth for our encouragement; what? to hope? nay, but to *turn*, that we may hope; *In medio Juſtitia eſt, gemino ſepto incluſa Miſericordiæ*; Juſtice is ſhut up in the midſt, and hedged in on every ſide with Mercy. If thou *turn from thy evil wayes*, Mercy ſhineth upon thy tabernacle, and Juſtice is the ſame it was, but confined and bound up, that it cannot, that it ſhall never, reach thee to deſtroy thee. When thou ſinnedſt, he was juſt to puniſh thee: and now thou *turneſt*
2 Tim. 4.8. *from thy evil wayes* unto him, he is ὁ δίκαιος κριτὴς, *a righteous Judge*, ſtill, but to receive and reward thee.

They in the Primitive times who fell away for fear of perſecution, and afterwards returned to the boſome of the Church, and confeſſed and bewailed their apoſtaſie (though it were rather a verbal then a real one having been drawn thereunto rather by fear of ſmart then by hatred of the
Lib. De Lapſis. Goſpel) were ſaid by the Greek Fathers ἐπαναπαλαίειν, which S. Cyprian interpreteth *elatum primâ victoriâ hoſtem ſecundo certamine ſuperare*, to recover the field, and by a ſecond onſet to foil that enemy who did glory in a former conqueſt, and to defie the Tempter after a fall. The Novations called themſelves καθαροὺς, the *Puritanes* of thoſe times: And they had good reaſon ſo to do, as good reaſon as a deformed man hath to call himſelf *Boniface*, or a wicked man to write himſelf *Innocent*, : For they were proud, mercileſs and covetous, (Nazianzene layeth it to their charge) goodly and fit ingredients to make up that ſweet compoſition of Purity. Theſe withſtood the receiving of lapſed perſons into the Church, but not without the Churches heavieſt cenſure. Saint Hierome, for all their name, calleth them by one quite contrary, *immundiſſimos*, the impureſt men of all the world, *pietatis paternæ adverſarios*, the enemies of
Orat. 14. Gods mercy and goodneſs. And Nazianzene telleth them their Religion was θρασύτης, καὶ ἀκάθαρτος καθαρότης. *impudence, and uncleanneſs, which*
Τῇ πᾶ ῥήματος ὑπερηφάνῳ τοὺς πολλοὺς δελεάζουσα, *Ibid.* *had nothing but the name of Purity; which they made*, ſaith he, *a bait to catch and cajol the ignorant and unwary multitude*, who are taken more with the Trumpet of a Phariſee then with his almes, and are fed with ſhews and pretenſes, as they ſay Chamelions are with air, For, as Baſil and Nazianzene obſerve, that ſevere doctrine of thoſe proud and covetous men drove the offending brethren into deſpair; and deſpair plunged them deeper in ſin, and left them wallowing in the mire, in their blood and pollution, being held down by a falſe opinion that no hand could draw them out, and that pardon was impoſſible; whereas a *Convertimini*, the doctrine of Repentance, might have raiſed them from the ground, drawn them out of their
Hebr. 12.12. blood and filth, *ſtrengthned* their *feeble knees, and hands that hung down*, put courage and life into them, to *turn* from that evil which had caſt them down, and to ſtand up to ſee and meet the ſalvation of the Lord.

And this is the proper and natural effect of Mercy, to give ſight to the blind, that they may ſee; to bind up a broken limb, that it may move; to raiſe us from the dead that we may walk; to make us good, who were evil. For this it ſhineth in brightneſs upon us every day, to enlighten not onely them who ſit in darkneſs, but many times the children of light themſelves, who though they ſit not in darkneſs, yet may be under a cloud, raiſed up and ſetled in the brain, not from a corrupt, but from a tender and humble heart. For we cannot think that every man that ſaith he deſpaireth is caſt away and loſt, or that our erroneous judgement of our ſtate and condition ſhall be the rule by which God will proceed againſt us and judge us at the laſt day; that though we have ſet

our

our hearts to ſerve God, and have been ſerious in all our wayes, though we have made good the condition, that is, our part of the Covenant, as far as the Covenant of Grace, and the equity and gentleneſs of the Goſpel doth exact, yet God will refuſe to make good his part becauſe we cannot think well of our ſelves, but, though we have done what is required, perſwade our ſelves that we are fallen ſo ſhort in the performance of our duty that we ſhall never reach to the end; in a word, that God will forbear to pronounce the *EVGE*, *Well done*, becauſe we are afraid, and tremble at all our works; that he will put us by and reject us, after all the labour of our charity, for a melancholick fit; that he will condemn the ſoul of any man for the diſtemper of his body, or for ſome perturbation of his mind which he had not ſtrength enough to withſtand, though he were *ſtrong in the Lord*, and *in the power of his might* did cheerfully run the wayes of his commandments. Ephes. 6. 10. It were a great want of charity thus to judge of thoſe whoſe troubleſome and moſt afflicting errour was conceived and formed in the very bowels of charity. For ſometimes it proceedeth from ſome diſtemper of the body, from ſome indiſpoſition of the brain. And, if we have formerly ſtriven and do yet ſtrive to do God ſervice, he is not ſo hard and auſtere a Maſter as to puniſh us for being ſick. Sometimes it ariſeth from ſome defect in the Judicative faculty, through which as we make more Laws to our ſelves, and ſo more ſins, then there are, ſo we are as ready to paſs ſentence againſt our ſelves, not only for the breach of thoſe laws which none could bind us to but our ſelves, but even of thoſe alſo which we were ſo careful to keep. For as we ſee ſome men ſo ſtrong, or rather ſo ſtupid, that they think they do nothing amiſs; ſo there be others, but not many, ſo weak, or rather ſo ſcrupulous, that they cannot perſwade themſelves they ever did any thing well. This is an infirmity and diſeaſe, but not epidemical. The firſt are a great multitude, which it is hard to number, *quocunque ſub axe*; They are in every climate, and in every place, but moſt often in the Courts of Princes, and in the habitations of the Rich, who can do evil, but will not ſee it; who can make the loud condemnation of a fact and the bold doing it the buſineſs of one and the ſame hour, almoſt of one and the ſame moment. The others are not many: for they are a part of that *little Flock*: And *the good Shepherd* will not drive them out of the fold for the weak conceit they had that they had gone too far aſtray. Luk. 12. 32. Errour is then moſt dangerous and fatal; when we do that which is evil; not when we ſhun and fly from it as from the plague, and yet cannot believe we are removed far enough from the infection of it. Therefore again, Deſpair may have its original not onely from the acraſie and diſcompoſedneſs of the outward man, or from weakneſs in judgement, and ignorance of our preſent eſtate, (which may happen to good men, even to thoſe who have made ſome fair proficiency in the School of Chriſt; and to which we are very ſubject amidſt that variety of circumſtances, that perplexity and multiplicity of thoughts, which riſe and ſink, and return again, and ſtrangle one another, to bring in others in their place) but it may be brought in by our very care and diligence and intenſive love. For care and Diligence and Love are alwayes followed with Fears and Jealouſies. Love is ever a beginning till all be done, and is but ſetting out till ſhe be at her journeys end. The liberal man is afraid of his almes, the temperate miſtruſteth his abſtinence; the Meek man is jealous of every heat; *Pietas etiam tuta pertimeſcit*, Piety is afraid even of Safety it ſelf, becauſe it is Piety, and cannot be ſafe enough. And if it be a fault for a man thus to undervalue himſelf, it is a fault of a fair extraction, *begotten not by blood, or the will of men*, not by Negligence and Wilfulneſs and the pollutions of the Fleſh, Joh. 1. 13.

but

but by Care and Anxiety and an unſatisfied Love, which will ſometimes demur and be at a ſtand in the greateſt certainty; ſo that, though *the lines*
Pſal. 16. 6. *be fallen to him in a fair place, and he have a goodly heritage*, a well-ſetled ſpiritual eſtate, yet he may ſometimes look upon it as bankrupts do upon their temporal, worn out with debts and Statutes and Mortgages, and next to nothing. Every man hath not a place and manſion in heaven who pretendeth a title to it, nor is every man ſhut out who doubteth of his evidence. This diffidence in ones ſelf is commonly the mark and character of a good man, who would be better. Though he hath built up his aſſurance as ſtrong as he can, yet he thinketh himſelf not ſure enough, but ſeeketh for further aſſurance, and fortifieth it with his Fear and aſſiduous Diligence, that it may ſtand faſt for ever: Whereas we ſee too many draw out their own Aſſurance, and ſeal it up with unclean hands, with wicked hands, with hands full of blood.

We have read of ſome in the dayes of our forefathers, and have heard of others in our own, and no doubt many there have been of whom we
Phil. 1. 27. never heard, whoſe *converſation was ſuch as became the Goſpel of Chriſt*, and yet they have felt that hell within themſelves which they could not diſcover to others but by gaſtly looks, out-cryes, deep grones, and loud complaints to them who were neer them; that Hell it ſelf could not be worſe, nor had more torments then they felt. And theſe may ſeem to have been breathed forth, not from a broken, but a periſhing heart; to be the very dialect of Deſpair. And indeed ſo they are: For Deſpair, in the worſt acception, cannot ſink us lower then hell. But yet we cannot, we may not be of their opinion, and think what they ſaid, that *they are caſt out of Gods ſight*. No, God ſeeth them, looketh upon them with an eye full of compaſſion, and moſt times ſendeth an Angel to them in their
Luke 22. 43. agony, as he did unto Chriſt, a meſſage of comfort to rowſe them up. But if their tenderneſs yet raiſe doubts, and draw the cloud ſtill over them, we have reaſon to think (and who dareth ſay the contrary?) that the hand of Mercy may, even through this cloud, receive them to that *Sab-*
Hebr. 4. 9. *bath* and *reſt which remaineth for the people of God*. I ſpeak of men who were ſevere to themſelves, watchful in their warfare, full of good works, and conſtant in them, and yet many times, when they were even at the gates of heaven, and near unto happineſs, felt ſore terrours and affrightments. Theſe being full of Charity could not be quite deſtitute of Hope, although their own ſad apprehenſions and the breathings of a tender conſcience made the operation of it leſs ſenſible. Their Hope was, not like Aaron's rod, cut off, dryed up, and utterly dead; but rather like a tree in winter, in which there is life and faculty, yet the abſence of the Sun and the cold benumming it ſuffereth no force of life to work: But when the Sun draweth near, and yieldeth its warmth and influence, it will bud again and bloſſom, and bring forth leaf and fruit.

The caſe then of every man that deſpaireth is not deſperate. But we muſt conſider Deſpair in its *Cauſes*, which produce and work it. If it be exhaled and drawn up out of our corrupt works and a polluted conſcience, the ſteam of it is poyſonous and deleterial, the very ſmoke of the bottomleſs pit. But if it proceed from the diſtemper of the body, which ſeiſeth upon one as well as another, or from weakneſs of judgement, which befalleth many who may be weak and yet pious, or from an exceſſive ſolicitude and tenderneſs of ſoul, which is not ſo common, we cannot think it can have that force and malignity as to pull him back who is now ſtriving to enter in at the narrow gate, or to cut him off from
Phil. 2. 12. ſalvation who hath *wrought it out with fear and trembling*. At the day of judgment the queſtion will be, not what was our opinion and conceit of

of our ſelves, but what our converſation was; not what we thought of our eſtate, but what we did to raiſe it; not of our phanſied application of the promiſes, but whether we have performed the condition. For then the promiſes will apply themſelves. God hath promiſed, and he will make it good. We ſhall not be asked what we thought, but what we did. For how many have thought themſelves ſure, who never came to the knowledge of their errour till it was too late? how many have called themſelves Saints, who have now their portion with hypocrites? how many have phanſied themſelves into heaven, whoſe wilfull diſobedience carried them another way? On the other ſide, how many have believed, and yet doubted? how many have been ſincere in the wayes of righteouſneſs, and yet drooped? how many have fainted even in their Saviours arms, when his Mercies did compaſs them in on every ſide? how many have been in the greateſt agony, when they were neareſt to their exaltation? how many have condemned themſelves to hell, who now ſit crowned in the higheſt heavens? *I know nothing by my ſelf*, ſaith S. Paul, *yet am not thereby juſtified.* *Hoc dicit, nè fortè quid per ignorantiam deliquiſſet*, ſaith S. Hierom: Though he knew nothing, yet ſomething he might have done amiſs which he did not know. Though our conſcience accuſe us not of greater crimes, yet our conſcience may tell us we may have committed many ſins of which ſhe could give us no information: And this may caſt a miſt about him who *walketh as in the day.* In a word, a man may doubt, and yet be ſaved; and a man may aſſure himſelf, and yet periſh. A man may have a groundleſs hope, and a man may have a groundleſs fear. And when we ſee two thus contrarily elemented, the one drooping, the other cheerful; the one rejoycing in the Lord whom he offendeth, the other trembling before him whom he loveth, we may be ready to pity the one, and bleſs the condition of the other, caſt away the elect, and chuſe the reprobate. Therefore we muſt not be too raſh to judge, but leave the judgment to him who is Judge both of the quick and dead, and will neither condemn the innocent for his fear, nor juſtifie the man that goeth on in his ſin for his aſſurance.

1 Cor. 4. 4. *Dialogo adv. Pelagium.* Rom. 13. 13.

Take comfort then, thou diſconſolate ſoul, which art *ſtrucken down into the place of dragons*, and art in terrour and anguiſh of heart. This fear of thine is but a cloud, and it will drop down and diſtill in bleſſings upon thy head: This agony will bring down an Angel: This ſorrow will be turned into joy, this doubt be anſwered, this deſpair vaniſh, that Hope may take its proper place again, the heart of a penitent. Thy fear is better then other mens confidence, thy anxiety more comfortable then their ſecurity, thy doubting more favoured then their aſſurance. *Timor tuus, ſecuritas tua.* Thy fear of death will end in the firm expectation of eternal life. Though thou art toſt on a tumultuous ſea, thy maſt ſpent, and thy tackling torn, yet thou ſhalt at laſt ſtrike in to ſhore, when thoſe proud Saylers ſhall ſhipwrack in a calm. Miſinterpret not this thy dejection of ſpirit, thy ſad and penſive thoughts, nor ſeek too ſuddenly to remove them. An afflicted conſcience in the time of health is the moſt hopeful and ſoveraign Phyſick that is. Thy fear of death is a certain ſymptome and an infallible ſign of life. There is no horrour of the grave to him that lieth in it. Death onely is terrible to the living: And then there can be no ſtronger argument that thou art alive, then this, that thou doubteſt thou art dead already.

Pſal. 44. 19.

And lift up thy head too, thou deſpairing and almoſt deſperate ſinner, whom not thy many ſins, but thy unwillingneſs to leave them, hath *brought to the duſt of death*; who firſt blaſphemeſt God, and then draweſt the

Pſal. 22. 15.

puniſhment nearer to thee then he would have it, and art thy own hangman and executioner, not that pardon is denyed, but that thou wilt not ſue it out. Look about thee, and thou mayeſt ſee Hope coming towards thee, and many arguments to bring it in: An argument from thy Soul, which is not quite loſt till it be in hell; and if thou wilt poſſeſs it, it ſhall not be loſt: An argument from thy Will, which is free and mutable, and may turn to good as well as evil: An argument from the very habit of Sin that preſſeth thee down, which though it be ſtrong, yet is it not ſtronger then the Grace of God and the activity of thy Will: It is very difficult indeed; but the Chriſtian mans work is to overcome difficulties: An argument from thoſe ſholes and multitudes of Offenders who have wrought themſelves out of the power of death and the ſtate of damnation; from many who have committed as many ſins as thou, but this one, of Deſpair, from thoſe *Publicanes and ſinners* who have entred into the kingdome of heaven: An argument from thy own Argument, which thou ſo unskilfully turneſt againſt thy ſelf. It is no argument; it is but a weak peremptory Concluſion held up without any Premiſſes or Reaſon that can enforce it. For Deſpair is but *Petitio principii*, proveth and concludeth the ſame by the ſame, maketh our Sins greater then Gods Mercies becauſe they are ſo, and Repentance impoſſible becauſe it is ſo. Though the Soul be not quite loſt till it be loſt for ever; though the Will be free, and Grace offereth it ſelf; though the voice of God be, *Turn*; though multitudes have *turned*, and that which hath been done may be done again; though the argument be no argument, yet Deſpair doth φυλάττειν τὸν δόγμα, againſt what reaſon ſoever *hold up the Concluſion.* Thou ſayeſt that God cannot forgive thee. If he cannot, then he is not merciful, neither is he juſt, and ſo he is not God; and then what needeſt thou deſpair? We begin in ſin, proceed to blaſphemy, and ſo end in deſpair. But a God he is, and merciful: But thy ſins are greater then his mercies; which is another blaſphemy, and bringeth in ſomething more infinite then God, taketh Gods office from him, diſpenſeth his Mercies, of which he alone is Lord, ſhutteth up his rich treaſury of Goodneſs, when he is ready and willing to lay it open; and ſo ruineth us, in deſpite of God. But thou ſayeſt thou canſt not repent; which is thy greateſt errour, and the main cauſe of thy deſpair. For when the heart is thus hard, it beateth off all ſuccours that are offered, all thoſe means that might be as oyl to ſupple it. *Thou canſt not*, is not true: Thou ſhouldſt ſay, *Thou wilt not repent*: for if thou wilt, thou mayeſt. For thou canſt not tell whether thou canſt repent or no, becauſe thou never yet didſt put it to the tryal, but being in the pit, didſt ſhut the mouth of it upon thy ſelf, and ſtop it up with a falſe opinion of God and of thy ſelf, with dark notions and worthleſs conceits of impoſſibilities. Behold, God calleth after thee again and again. His Grace (as a devout Writer ſpeaketh) is moſt officious to take thee out, his Mercy ready to embrace thee, if thou do not ſtubbornly caſt her off. Behold a multitude of *Penitents*, who having eſcaped the wrath to come, becken to thee by their example to follow after them, and retire from theſe helliſh thoughts and concluſions unto the ſame ſhadow and ſhelter where they are ſafe from thoſe falſe ſuggeſtions and fiery darts of the enemy. And if this will not move thee, then behold the blood of an immaculate Lamb ſtreaming down to waſh away thy ſins, and with them thy deſpair; to raiſe thee from thy grave, this ſepulchre of rotten bones and baneful imaginations, that thou mayeſt *walk before him in the land of the living*; to beget Repentance, and to beget Hope; to pity us in our tentations, who was ſenſible of his own; and to drive Deſpair from off the face of the earth. For why ſhould the

Hebr. 2. 18.

name

name of a Saviour and Deſpair be heard of in the ſame coaſts? If it breathe within the curtains of the Church, it is not Chriſt but the Devil and our Senſuality that bringeth it in. The end of Chriſts coming was to deſtroy it. For this he came into the world; for this he died. *Ask Chriſt*, ſaith S. Baſil, *what he carrieth on his ſhoulders. It is the loſt ſheep: Ask the Angels for whom they rejoyce. It is for a ſinner that repenteth.* Aſk God for what he is ſo earneſt as to call and call again. It is for thoſe who are now in their *evil wayes.* Aſk the Shepherd, and he will tell you he *left nine-ty and nine*, to *find* but *one loſt ſheep.* His deſire is on us; and he had rather we would be guided by his ſhepherds-ſtaff then be broken by his rod of iron. If thou wilt return, return. His Wiſdom hath pointed out to it as the fitteſt way; His juſtice yeildeth and will look friendly on thee, whilſt thou art in this way; and his Mercy will go along with thee, and ſave thee at the end. If thou wilt, thou mayeſt *turn:* and if thou wilt *turn*, thou ſhalt not daſpair; or if a cloud overſpread thee, it ſhall va-niſh at the brightneſs of Mercy, as a miſt before the Sun. Here then is *balm of Gilead*; *Turn ye, turn ye*, a loving and compaſſionate call to *turn* even thoſe who deſpair of *turning*; a Doctrine of ſingular comfort.

Luke 15. 5, 7, 10. Matth. 18. 12. Luke 15. 4.

But this Balm is not for every wound, nor will it drop and diſtill upon him who goeth on in his ſin. Mercy is as *ſtrong drink* and *wine*, to be *given to them who are ready to periſh, and to ſuch who have grief of heart.* Many times it falleth out by reaſon of our preſumption and hardneſs of heart, that there is more danger in preſſing ſome truths then in maintaining ſome errours. *Care not for the morrow*, is as muſick to the Sluggard, and he heareth it with delight, and *foldeth his hands to ſleep.* If we commend Labour, the Covetous hath encouragement enough to drudge on, *to riſe up early, and lie down late*, to gain *the meat that periſheth.* If we but mention *a worſhip in ſpirit and truth*, the Sacrilegious perſon taketh up his hammer, and down goeth Ceremony and Order and the Temple it ſelf. How many *Solifidians* hath Free grace occaſioned? How many Libertines hath the indiſcreet preſſing of the Freedom we have by Chriſt raiſed? The Goſpel it ſelf, we ſee, hath been made *the ſavour of death unto death*; and Mercy, malevolent. *At what time ſoever*, &c. hath ſcarce with many left any time to repent. Therefore it will concern us ὀικονομῆσαι τὸν λόγον, as Nazianzene ſpeaketh, with art and prudence *to diſpenſe the word of truth*, or, as S. Paul, ὀρθοτομεῖν, *to cut it out*, as they did their ſacrifices, *by a certain method, to give every one his proper food in due ſeaſon.* Some diſpoſitions are ſo corrupted that they may be poiſoned with antidotes. Theodoret obſerveth that God himſelf did not fully and plainly teach the Jews that doctrine of the Trinity, leſt that wavering and fickle nation might have took it by the wrong handle, and made it an occaſion of relapſe into that idolatrous conceit, which they had learnt in Egypt, of worſhipping many Gods. The Novatians errour, who would not accept of Penance after Baptiſme, ſo much as once, though no Phyſick for a ſinner, yet might have proved a good antidote againſt Sin: For men, had they believed it, would (ſome at leaſt) have been more ſhy of ſin, and more wary in ordering their ſteps, and ſhunned that ſin as a ſerpent, which would excommunicate them, and ſhut them for ever out of the Church. And therefore the orthodox Fathers, even there where they oppoſe that aſſumed and unwarranted ſeverity of the Novatian, deliver the doctrine of Repentance with great caution and circumſpection, and with a ſeeming reluctancy. *Invite lo-quor*, ſaith Tertullian; *I am made unwilling to publiſh this free mercy of God.* Φοβοῦμαι δὲ λέγω, ſaith S. Baſil, *I ſpeak the truth in fear. For my deſire is that after Baptiſme you ſhould ſin no more; and my fear is, you will*

Prov. 31. 6. Pſal. 127. 2. Prov. 6. 10. Matth. 6. 34. John 6. 27. John 4. 23, 24. Epiſt. 20. ad Baſil Magn. 2 Tim. 2. 15. Luke 12. 42. Therapeut. Tert. De pæn. Baſ. tom. 1. hom. 14.

will ſin more and more, upon preſumption of repentance and mercy. He would, and he would not publiſh the free mercy of God in Chriſt: He was bound to preach Repentance, and yet he feared. What meaneth that profuſe yet ſparing tender of Gods Mercy? thoſe large Panegyricks, and as great jealouſies: Why did they ſo much extoll Repentance, and yet *malè ominari*, preſage ſuch an evil conſequence out of that which they had preſented to all the world in ſo deſirable a ſhape? Before the Father was ſo taken and delighted with the contemplation of it, and diſcovered ſo much power in it, that he thought the Devils themſelves in the *interim* and time between their Fall and the Creation of Man might have repented, and been Angels of light ſtill: but now he draweth in his hand, and putteth it forth with fear and trembling. Before he held out Repentance as a board or plank to every ſhipwrackt ſoul, but now he he feareth leſt Repentance it ſelf ſhould become a rock. One would think the holy Father himſelf were turned Novatian. And to ſpeak truth, that which was the Novatians pretenſe to deny Repentance after Baptiſm, drew thoſe expreſſions from him, and was the true cauſe which made him publiſh it with ſo much fear, *nè nobis ſubſidia pœnitentiæ blandiantur*; That men might not be betrayed by the flattery and pleaſing appearance of that which ſhould advantage them, and level their thoughts on that benefit which it might bring to them, and boldly claim it as their own, though they be willing to forget and leave unregarded that part of it which ſhould make way to let it in; That hearing of ſo precious an antidote, they might not preſume it will have the ſame virtue and operation at any time, and ſo after many delayes make no uſe of it at all; That the doctrine of Repentance might not make us ſtand in more need of repentance; in a word, That that which is a remedy, might not, by our ill handling and applying it, be turned into a diſeaſe. Look into the world; and you will ſee there is great need of ſo much fear, and of ſuch a caution. For more fall by preſumption then by deſpair. *Non tam morbis quàm remediis laboramus:* By our own folly and the Devils craft our diſeaſe doth not hurt us ſo much as our remedy. Repentance, which was ordained as the beſt Phyſick to purge the ſoul, is turned into that poyſon that corrupteth and killeth it. What wandring thought, what idle word, what profane action is there which is not laid upon this fair foundation, Hope of pardon? which yet will not bear up ſuch hay and ſtubble. We call Sin a diſeaſe; and ſo it is, a mortal one: But Preſumption is the greateſt, the very corruption of the blood and ſpirits, of the beſt parts of the ſoul. We are ſick of Sin; it is true: but that we feel not: But we are ſick, very ſick, of Mercy, ſick of the Goſpel, ſick of Repentance, ſick of Chriſt himſelf; and of this we make our boaſt. And our bold relyance on this doth ſo infatuate us, that we take little care to purge out the plague of our heart, which we nouriſh and look upon as upon Health it ſelf. We are ſick of the Goſpel: for we receive it and take it down, and it doth not purge out but enrage thoſe evil humours which diſcompoſe the ſoul: We receive it as Judas did the ſop; we receive it, and with it a devil. For this bold and groundleſs Preſumption of pardon maketh us like unto him, hardeneth our heart firſt, and then our face, and carrieth us with the ſwelling ſails of impudence and remorſeleſsneſs to an extremity of daring, to that height of impiety from which we cannot ſo eaſily deſcend, but muſt fall, and break and bruiſe our ſelves to pieces. *Præſumptio, invericundiæ portio,* ſaith Tertullian; Preſumption is a part and portion, and the upholder of Immodeſty. It falleth, and careth not whither; it ruineth us, and we know not how; it abuſeth and diſhonoureth that Mercy which it maketh a wing to

John 13. 27.

ſhadow

ſhadow it. It hath been the beſt purveiour for Sin and the kingdome of Darkneſs. We read but of one in the Goſpel that deſpaired, and *hanged himſelf*, and ſo *went to his place*; but how many thouſands have gone a contrary way with leſs anguiſh and reluctancy, with fair but falſe hopes, with ſtrong but feigned aſſurances, and met him there? Oh it is one of the Devils ſubtileſt ſtratagemes to make Sin and Hope of heaven to dwell under the ſame roof, to teach him who is his vaſſal to walk delicately in *his evil wayes*, to *rejoyce alwaies in the Lord*, even then when he fights againſt him, to aſſure himſelf of life in the chambers of death. And thus every man is ſure: The Schiſmatick is ſure, and the Libertine is ſure; the Adulterer is ſure, and the Murderer is ſure; the Traitour is ſure: they are ſure, who have no ſavour, no reliſh of ſalvation. The Schiſmatick hath made his peace, though he have no charity: The Libertine looketh for his reward, though he do not onely deny good works, but contemn them: The Adulterer abſolveth himſelf without Penance: The Murderer knoweth David is entred heaven, and hopeth to follow him: The proſperous Traitour is in heaven already; His preſent ſucceſs is a fair earneſt of another inheritance; That God that favoureth him here will crown him hereafter. Every man can do what he liſt, and be what he liſt; do what good men tremble to think of, and yet fear not at all, but expect the ſalvation of the Lord; firſt damne, and then canonize himſelf. For the greateſt part of the Saints of this world have been of their own Creation, made up in the midſt of the land of darkneſs, with noiſe, with thunder and earthquakes. We may be bold to ſay, If Deſpair *hath killed her thouſands*, Preſumption *hath ſlain her ten thouſands*.

Matth. 27. 5. Acts 1. 25.

Fooliſh men that we are, who hath bewitched us, that we lay hold on Chriſt, when we thruſt him from us? make him our own and appropriate him, when we crucifie and perſecute him every day? that we had rather phanſie and imagine then *make our election ſure?* that we will have health, and yet care not how we feed, or what poiſon we let down? that we make ſalvation an arbitrary thing, to be met with when we pleaſe, and can as eaſily be Saints as we can eat and drink, as we can kill and ſlay? Good God! what miſt and darkneſs is this, which maketh men poſſeſſed with Sin, that is an enemy ready to devour them, to be thus quiet and ſecure? Could we or would we but a little awake, and conſult with the light of our Faith and Reaſon, we ſhould ſoon let go our confidence, and plainly ſee the danger we are in whilſt we are in our *evil wayes*, and find Fear tied faſt unto them. So ſaith S. Paul, *But if you ſin, fear.* Chriſtian Security and Hope of life is the proper and alone iſſue of a good Conſcience through faith in Chriſt *purged from dead* and evil *works*. If we will leave our Fear, we muſt leave our Evil works behind us. Aſſurance is too choice a piece to be beat out by the phanſie, and to be made up when we pleaſe; at a higher price, then to be purchaſed with a thought. It is a work that will take up an age to finiſh it, the engagement of our whole life; to be *wrought out with fear and trembling*; not to be taken as a thing granted, as the τὸ διδόμενον, and ſo ſet up as a pillar of hope, when there is no better *baſis* and foundation for it then a forced and fading thought, which is next to air, and will periſh ſooner. The young man in the Goſpel had yet no knowledge of any ſuch Aſſurance-office, and therefore he putteth up his queſtion to our Saviour thus, *Good Maſter, what good thing ſhall I do that I may inherit eternal life?* He ſaw no hope of entring in at that narrow gate with ſuch prodigious ſins. And our Saviour's anſwer is, *Keep the commandments*, that is, *Turn from thy evil wayes*; Be not Envious, Malitious, Covetous, Cruel,

Rom. 13. 4. Hebr. 9. 14. Phil. 2. 12. Matth. 19. 16. Mark 10. 17.

el, False, Deceitful. Despair is the daughter of Sin and Darkness; but Confidence is the emanation of a good Conscience. What Flesh and Blood maketh up is but a phantasme, which appeareth, and disappeareth; is seen, and vanisheth; so soon gone, that we scarce know whether we saw it, or no. There can be no firm hope raised but upon that which
Psal. 125. 1. is *as mount Sion, and standeth fast for ever*; which is our best guard in our way; nay, which is our way in this life, and when we are dead will
Eras. Adag. follow us. Nothing can bear and afford it but this. *Unum arbustum non alit duos erithacos.* Sin and Assurance are birds too quarrelsome to dwell in the same bush. Therefore, *if you sin, fear*; or rather *turn from*
1 John 3 21. *your evil wayes*, and then you shall *have παῤῥησίαν, boldness and confidence towards God.*

We must therefore sink and fall low, and mitigate our voice, and speak more faintly and remisly, when we call after the Presumptuous sinner to *turn*, as if his last period were near, and it were almost too late for him to begin. We must not magnifie Repentance too much, lest he make it a Pass and Warrant to sin again, and so have more need of it. We may tell him, what is most true, Repentance is a command indeed, but *præceptum ex suppositione*, as Aquinas speaketh, a command not absolute, but upon a *si*, a supposition. We are not commanded *to repent*, as we are *to believe*, as we are *to fear God*, and *to honour our Parents*; but upon supposition. *If we sin, we have an Advocate* that will plead for us, if we repent. The command which is absolute is, to do Gods will. Repentance is *tabula post naufragium*, saith S. Hierom, *a plank reacht out after shipwrack*. But it is better to ride in the ship in a calm, then to hang on the mast in a tempest. Repentance is a virtue, but of that nature that the less we stand in need of it, the more virtuous we are. It is ἀγαθὸν καθαρτικὸν, *a purgative potion*; but it is better never to be sick then to rise from our beds by the help of a Physician. It was commendable in him that could say, He thanked God, he was now reconciled to his mother; but he was more praise-worthy who replyed, that he thanked God that he was never reconciled to his, for he never offended her. It is good to repent; but it is better not to sin. Oh, it is a great happiness to be restored to the favour of God; but it is a greater, never to lose it. It is good to appease him; but it is our safest course never to anger him. In a word; It is better to be ever with God, then by famine or pestilence to be forced to return: better not acquire an evil habit, then shake it off; better never set a step in evil wayes, then be called out of them with so much noise; better never erre, then *turn*. It will concern us then not to put too much trust and confidence in our helps, not to be careless of our health upon
Rom. 6. 1. presumption of remedy, not to *sin because grace hath abounded*, not to spend prodigally upon hope of supply, not to oblige our selves too far because we see a hand of Mercy ready to cancel the bill. How many have these hopes deluded? How many have been betrayed by their helps? *Fit, ut ea parte capiantur urbes quæ sunt munitissimæ*, Polyb. l. 7. How many Cities had now stood, had they had no other walls but their men? Whilest we trust in these, we neglect our selves, and so make them not onely useless but disadvantagious to us. We are foyled by our strength, poysoned with our physick, lost and betrayed in the midst of our fort, with all our succours and artillery about us. We trust in God, and offend him; look stedfastly towards the Mercy-seat, and fall into the bottomless pit. Therefore let us not be too bold with God's Mercy, but
Hos. 3. 5. learn *to fear the Lord and his goodness*; not make Mercy an occasion of sin, and so consequently of judgment, which she is so ready to remove. At the very name of Mercy, at the sound of this Musick, we lie down and rest in peace. It is Mercy that saveth us, and we wound our selves to death

death with Mercy. As he that looketh upon the Sun with a ſteady eye, when he removeth his eye, hath the image of the Sun preſented almoſt in every object; ſo when we have long gazed on the Mercy-ſeat, our eye beginneth to dazzle, and Mercy ſeemeth to ſhine upon us in all our actions, and at all times, and in every place. We ſee Mercy in the Law, quite aboliſhing and deſtroying it, ſilencing the many *Woes* denounced againſt ſinners. When we ſin, Mercy is ready before us, that we may do it with leſs regret, that no worm may gnaw us. When our Conſcience chideth, Mercy is at hand to make our peace. And this in the time of health. And when our ſtrength fayleth, and ſickneſs hath laid us on our bed, we ſuborn and corrupt Mercy to give us a viſit then, when we can ſcarce call for it; to ſtand by us in the evil day, when we can do no good; that we may die in hope, who had no charity; and be ſaved by that *Jeſus*, whom we have crucified. And as it falleth out ſometimes with men of great learning and judgement, who though they can reſolve every doubt, and anſwer the ſtrongeſt argument and objection, yet are many times puzzled with a piece of Sophiſtry; ſo it is with the formal Chriſtian: He can ſtand out againſt all motives and beſeechings, againſt all the batteries of God, all his Calls and Obteſtations, againſt the terrours of hell, and ſweet allurements of promiſes, but is ſhaken and foyled with a Fallacie, with the Devils Fallacie *à dicto ſecundùm quid ad dictum ſimpliciter*, That Mercy doth ſave ſinners that repent, and therefore it ſaveth all. And upon this ground, which glideth away from us, upon this reaſon, which is no Reaſon, *the Pleaſures which are but for a ſeaſon* ſhall prevail with us, when Heaven with its bliſs and eternity cannot move us; and the trouble which Repentance bringeth to the fleſh ſhall affright us from good, more then the torments which are eternal can from ſin. And therefore, to conclude, let us fear the Mercy of God; ſo fear it, that it may not hurt us; ſo fear it, that it may embrace us on every ſide; ſo fear it, that it mave ſave us in the day of the Lord Jeſus. Let our ſong be made up, as David's was, of theſe diſcords, *Mercy and Judgment*. Let us ſet and compoſe our life by Judgment, that we may not preſume; and tune our Fear by Mercy, that we may not deſpair. Remember we were priſoners, and remember we were redeemed: Remember we were weak and impotent, and remember we were made whole; Remember what Chriſt hath done for us, and remember what we are to do for our ſelves, and ſo *work out our ſalvation with fear and trembling*, and then *draw near with a true heart, in full aſſurance of faith, to the throne of Grace*, that Gods Wiſdom and Juſtice and Mercy may guide us in all our wayes, till they bring us into thoſe *new heavens wherein dwelleth righteouſneſs*, where God ſhall be glorified in us, and we glorified in him to all eternity.

Hebr. 11. 25.

Pſal. 101. 1.

Phil. 2. 12.

Hebr. 10. 22.

2 Pet. 3. 13.

The

The Eighteenth
SERMON.

Part III.

EZEKIEL XXXIII. 11.

Turn ye, turn ye from your evil wayes, &c.

THE word is loud, the call ſudden and vehement: And we have heard it loud in the ears of them that deſpair; *Turn ye, turn ye*; it is not *too late*: and terrible to them that preſume; *Turn ye, turn ye*; it is not ſoon enough: And to theſe it cannot ſound with terrour enough: For we ſee Preſumption is a more generall and ſpreading evil. It lameth and cripleth us, maketh us halt in our *Turn*, that we *turn* not ſoon enough: Or if ſome judgment or affliction turn us about, our *Turn* is but a profer, a *turn* in ſhew, not in reality: Or if we do *turn* indeed, it is but a *Turn* by halves, a *Turn* from this ſin, but not from all: Or a falſe hope deludeth us, and we are ever a *turning*, and never *turn*. Our December is our January; our laſt moneth is our firſt day of the year; our *thirty dayes hence*, nay, our laſt hour, is *to morrow*, is now, as Cato's ſervants uſed to ſay of him: Our picture is a man; our ſhadows, ſubſtances; our feigned repentance, true; our limb, a body; our partial Repentance, a complete one; and a ſingle *Turn* from one ſin, univerſal. Therefore the Schools tell us that Preſumption ſtandeth at greater oppoſition with Hope then with Fear. One would think indeed that Preſumption did include Hope, and ſhut out Fear: and ſo ſhe doth, even lead us madly over all, over the Law and over the Goſpel, over the threatnings of God and the wrath of God, upon the point of the ſword, upon death it ſelf. But yet Preſumption is a deordination of Hope, rather a brutiſh temerity and a wilful raſhneſs then Hope. It moveth contrary to her. Hope layeth hold on the promiſes, but it is the condition that ſtretcheth forth her hand: ſhe looketh up to heaven; but it is this *Turn*, it is Repentance, that quickneth her eye: But Preſumption runneth haſtily to the Promiſes; but leapeth over the condition, or treadeth it under her feet: Preſumption is in heaven already, without grace, without Repentance, without a *Turn*. Or at beſt it is *ſerotina*, latewards, in the evening, in the ſhutting up of our dayes; or *ficta*, a formal repentance; or *manca*, a lame and imperfect Repentance. A falſe Hope it is, and therefore moſt contrary to Hope, and therefore no Hope at all.

Cato cras proficiſcetur, h. e. poſt triginta dies. Plutarch. in vita Cat. Utic.

Now this ſudden and vehement call ſhould have more force and energy with it then to awake and ſtartle us onely, and make us for a while look

look about. It is ſo loud, to haſten our Repentance, to give it a true being and eſſence, to complete and perfect and ſettle it for ever. Our Repentance is our Sacrifice: And it muſt be 1. *Matutinum ſacrificium*, a morning, early Sacrifice: 2. *Vivum*, a living Sacrifice, breathing forth piety and holineſs; not a dead carcaſe, or the picture of Repentance: 3. *Integrum*, a Sacrifice without blemiſh, perfect in every part: and 4. *Juge*, a continued ſacrifice, a *Repentance never to be repented of*; a *Turn* never to turn or look back again.

1. *There is a time for all things under the Sun*, ſaith the Wiſeman, and it is a great part of wiſdome, *occaſionem obſervare properantem*, to watch and obſerve a fair opportunity, and not to let it ſlip away between our fingers, to hoyſe up our ſailes *dum ventus operam dat*, as he in Plautus ſpeaketh, whilſt the winde ſitteth right to fill them. And as it is in civil actions, ſo it is in our *Turn*, in our Repentance. If we obſerve not the wind, if we turn not with the wind, with the firſt opportunity, we ſet out too late. When another wind will come towards us is moſt uncertain; the next cannot be ſo kind and favourable. We confeſs, Adviſe and Conſultation in other things is very neceſſary; but full of danger in that action where all the danger is not to do it. Before we enter upon an action, to ſit down, and caſt with our ſelves what may follow at the very heels of it, to look well upon it, to handle and weigh it, to ſee whether life or death will be the iſſue of it, is the greateſt part of our ſpiritual wiſdome: But after ſin to demur, and when we are running on in our *evil wayes*, to conſult what time will be beſt to *turn* in, what opportunity we ſhall take to repent, bewrayeth our ignorance, that when time is we know it not, or our ſloth, that though we ſee the very *nunc*, the very time of *turning*, though opportunity even beſpeaketh us to *turn*, yet we careleſly let it fly from us, even out of our reach, and will not lay hold on it. Thus ſaith Solomon, *The deſire of the ſlothful ſlayeth him*: He deſireth, but doth nothing to accompliſh his deſire; and ſo he deſireth to be rich, and dieth poor. He thinketh his Ambition will make him great; his Covetouſneſs, rich; his Hope, happy; that all things will fall into his lap *ſedendo & votis*, by ſitting ſtill and wiſhing for them: and this keepeth his hands within his boſome: Not ſo much his Sloth, as his Deſire killeth him. *Turn ye, turn ye*, the very ſound of it might put us in fear that Now were too late, that the preſent time were not ſoon enough: But the preſent is too ſoon with us; We will *turn*, We will find a convenient time. All our *turning* is in deſire, Deſire delayeth our *Turn*, and Delay multiplyeth it ſelf to our deſtruction. We will then inforce this duty, 1. from the Advantage and benefit we may reap from our ſtrict obſerving of opportunity, 2. from the Danger of delay.

Eccleſ. 3.

Sen. ep. 7.

Nullus tunc actionis locus eſt, in eo conſilio quod non poteſt laudari niſi peractum, Otho apud Tac. l. 11. Hiſt.

Prov. 21. 25.

First, *Opportunitas à Portu*, ſaith Feſtus; *Opportunity* hath its denomination from the word which ſignifieth *a haven*. I may ſay, Opportunity is a haven. We ſee they who are toſſed up and down on the deep make all means, ſtretch their endeavours to the fartheſt, to thruſt their torn and wearher-beat veſſel into the haven where they would be. *Quàm optati portus!* How welcome is the very ſight of the ſhore to ſhip-wrackt perſons! what can they wiſh for more? *Behold*, ſaith the Apoſtle, *now is the accepted time*; *behold, now is the day of ſalvation*. Here is a haven, and the tide is now: Now put in your broken veſſel, now thruſt it into the haven. Opportunity is a proſperous gale; Delay is a contrary wind, and will drive you back again upon the rocks, and daſh you to pieces. Indeed a ſtrange thing it is that in all other things Opportunity ſhould be a haven, but in this, which concerneth us more then any thing, a rock. The twilight for the Adulterer, Iſaac's funeral for Eſau's murder, Felix his

Feſtus verbo Opportune. *Dicitur ab eâ quòd navigantibus maximè utiles optatique ſint portus.*

2 Cor. 6. 2.

Job 24. 15. Prov. 7. 9. Gen. 27. 41.

Acts 24, 25, 26. his *convenient time* for a bribe: And to Opportunity they fly *tanquam ad portum*, as to a haven: The Adulterer waiteth for it, Esau wisht for it, Felix sought for it. What should I say? Opportunity worketh miracles. It filleth the hands with good things, raiseth the poor out of the dung, defeateth counsels, conquereth Kingdoms. It is the best Physician, and doth more then Art can do; without it Art can do nothing. It is the best Politician, and without it Wisdome can do nothing. It is the best Souldier, for without it Power can do nothing. It is all in all in every thing: But in our spiritual politie and warfare it hath not strength enough to turn us about; it is not able to bow our knee, or move our tongue, much less to rend our heart. Yea, such is our extremity of folly, such is the hardness of our hearts, *Ipsa opportunitas fit impietatis patrocinium*; One opportunity raises in us a hope of another; and maketh us waste our time in *the wayes of evil*, which should be spent in our *Return*; extendeth our hopes from day to day, from year to year, from one hour to another, even till our last minute, till Time flieth from us, and Opportunity with it: till our last sand; and when that is run out, there is no more time for us, and so no more opportunity. The voice of Oppor-

Psal. 95. 7, 8. Hebr. 3. 7, 8. tunity is, *To day, Now, if ye will hear his voice, harden not your hearts.* This is his voice, *Now:* It is true; but there may be more *Nows* then this, (and it is but *There may be*) to morrow may yield an opportunity. Thus we corrupt her language. In my youth, it is true; but I may recover it in my riper age. My feeble age will have strength enough to turn me; or I may turn in my bed, when I am not able to turn my self. *Now?* there be more *Nows* then *Now:* What need such haste? My last prayer, my last breath, my last gasp may be a *Turn.*

Psal. 49. 13. Now *this our way uttereth our foolishness.* For what greater folly can there be, then, when Grace and Mercy and Heaven is offered, now to

Plutarch. Vit. Pelopid. refuse it? Εἰς αὔριον σπουδάζω, Let Sin devour the opportuniy, and to morrow we will turn, is a speech that ill becometh a mortal's mouth,

Psal. 39. 5. whose breath is in his nostrils; for it may be his last. His *age is but a span long*, but *a hand-breadth, as nothing in respect of God.* The Septuagint render it ἐξουδενώματα, Tertullian *Nullificamina*, others *Nihilitudines*, or *Nihilietates*, which is *Nothings.* And in such a *Nothing* shall I let slip that opportunity which may make me Something, even eternal? Shall I make so many removes, so many delayes within the compass of a *span*? Whatsoever my *span*, my *nothing* may be, my opportunity is not extended beyond this *span*, is no larger then this *nothing*: And here is the danger, Whether this *Span* be now at an end and measured out, I cannot tell. My *Span* may be but a fingers breadth, my *age* but a minute; that which I fill up with so many *Nows*, so many opportunities, *Nothing*: And then if I *turn* not now, I am turned into hell, where I can never *turn. Care*

Matth. 6. 34. *not then for the morrow: let the morrow care for it self.* There is no time to *turn from thy evil wayes* but now.

Secondly, it is the greatest folly in the world thus to play with danger,

Wisd. 1. 12. to *seek death* first *in the errours of our life*, and then, when we have run out our *course*, when death is ready to devour us, to look faintly back upon light. For the endeavours of a man that hath wearied himself in sin can be but weak and faint, like the appetite of a dying man, who can but think of meat, and loath it. The later we *turn*, the less able we be to *turn*: The further we stray, the less willing shall we be to look back. For Sin gathereth strength by delay, devoteth us unto it self, gaineth dominion over us, holdeth us as it were in chains, and will not soon suffer us to slip out of its power. When the Will hath captivated it self under Sin, a wish, a sigh, a thought is but a vain thing, nor hath strength enough to deliver

deliver us. One act begetteth another, and that a third: Many acts make up a habit, and evil habits hold us back with some violence. What mind, what motion, what inclination can a man that is drowned in sensuality have to God, who is a Spirit? a man that is buried in the earth (so every covetous man is) to God, who sitteth in the highest heavens? he that delighteth in the breath of fools, to the honour of a Saint? Here the further we go, the more we are in. *That which is done oft hath some affinity to that which is done alwayes*, saith Aristotle. When an arm or other limb is broke, it may have any motion but that which was natural to it: And if we do not speedily proceed to the cure, it will be the more difficult ἰαλήλιζειν, *to set it in its right place again*, that it may perform its natural functions. Now in Sin there is a deordination of the Will, a luxation of that faculty. Hence weakness seiseth upon the Will: and if we neglect the first opportunity, and do not rectifie it betimes, and turn it back again, and bend it to the rule, it will be more and more infeebled every day, move more irregularly, and, like a disordered clock, point to any figure but that which should shew the hour, and make known the time of the day. We may read this truth in aged men, saith S. Basil. When their body is even worn out with age, and there is a general declination of strength and vigour, the mind hath a malignant influence on the body, as the dody in their blood and youth had upon the mind, and being made wanton and bold with the custome of sin, it heighteneth and enflameth their frozen and decayed parts to the pursuits of pleasures past, though they can never overtake them, nor see them but *in effigie*, in that image or picture which they draw themselves. They now call to mind the sins of their youth with delight, and act them over again when they cannot act them, as youthful as when they first committed them. They have milk, they think, in their breasts, and marrow in their bones. They periwigg their Age with wanton behaviour. Their age is *threescore and ten*, when their speech and will is but *twenty*. They boast of what they cannot act, and would be more sinful if they could; and are so, because they would. It is a sad contemplation, how we startled at sin in our youth, and how we ventured by degrees, and engaged our selves; how fearful we were at first, how indifferent afterwards, how familiar within a while; and then how we were setled and hardened in it at the last: What a Devil Sin was, and what a Saint it is become: what a serpent it was, and how now we play with it? We usually say, *Custome is a second Nature*: and indeed it followeth and imitateth natural motion. It is weak in the beginning, stronger in the progress, but most strong and violent towards the end. *Transit in violentiam voluntas antiqua*; That which we will often, we will with eagernerness and violence. Our first onset in sin is with fear and reluctation; we then venture further, and proceed with les regret; we move forwards with delight; Delight continueth the motion, and maketh it customary; and Custome at last driveth and bindeth us to it as to our centre. *Vitia insolentiora renascuntur*, saith Seneca: Sin groweth more insolent by degrees; first it flattereth, then commandeth, after enslaveth and then betrayeth us. First it gaineth consent, afterwards it worketh delight, at last ἀναισχυντίαν, *a shamelesness* in sin, (*Were they ashamed? They were not at all ashamed*) nay, ἀναισθησίαν, *a senslesness and stupidity*, and Caligula's ἀδιαθεσίαν, *a stubbornness and perversness of disposition*, which will not let us *turn* from sin. For by neglecting a timely remedy, *vitia mores fiunt*, our evil wayes become our manners and common deportment, and we look upon them as upon that which becomes us; upon an unlawful act, as upon that which we ought to do. Nay, *peccatum lex*, Sin, which *is the*

Ἐγγὺς γὰρ καὶ τὸ πολλάκις καὶ τὸ ἀεί, 1. Rhet. c. 11.

Orat. ad Discentes.

Ὅμοιον γὰρ τὸ ἔθος τῇ φύσει, Arist. Ibid.

Jer. 6. 15. *Nihil magis in natura sua laudare se dicebat, quam ut ipsius verbo Utar,* ἀδιαθεσίαν, Suet. Caligula.

1 John 3.4. *tranſgreſſion of the Law*, is made a Law it ſelf. S. Auguſtine in his Confeſſions calleth it ſo, *Lex peccati eſt violentia conſuetudinis.* That Law of Sin, which carrieth us with that violence, is nothing elſe but the force of long cuſtome and continuance in ſin. For ſin by cuſtome gaineth a kingdome in our ſouls; and having taken her ſeat and throne there, ſhe promulgeth Laws: If ſhe ſay, *Go*, we go; and if ſhe ſay, *Do this*, we do it. *Surge, inquit Avaritia:* She commandeth the Miſer to *riſe up early, and lie down late, and eat the bread of ſorrow.* She ſetteth the Adulterer on fire, and maketh him vile and baſe in his own eyes, whilſt he counteth it his greateſt honour and preferment to be a ſlave to his ſtrumpet. She draweth the Revengers ſword. She feedeth the Intemperate with poyſon. And ſhe commandeth, not as a Tyrant, but, having gained dominion over us, ſhe findeth us willing ſubjects: She holdeth us captive, and we call our captivity our liberty. Her poyſon is as the poyſon of the *Aſpick*: She biteth us, and we ſmile; we die, and feel it not.

Lex alia in membris meis repugnavit legi mentis meæ, & Rom. 7. *Lex n. peccati eſt violentia conſuetudinis, qua trah tur & tenetur etiam invitus animus, eo merito, quo in eam volens illabitur.* Aug. l. 8. Confeſs. c. 5.

Again, it is dangerous in reſpect of God himſelf, whoſe call we regard not, whoſe counſels we reject, whoſe patience we dally with, whoſe judgements we ſlight; to whom we wantonly turn the back when he calleth after us *to ſeek his face*, and ſo tread that Mercy under foot which ſhould ſave us. We will not *turn* yet, upon a bold and ſtrange preſumption, That though we grieve his Spirit, though we reſiſt and blaſpheme his Spirit, yet after all theſe ſcorns and contempts, after all theſe injuries and contumelies, he will yet look after us, and ſue unto us, and offer himſelf, and meet and receive us, at any time we ſhall point as moſt convenient to *turn* in. It is moſt true, God hath declared himſelf, and as it were become his own Herald, and proclaimed it to all the world, *The Lord, merciful and gracious, long ſuffering, and abundant in goodneſs, and truth, keeping mercy for thouſands.* He is φιλάνθρωπος, *moſt lovingly affected to Man*, the chief and prince of his creatures. He longeth after him, he wooeth him, he waiteth on him. His Glory and Mans Salvation meet and kiſs each other: for it is his glory to crown Man. Nor doth he at any time turn from us himſelf, till we doat on the World and Senſuality, and divorce him from us; till we have made our heaven below, choſen other Gods, which we make our ſelves, and think him not worth the turning to. He he is alwayes *a God at hand*, and never goeth from us, till we force him away by violence. How many murmurings and rebellions, how many contradictions of ſinners hath he ſtood out, and yet looked towards them? How hath *he been preſſed as a cart under ſheaves*, and yet looked towards them? How hath he been ſhaken off and defied, and yet looked towards them? He receiveth David after his adultery and murder, after that complication of ſins the leaſt of which was of force enough to have caſt him out of Gods preſence for ever. He receiveth Peter after his denial; and would have received Judas, had he repented, after his treaſon. He received Manaſſes when he could not live long: and he received the Thief on the Croſs, when he could live no longer, All this is true. His Mercy is infinite, and *his Mercy is everlaſting*, and is *the ſame yeſterday and to day and for ever*: But, as Tertullian ſaith well, *non poteſt non iraſci contumeliis miſericordiæ ſuæ*, God muſt needs wax angry at the contumelies and reproches which by our dalliance and delay we fling upon his Mercy, which is ſo ready to cover our ſins. For how can he ſuffer this Queen of his Attributes to be thus proſtituted by our luſts? How can he endure to to ſee men bring Sin into the world under the ſhadow of that Mercy which ſhould take it away, and advance the kingdome of darkneſs, and fight under the Devils banner with this inſcription and motto lifted up, *The Lord is merciful?* What

Exod. 34.6,7.

Jer. 23.23.

Amos 2.13.

Pſal. 100.5. Heb. 13.8.

De pudicit. c. 10.

hopes

hopes of that ſouldier that flingeth away his buckler? or of that condemned perſon thar teareth his pardon? or of that ſick man that loveth his diſeaſe, and counteth his Phyſick poyſon? The Prophet here in my Text, where he calleth upon us with that earneſtneſs, *Turn ye, turn ye*, giveth us a fair intimation, that if we thus delay, and delay, and never begin, a time may come when we ſhall not be able to *turn*. It may ſeem indeed a harſh and hard ſaying, a doctrine not ſutable with the lenity and gentleneſs of the Goſpel, which breatheth nothing but mercy, to conclude that ſuch a time may come, that any part of time, that the laſt moment of our time, may not make a *Now* to *turn* in; that whileſt we breathe, our condition ſhould be as deſperate as if we were dead; that whileſt we are men, our eſtate ſhould be as irrevocable as that of the damned ſpirits, with this difference onely, that we are not yet in the place of torment, which nevertheleſs is prepared for us, and will as certainly receive us as it doth now the Devil and his angels. It is harſh indeed, but may be very profitable and advantageous for us to think that ſuch a time may be which may be our laſt for Grace, though not our laſt for life; that we may live, and yet be dead eternally; a time, when there will *remain no more ſacrifice for ſin*. I cannot ſay we ſhould make it an article of our Creed, and yet I know no danger in believing it. It may prove fatal to us to disbelieve it, or look upon it as an errour which deſerveth to be placed in the catalogue of Hereſies. And therefore, though you ſubſcribe not, yet there is no reaſon you ſhould anathematize it; becauſe we find ſome parts of Scripture which look this way, and ſo far ſeem to enforce it that we have rather reaſon to fear there may be ſome truth in it; ſince our wilful delayes are but as the degrees to it, as the ready way to that gulf out of which it will be impoſſible to liſt up our ſelves; at leaſt impoſſible in the Lawyers ſenſe; impoſſible, as thoſe things which may be, but ſeldome come to paſs. It is a part of wiſdome to fear the worſt, nor can we bee too ſcrupulous in the buſineſs of our Salvation. Heb. 10. 26.

God telleth Abraham that *he will judge the Amorites*, but he will ſtay to *the fourth generation*, till *their iniquity be full*; and when it is full, then he will ſtrike. Our Saviour thus beſpeaketh the Phariſees, *Fill you up the meaſure of your forefathers*: Which is not a command, but a prediction, that they ſhould fill up the meaſure of their ſin, and then be ripe for puniſhment. For when men have run out the ful length of their line then it is God's time to draw it in, and give them a check, to pull them on their back, to be buried in ruine for ever. When our Saviour *beheld Jeruſalem*, the Text telleth us *he wept over it*, wept over it as at its funeral, as if he now ſaw *the enemy caſt a trench round about it*, as if he ſaw it *lie level with the ground*. Will you hear his *Epicedium* or Funeral ſpeech, which he uttered with great paſſion, the tears running down his cheeks? *Oh that thou hadſt known the things that belong to thy peace, IN HAC DIE TUA, even in this thy day!* A *day* then they had: But when this *day* was ſhut in, then followeth, *NUNC AUTEM, but now they are hid from thine eyes*: Which uſhereth in that *blackneſs of darkneſs for ever*. *Oh that thou hadſt!* Then was liberty of choice. *But now*, thou art bound and fettered under a ſad impoſſibility for ever. And that we may be thus *bound hand and foot* before we be *caſt into utter darkneſs*, S. Paul doth more then intimate, when he telleth us of the *Gentiles*, that *as they did not like to retain God in their knowledge*, to retain him as a merciful God, retain his love and favour by the true worſhip of him, *he alſo gave them over* εἰς ἀδόκιμον νοῦν, *to a reprobate minde*; he left them in that *gall of bitterneſs*, in which they delighted. *Tradidit repletos, non replendos*, ſaith the Gen. 15. 14, 16. Matth. 23. 32. Luk. 19. 41, 42. 43. Rom. 1. 28. Iſid. Peluſ. l. 4. ep. 102.

the Father; *He gave them over, not to be filled; but being filled already with all iniquity, he delivered them over to a reprobate minde.* They retained not God in any part of their time; and now time is run out, is at an end, and will be no more. They would be evil; and now they cannot be good. The Jewish Doctours had a proverb that God in this his proceeding did but *farinam jam molitam molere*, do that which was done already to his hands, grind that corn that was ground already, and leave them who would be left to themselves and their own hellish wickedness, which was their ruine. For that of Basil is most true, Κρίσις ὄπισω χάριτος. *Judgment followeth Mercy at the heels*, to take revenge upon those who wantonly abuse her, striketh them dead who will not live, and sealeth them up to damnation who are condemned already. You may now *turn* and God will receive you: This is the dialect of Mercy. But you shall not, if you thus put it off from time to time: That is the voice of an angry and despised God. *Oh that thou hadst known in this thy day!* See, Mercy gave Jerusalem a day, and shined brightly in it; and by that light she might have *seen the things that concerned her peace. But now they are hid from thine eyes*, are as the black lines of Reprobation drawn out by the hand of Justice. It was *thy day, but now* it is shut up, and

Hom. 22. c. 11.

Nox est perpetuò una dormienda;

Thy Sun is set for ever; all is night, eternal night: The light *is hid from thine eyes*, and thou shalt never see it more. You will say this was spoken to a People, to a Nation. It is true: But may it not also be so with every particular person? may it not be so with one Pharisee? with one viper, as well as with a generation? Was it not so with Judas as well as with Jerusalem? I have read that a Body, a Society, a Common-wealth may fall under a censure, and be subject unto penalty: yet Bodies do not offend but in their parts. It is not Rome that committeth the fault, but Sempronius, or Titius, who are parts of that Common-wealth. Not the Amorites alone, not the sect of the Pharisees, not Jerusalem alone, but every man may have *diem suam*, his allotted time, in which he may *turn from his evil wayes.* And this day may be a Feast-day, or a day of trouble; it may beget an eternal day; or it may end in the shadow of death and everlasting darkness. Oh that Men were wise! but so wise as the creatures which have no reason! so wise as to know their seasons, to discover *this their day*, wherein they may yet *turn!* Oh that we could but behold that decretory hour, or but place it in our thoughts, and make it our fear that such a one there may be, in which Mercy shall forsake us, and Justice cut off our hopes for ever! Certainly we should not then make so many Dayes in our year; we should not resolve to day for to morrow, and to morrow for the next day, and so drive it forward till the last sand, till we can resolve no more. He that thinketh so lightly of Eternity as to think it may be wrought out in a moment, and yet will not allow it so much but when he please, hath just cause to fear that his *Day* is past already.

Now though there may be such a day, such a moment, yet this day, this moment, like the day of judgement, is not known to any. And it may seem on purpose to be removed out of our sight, that we may be jealous of every moment of our life, and that when the Devil tempteth, the World flattereth, the Flesh rebelleth, we may set up this thought against them, That this may be our last moment, and if we yield now, we shall be slaves for ever. For as *the long-suffering of God is salvation*, so is every day, every hour of our life, such a day, and such an hour as carrieth along with it eternity either of pain or bliss. That thou mayest therefore *turn now*, think that a time may come when thou shalt not be able to *turn*. *Tardè velle nolentis est*; Not to be willing to *turn* to

2 Pet. 3. 15.

Sen. De Benef. 3. 5.

thy

thy God *now*, is to deny him. Delay is no better then defiance. And why ſhouldeſt thou hope to be willing hereafter, who art not willing now; and art not willing now, upon this falſe and deceitful hope that thou ſhalt be willing hereafter? Wilful and preſent folly is no good preſage of after-wiſdome. It is more probable that a froward Will will be more froward and perverſe, then that after it hath joyned with the vanities of this world, and cleaved faſt unto them, it ſhould bow and bend it ſelf to that Law which maketh it death to touch them. He that leapeth into the pit upon hope that he ſhall get out, hath leapt into his grave, at leaſt deſerveth to be covered over with darkneſs, and buried there for ever. Fear then leaſt the meaſure of thy iniquity be almoſt full, and perſwade thy ſelf thy next ſin may fill it. Think this is *thy Day*, thy hour, thy moment. And though peradventure it may not be, yet think it may be thy laſt. It is no errour, though it be an errour: For, if it be not thy laſt, yet in juſtice God might make it ſo: for why ſhould heaven be offered more then once? And if it be an errour, it is an happy errour: for it will redeem us from all thoſe errours which Delay bringeth in and multiplieth, even thoſe errours which make us worſe then the Beaſts that periſh. A happy errour! I may ſay, an Angel, that layeth hold on us, and ſnatcheth us out of the fire, out of the common ruine, and haſteneth us to our God. A happy errour, which freeth us from all other errours of our life. And yet, though it may be an errour, (for it is no more then *it may be*,) it is a truth: For onely one *Now* is true. There may be many more *Nows*, it is true, a *now* to morrow, and a *now* hereafter, and a *now* on our death-bed; but theſe are but *May-bees*; and theſe potential truths concern us not: for that which may be, may not be. That which concerneth us is an everlaſting truth, *To day, if you will hear his voice, harden not your hearts.* If you harden them to day, and ſtand upon *May-bees*, then they *may be* hard for ever. Therefore, if you expect I ſhould point out to a certain time, the time is *now*, *Turn ye, turn ye*, even *now*. Now the Prophet ſpeaketh, now the words ſound in your ears; *Now, if you will hear his voice, harden not your hearts.* For why was it ſpoken but that we ſhould hear it? It is an earneſt call after us: and if we obey not, it is an argument againſt us that we deſerve to hear it no more. We are willing that what we ſpeak ſhould ſtand; not a word, not a ſyllable, not one tittle muſt fall to the ground. If we ſpeak to our ſervant, and ſay, *Go*, he muſt go; and if we ſay, *Do this*, he muſt do it *nunc*, now, *dicto citiùs*, as ſoon as it is ſpoke. A deliberative pauſing obedience, obedience in the future tenſe, to ſay he will do it when he pleaſeth, ſtrippeth him of his livery, and thruſteth him out of doors. And ſhall Man, who is duſt and aſhes, ſeek a convenient time to *turn from his evil wayes?* Shall our *now* be when we pleaſe? Shall one morrow thruſt on another, and that a third? Shall we demur and delay till we are ready to be thruſt into our graves, or (which will follow) into hell? If the Lord ſaith, *Turn ye, turn ye*, there can be no other time, no other *Now*, but *Now*. All other *Nows* and opportunities, as our dayes, are in his hands; and he may cloſe and ſhut them up, if he pleaſe, and not open them to give thee another. *Domini, non ſervi, negotium agitur*: The buſineſs is the Lord's, and not the ſervant's; and yet the buſineſs is ours too: but the time is in his hands, and not in ours. *Now* then *turn ye*, now the word ſoundeth and echoeth in your ears.

Again, *Now*; now haſt thou any good thought, any thought that hath any reliſh of ſalvation? For that thought, if it be not the voice, is the whiſper of the Lord, but it ſpeaketh as plain as his thunder. If it be a good thought, it is from him who is the Fountain of all good, and he ſpeaketh

Deus ad homines, imò, quod propius eſt, in homines venit. Sen. Ep. 73.

ſpeaketh to thee by it, as he did to the Prophets by viſions and dreams.
Job 33. 15, 16. *In a dream, in a viſion of the night,* (I may ſay, *In a thought*) he *openeth the ears of men, and ſealeth their inſtruction.* And why ſhould *he ſpeak once, and twice,* and we *perceive it not?* Why ſhould the Devil, who ſeeketh to devour us, prevail with us more then our God, that would ſave us? Why ſhould an evil thought ariſe in our hearts, and ſwell and grow, and be powerful to roll the eye, to lift up the head, to ſtretch out the hand, to make our feet like hinds feet in the wayes of death; and a holy thought, a good intention, which is as it were the breath of the Lord, be ſtopped and checked and ſlighted, and at laſt chaſed away into the land of oblivion? Why ſhould a good thought ariſe, and vaniſh, and leave no impreſſion behind it; and an evil thought increaſe and multiply, ſhake the powers of the ſoul, command the Will and every faculty of the mind, and every part of the body, and at laſt bring forth a Cain, an Eſau, a Herode, a Phariſee, a profane perſon, an adulterer, a murderer? Why ſhould we ſo ſoon deveſt our ſelves of the one; and *morari*, ſtay and dwell, and fool it in the other, ſporting our ſelves as in a place of pleaſure, a Seraglio, a paradiſe? Let us but give the ſame friendly entertainment to the good as we do to the bad, let us but as joyfully imbrace the one as we do the other, let us be as ſpeculative men in the wayes of God as we are in our own, and then we ſhall make haſte, and not delay to *turn* unto him. We talk much of the Grace of God; and we do but talk of it. It is in all mouthes, in ſome but a ſound, in others ſcarſe ſenſe, in moſt a loud but faint acknowledgment of its power, when it hath no power at all to move us; an acknowledgement of what God can do, when we are reſolved he ſhall work nothing in us. We commend
Tit. 2. 11. it, and reſiſt it; pray for it, and refuſe it. Behold, *the Grace of God hath appeared to all men,* appeared in the doctrine of the Goſpel: and it appeareth in thoſe good thoughts which are the proper iſſue of that doctrine, and are begot by the Word of Truth. When the heart ſendeth them forth, ſhe ſendeth them as Meſſengers of Grace, to invite and draw us out of our evil wayes. And if the Devil can raiſe ſuch a Babel upon an evil thought, why may not God raiſe up a Temple unto himſelf upon a good? I appeal to your ſelves, and ſhall deſire you to ask your ſelves the queſtion; How often have you enjoyed ſuch gratious raviſhing thoughts? how often have you felt the good motions of the Spirit?
Iſa. 30. 21. how oft have you *heard a voice behind you, ſay, Do this?* How many checks, how many inward rebukes have you had in your evil wayes? how oft have theſe thoughts followed and purſued in the wayes of evil, and made them leſs pleaſing? what a damp have they caſt upon your delight? what a *thorn* have they been *in your fleſh,* even when it was wanton? How oft are you ſo compoſed and byaſſed by theſe heavenly inſinuations that heart and hand are ready to joyn together as partners in the *Turn*? How oft would you, and yet will not *turn*? How oft are you
Eccleſ. 1. 2. the *Preacher,* and tell your ſelves, *Vanity of vanities: all is vanity,* and that there is no true reſt but in God? I ſpeak to thoſe who have ſome
Hebr. 6. 5. feeling and preſage of a future eſtate, ſome *taſt of the powers of the world to come* (for too many, we ſee, have not; *I ſpeak this to our ſhame*) *Now* is the Time, *Now* is the *Now*.

Perſ. ſat. 3. *——nunc, nunc properandus, & acri*
Fingendus ſine fine rota——

Now thou muſt turn the wheel about, and frame and faſhion thy ſelf into *a veſſel of honour,* conſecrate unto the Lord; *Now* make up a child of God, *the new creature*. *Now* we muſt nouriſh and make much of theſe good motions and inclinations wrought in us either by the word of God, or the rod

rod of God. They are fallen upon us, and entred into us; but how long they will ſtay, how long we ſhall enjoy them, we cannot tell. A ſmile from the World, a dart from Satan, if we take not heed, if we be not tender of them, may chaſe them away. This is the time, this is the *Now*. For at another time, being fallen from this heaven, our cogitations may be from the earth earthly, ſuch groſs and durty thoughts as will not melt but harden in the ſun: Our faculties may be corrupt, our underſtandings dull and heavy, our wills froward and perverſe, that we ſhall either not will that which is good, or ſo will it as not to have ſtrength to bring forth and draw it into act. If we approve and look towards it, we ſhall ſoon ſtart back as from an enemy, as from that which ſuiteth not with our preſent diſpoſition, but is diſtaſtful to it; *tanquam fas non ſit*, as if it were ſome unlawful thing; as we read of the Sybarite, who was grown ſo extremely dainty that he would fall into a cold ſweat and faint at another mans labour. *Now* therefore, *Now* let us cloſe with it, whileſt it appeareth in beauty, and is amiable in our eyes; whileſt our will beginneth to bend, and our heart inclineth to it. If we let this ſo fair an opportunity paſs, within a while Vanity it ſelf will appear in glory, and that Holineſs which ſhould make us like unto God will be taken for a monſter: There will be honey on the Harlots lips, and gall on Chaſtity; a Lordſhip ſhall be more deſirable then Paradiſe, and three lives in that then eternity in Heaven. *Now* God is God; and if we do not *Now* fall down and worſhip him, the next *Now* Baal will be God, the World will be our God, and the true God, whom but now we acknowledged, will not be in all our wayes. The firſt *Now*, the firſt opportunity, is the beſt; the next is moſt uncertain, the next may be never.

But now, if we will ſtand to diſtinguiſh times by the events, as by their ſeveral faces, the divers complexions they receive either from peace or trouble, from proſperity or adverſity; then certainly the beſt time to *turn* to God is when he turneth his face to us, *cùm candidi fulgent ſoles*, when God ſhineth brightly upon our tabernacles, and ſpeaketh to us, not out of the whirlwind, but in a ſtill voice; when Plenty crowneth the Common-wealth, and Peace ſhadoweth it; when God appeareth to us, not as Jupiter to Semele, in thunder, but as to Danae, in a ſhowre of gold. It is beſt to open to him whileſt he ſtandeth as it were at the door, and intreateth entrance, and not ſtay till he knock with the hammer, or break in upon us with his ſword. To *turn* to him *now* in this brightneſs will rather be an act of our Love then of our Fear, and ſo make our Repentance a free-will-offering, a ſacrifice of a ſweet ſmelling ſavour unto God. This will make it evident that we underſtand the voice of his calling, the language of his benefits, the miracle which he worketh, which is, to cure our inward blindneſs with clay, with theſe outward things, that we may ſee to *turn from our evil wayes* unto the Lord. This is truly to *prayſe the Lord for all his benefits*, this is truly to honour him, to bear our ſelves with that fear and reverence that we leave off to offend this God of bleſſings. *Negat beneficium, qui non honorat*; he denieth, he deſpiſeth a bleſſing, that doth not thus honour it. Ingratitude is contumelious to God; it is the bane of merit, the defacer of goodneſs, the ſepulchre and the hell of all bleſſings: for by it they are turned into a curſe. Ingratitude loatheth the light, loatheth the land of Canaan, and looketh for milk and honey in Egypt. This is it the Prophets every where complain of, that the people did enjoy the light of Gods countenance, but by it walkt on in their evil wayes, and made no other uſe of it then this, That they did *per tantorum bonorum detrimenta Deum contemnere*, as Hierom ſpeaketh, loſe the favour of God in their contempt, and were made worſe *Ad Celantiam*

by that which ſhould have turned them from being evil; that being Gods
Iſa. 5. 7. *pleaſant plant*, they brought forth nothing but *wilde grapes*.

To apply this to our ſelves; Dare we now look back to the former times? What face can turn that way, and not gather blackneſs? God gave us light, and we ſhut our eyes againſt it. He made us the envie, and we were ambitious to make our ſelves the ſcorn of all nations. He gave us milk and honey, and we turned it into gall and bitterneſs. He gave us plenty and peace, and the one we loathed, as the Jews did their Manna; the other we abuſed. Our Peace brought forth War, as Nicippus Sheep in Ælian did yean a Lion. God ſpake to us by peace, and we were in trouble till we were in trouble, till we were in a poſture of war. He ſpake to us by plenty, and we anſwered him by luxury. He ſpake to us by love, and we anſwered him by oppreſſion: He made our faces to ſhine, and we ground the faces of the poor. He ſpake to us in a ſtill voice, and we defyed the Holy One of Iſrael. Every benefit of his
Zech. 11. 12. cryed, *Give me my price*; and lo, in ſtead of *turning from our evil wayes*, delighting in them; in ſtead of leaving them, defending of them; in ſtead of *calling upon his Name*, calling it down to countenance all *the imagina-*
Gen. 6 5. *tions of our hearts*, which have been *evil continually*. This was *the good-*
Zech. 11. 13. *ly price that he* and all his bleſſings *were prized at*. And then, when this light was thus abuſed, our Sun did ſet, our day was ſhut in, that *Now*, that
Pſal. 105. 32. *Then* had its end. The next call was in thunder, and *he gave us hail for rain, and flaming fire in our land.*

Such a *then*, ſuch an opportunity we had; and we may ſay with ſhame and ſorrow enough, that we have loſt it. But ſince we have let ſlip that time of peace, that *acceptable time*, yet at leaſt let us *turn* now in *the*
Pſal 107. 28, 29. *ſtorm*, that God may *make a calm*. Let us *turn* to him *in our trouble*,
Matth 24. 29. that he may *bring us out of our diſtreſs*. Now, when *our Sun is darkned, and our Moon turned into blood*, when the knowledge of Gods Law and of true Piety beginneth to wax dim, and the face and beauty of Religion to wither; When *the Stars are fallen from heaven*, when the teachers of truth fall from the profeſſion of truth, and ſet that up for truth which ſetteth them up in high places; When *the powers of heaven are ſhaken*, when the pillars of the Church ſink, and break aſunder into many ſects and diviſions, which is as muſick to Rome, but maketh all walk as mourners about the ſtreets of Jeruſalem; when Religion, which ſhould be the bond of love, is made the title and pretenſe of war, the fomenter of that malice and bitterneſs which defileth it and putteth it to ſhame,
Luke 21. 25. and treadeth it under foot; When *the Sea and the waves thereof roar*, when we hear *the noiſe and tumult of the people*, which is as the raging of the Sea, but ebbing and flowing with more uncertainty and from a cauſe leſs known; Now, in this draught and reſemblance of the end of the World, when God thus ſpeaketh to us in the whirlwind, thus knocketh with his hammer, calleth thus loud unto us, *Turn ye, turn ye*, let us bow down our heads, and in all humility anſwer him, *ECCE ACCEDIMUS*,
Jer 3 22. *Behold, we come unto thee*; *for thou art the Lord our God*. For, as our Sa-
Matth. 18. 7. viour ſpeaketh of *offenſes*; ſo may vve of theſe judgments and terrours which he ſendeth to fright us to him, *NECESSE EST UT VENIANT*; *It muſt needs be that they come*, not onely *neceſſitate conſequentiæ*, by a neceſſity of conſequence, ſuppoſing the condition of our nature, and the changes and chances of a ſinful world; or rather ſuppoſing the corruption of mens manners, vvhich can produce nothing but tumult and ſedition, plagues, famine, and vvar (for vvhat other fruit can grovv from ſuch evil trees?) but *neceſſitate finis* alſo, in reſpect of the end for which they are ſent. For God, in vvhoſe povver both men and their actions are,

doth

doth not onely not hinder them by his mighty hand, but permitteth them, and by a kind of providence ſendeth them upon us, partly for our tryal, but eſpecially for our amendment, that finding gall and vvormvvood upon every pleaſure and vanity of the vvorld, and no reſt for our feet in theſe tumultuous vvaves, vve may flee to the Ark, and turn to h[im] vvith our vvhole heart. And certainly, if judgments vvork not this effect, they will work a far worſe. If they do not ſet a period to our ſin, they are then but *the beginnings of ſorrow*, προίμιον, ſaith Nazianzene, the *prologue* to that long and laſting Tragedy, ſad types and forerunners of everlatting torments in the bottomleſs pit. As yet they may be but an argument of Gods love, the blows of a Father, πληγαὶ διορθωτικαὶ, as Baſil calleth them, *blows to turn us out of our evil wayes.* *O felicem ſervum, cujus emendationi inſtat Dominus, cui dignatur iraſci!* ſaith Tertullian; *Oh happy ſervant, whom God taketh ſuch care to amend!* whom he thus diggeth about, and watereth with his diſcipline of Affliction; whom he thus purgeth, that he may *bring forth fruits meet for repentance*; *whom he loveth ſo well as to be angry with him*; to whom he giveth ſo great honour and reſpect as to chaſtiſe him; *quem admonendi diſſimulatione non decipit*, whom he thus plainly telleth of his ſin and danger, and writeth and imprinteth it as it were in his very fleſh; *whom he doth not in his anger diſſemble with and deceive*; that is, let alone, that he may ruine himſelf; ſeem to favour, that he may deſtroy him; touch not, that he may grind him to pieces. *Nam quanta eſt pœna, nulla pœna?* Not to be puniſhed at all is the greateſt puniſhment of all, and nothing more deplorable then the happineſs of a wicked man. For when God is ſilent, and will ſpeak no more, then he hath his ax in his hand to cut us down, that we bear no more fruit.

In 10. Eſai. — De patient. — Ibid.

And ſuch a *Now*, ſuch a time there may come, when God hath called again and again, when he hath ſpoken to us, and ſpoken within us, when he hath ſpoken to us from his Mercy-ſeat, and ſpoken in thunder, that he will ſpeak no more. And this no doubt hath befallen many thouſands, whom God in juſtice delivered to *chains of darkneſs to be reſerved to judgment*, whom he would not frown upon, whom he would not look upon, whom he would not trouble, whoſe eyes he would not open to ſee the danger they were in; but as they colluded and trifled with him, ſo he laught at their folly and madneſs, and left them to themſelves, to run on with pleaſure, with hope, with confidence, untoucht, unrebuked, unregarded, to their deſtruction. All that are loſt are not in hell: for they that are now there, were loſt before, *vivi, videntéſque*, even whilſt they walkt in the land of the living; loſt, when they were called upon, and would not hear; loſt in the midſt of Prophets and Apoſtles; loſt in the Church; loſt in the mercies of God, which they rejected; loſt in the judgments of God, which they ſlighted; loſt before they were utterly loſt; loſt, when they left God, and when God left them. Judas had his name, *The ſon of perdition*, before he hanged himſelf, and before he *went to his own place.* It may ſeem ſtrange indeed, but it is true; and there is no reaſon it ſhould ſeem ſtrange. For why ſhould it ſeem ſtrange that God ſhould leave us once, who have left him ſo often? that when he *can do no more to his Vineyard*, he *ſhould pluck up the hedge*, and lay it open to bring forth nothing but *briars and thorns*? that when we have abuſed his Mercy, he ſhould be angry? that when we defy him, he ſhould fling us off? that when we will be evil, he ſhould let us alone? It is our own folly that maketh it a Paradox. Our Ignorance of our ſelves and of God, our high and vile eſteem of his Mercy, our falſe gloſſing and miſinterpreting his Judgments, have made it a hereſie, anathematized

Iſa. 5.

and exploded it. And now any *Now*, any time, is ſoon enough with them who will ſin, but would not be puniſhed; who put God from them, but would not be left to themſelves; who would repent, and yet ſin; would be ſaved, but not now. Theſe are the Soloeciſmes of Delay, the contradictions and abſurdities of wilful ſinners, ſuch who would *turn*, yet will go on in their ſins. It were eaſie to fill our mouth with arguments. But Delay in our onſets and progreſs to Eternity is of ſo foul and monſtrous an aſpect, that there need no tongue of Men or Angels to ſet forth the horrour of it. Every eye that ſeeth it muſt needs turn it ſelf away, every thought that receiveth it muſt diſtaſt and condemn it; even the heart that is deceived with it cannot but tremble at it. Amongſt ſo many that have periſhed, amongſt ſo many that may periſh by it, it never yet found one patrone, any one man that had a good word for it, or did dare to ſay it were not a ſin to truſt to it. Even when we delay, we condemn our ſelves, and yet ſtill hope, and ſtill delay. We condemn it in others; and of thoſe who have been long evil we are too ready to ſay, *They will never be good.* He that hearkeneth to the call, and *turneth* at the firſt ſound of it, condemneth it: for he flingeth it off as if Death were in it. He that expecteth an hour, when the hour is *Now*, condemneth it, condemneth it by his very expectation, condemneth it by his fear? For he that doth but hope for ſuch an hour, cannot but entertain ſome fear that it may never come, and ſo conclude againſt himſelf, that that opportunity which hath a being and ſubſiſtence, is far better, and to be preferred before that which love of vanity and his hope hath made up, which is nothing but in expectation. Thus we delay, and check, and comfort our ſelves, and yet delay, and deſtroy our ſelves, and look for ſalvation *in medio gehennæ*, ſaith Bernard, in the midſt of hell, which is wrought already, and muſt be wrought out by us, *in medio terræ*, in the midſt of the earth.

In Cant. Ser. 75.

For concluſion then; *Turn ye, turn ye*; that is, *Turn ye now.* There is but one *Now*: There may be many more; but moſt true it is, there is but one. *Tene quod certum; dimitte quod incertum*, ſaith Auguſtine. Let us lay hold on that which is certainly ours; let us not ſend our thoughts and hopes afar off to that which hath no better foundation to reſt on then Uncertainty it ſelf. Let us not hope to raiſe Eternity upon a thought of that which may be, or rather of that which may not be. For we may as well conſult and determine what we will do when we are dead, as what we will do in this kind hereafter. If it be never wrought out of its contingency, if it never come to paſs, the difference is not great: For that which may be, and that which never ſhall be, may be the ſame, *That which may be and may not be hath no entity at all*, and ſo cannot be the object of our Knowledge, nor bear either an Affirmation or Negation. And wilt thou ſettle a reſolution on ſuch a Contingency? reſolve to do that at ſuch a time which thou canſt not tell whether it will ever come or no? reſolve upon that of which thou canſt neither affirm nor deny that it ſhall ever be? Wilt thou hazard the favour of God, thy ſoul, and ſalvation upon the hope of that which is not, and may be nothing? This were to let go Juno, and embrace a cloud; to ſet thy happineſs on the caſt of a dice; to call the things that are not, as if they were; in brief, to ſet up an idole, a falſe hope, a gilded nothing, and fall down and worſhip it, and forſake that preſent opportunity which is the voice of God, and beſpeaketh us to make no more delayes, but to *turn Now.* The word now ſoundeth; let us hearken now. We have been told by him who had it from Chriſt, as Chriſt had it from his Father, that *now is the acceptable time, now is the day of ſalvation:* and we were never yet told of any other day.

Hom. 42.

Ariſtot. De interp. c. 9.

2 Cor. 6. 2.

Did

Did ever yet any Prophet or Apoſtle exhort you to turn to morrow. *At what time ſoever*, is not, *When you pleaſe*: but, *Though you have not yet left your evil wayes, yet now you may turn. At what time ſoever*, is *Now*. Divinity, or the Doctrine of the Goſpel, is practical, and conſidereth not contingencies, but neceſſaries. In it there is nothing preſented to us in the future tenſe, but Salvation, which is a thing of another world. The means are all derived to us in the preſent, *To day if you will hear his voice*; Deny your ſelves; Take up your Croſs; Mortifie your fleſhly luſts to day; Believe now; Love him now; Hope in him *now*. That which is to come, or may be, in reſpect of our duty, is not conſiderable in that ſcience, but left in his hands who is *the Antient of dayes*; who being eternal may indulge as many opportunities as in wiſdom he ſhall think fit, but his command is *Now*. He may receive us at any time, but he bindeth us to the preſent. Pſal. 95. 7. Dan. 7. 9.

We have been told, nay, we can tell our ſelves, that Now is better then To morrow; that we have but one day, one moment, which we can call ours, and after that *Time may be no more*. We have heard that Delay is a Tyrant, a Pharaoh, layeth more work upon us, doubleth and trebleth, nay infinitely multiplieth our task, and yet alloweth us no ſtraw; withdraweth the means, the helps and advantages we had to turn, or elſe maketh us weak and impotent, leſs able to uſe them; delivereth us over to more difficulties, more pangs and troubles and tormenting agonies, then we ſhould have felt if we had caſt her off, and begun betimes: And ſhall we yet delay? We have heard that it is a ſin to delay, and maketh Sin yet more ſinful; that it is the Devils firſt heave to throw us into that gulf out of which we ſhall have neither power nor will to come; that it is a leading ſin, the forerunner to the ſin againſt the Holy Ghoſt, *which ſhall never be forgiven*. And ſhall we yet delay? We have been taught that it is high preſumption to leave Chriſt working out his part of the covenant in his blood once ſhed for us, and interceding for us for ever, and wilfully to neglect our part, and drive it off, from time to time; from the cheerfulneſs and vigour of youth to the dulneſs and lazineſs of old age, to withered hands and trembling joynts, to weak memories, heavy hearts, and dull underſtandings, to unactive amazedneſs to the Would but cannot of a bedrid-ſinner; then to ſtrive againſt Sin when we are to ſtruggle with our diſeaſe; then to do it when we can do nothing; and when we cannot finiſh and perfect our Repentance, to fill and make it up in a thought or ſigh, in a faint and ſick acknowledgement, which are rather ſad remonſtrances againſt our former neglect and delay, then infallible teſtimonies of demonſtrative declarations of a wounded and broken heart: This we have been told, and ſhall we yet delay? In brief, we have been taught, that Delay if we cut it not off betimes, will at laſt cut us off from the Covenant of Grace; that it will make the Goſpel as killing as the Law, the promiſes, which are *Yea* and *Amen*, nothing to us; that it will make a gracious God *a conſuming fire*, and *Jeſus* a deſtroyer; That a dying man can no more *turn to God* then *the dead can praiſe him*; That after we have thus ſeared our conſciences, and drawn out our life in a continued diſobedience, the Goſpel is ſealed up, and concerneth us not at the hour of death, who would not lay hold of one hour of our life to *turn* in; That ſuch cannot go the ſame ordinary way to heaven with the Apoſtles and Martyrs and *the ſouls of juſt men made perfect*, with thoſe who *put off the old man* and *put on the new*, with thoſe who *eſcaped the pollutions of the world*, and were never again *entangled in them*; but are left to that Mercy which was never promiſed, and which they have little reaſon to hope for, having ſo much abuſed it Mat. 12. 31. 2 Cor. 1. 20. Hebr 12. 19. Pſal 115. 17. Rom. 4. 5.

Non expectat Deus frigeſcentes ſenectutis annos nec emortuam jam per ætatem vitiorum conſuetudinem. Vult longi prælii militem. Hilar. in Pſal. 118. Beth.

Agens pœnitentiam, & reconciliatus cum ſanus eſt, & poſtea bene vivens, ſecurus hinc exit. Agens pœnitentiam ad ultimum, reconciliatus, ſi ſecurus hinc exit, ego non ſum ſecurus. Aug.

to

to their own perdition. All that can be ſaid is ſcarce worth their hearing, *Non dico, Salvabuntur; non dico, Damnabuntur*; We cannot ſay they ſhall be ſaved; we cannot ſay they ſhall be damned. They may be ſafe; but of this we cannot be ſure, becauſe we have no revelation for it, but rather for the contrary. Onely, God is not bound to rules and Laws, as Man is, no, not to his own, but keepeth to himſelf his ſupreme right and power entire, *may do what he will with his own*, take that for a *Turn* which he hath not declared to be ſo, and do that which he hath threatned he will not do. But it is ill depending upon what God may do. For, for ought that is revealed, he will never do it. He will never do it to him who preſumeth he will becauſe he may, and ſo putteth off his *Turn* and Repentance to the laſt, leaveth the ordinary way, and truſteth to what God may do out of courſe: He will never do it to a man of Belial, who runneth on in his ſins, yet looketh for a chariot to carry him into heaven, *We have no ſuch doctrine, nor the Church of Chriſt.* Her voice is, *Turn ye now; at laſt will be too late.* This is the doctrine of the Goſpel. But yet the judgement is the Lords. All this we have heard, and we cannot gainſay or confute it: And ſhall we yet delay? Certainly, if we know *thoſe terrours of the Lord*, and not *turn now*; we ſhall hardly ever *turn*. If we hear and believe this, and do not repent, we are worſe then Infidels. Our Faith ſhall help the Devil to accuſe us; and *it ſhall be eaſier for Sodom and Gomorrha then for us* If we hear this, and ſtill *fold our hands to ſleep*, ſtill delay, if this noiſe do not ſtir and move us, if this do not ſtartle us in our evil wayes, we have good reaſon to fear we ſhall never awake till the laſt Trump, till *that day*, till the laſt day, which is *a day of Judgement*, as this *our day* is of Repentance.

We ſay we believe that now heaven is offered, and now we muſt ſtrive to enter in; we ſay we pray for it, we hope for it, we long for it; If we do, then *Now* is the time. *Feſtina fides, alacris devotio, ſpes impigra*, ſaith S. Ambroſe. Faith is on the wing, and carrieth us along with the ſpeed of a thought, through all difficulties, through all diſtaſts and affrightments, and will not let us ſtay one moment in the houſe of vanity, in any ſlippery place where we may fall and periſh. Devotion is full of heat and activity; and Hope that is deferred is an affliction. If we are led by the Spirit of God, we are led apace, drawn ſuddenly out of thoſe wayes which lead unto death, called upon *to eſcape for our lives*, and *not to look behind us*, and (as it was ſaid of Cyprian) we are at our journeys end as ſoon as we ſet out. God ſpeaketh, and we hear; he begetteth good thoughts in us, and we nouriſh them to that ſtrength that they break forth into action; he poureth forth his grace, and we receive it; he maketh his benefits his lure, and we come to his hand; he thundereth from heaven, and we fall down before him. In brief, Repentance is as our Paſſeover: By it we ſacrifice our heart, and we do it in the bitterneſs of our ſoul, and in haſt, and ſo paſs from death to life, from darkneſs to light, from our evil wayes to the obedience of Faith; and God paſſeth over us, ſeeth the blood, our wounded ſpirits, our tears, our contrition, and will not now deſtroy us, but ſeeing us ſo ſoon and ſo far removed *from our evils wayes*, will favour us, and ſhine upon us: and in the light of his countenance we ſhall walk on from ſtrength to ſtrength, through all the hardſhip and troubles of a continued race, to that reſt and peace which is everlaſting. Thus much of the firſt property of Repentance; It muſt be *matura converſio*, a ſpeedy and preſent *Turn*. *Feſtina, & hærentis in ſalo naviculæ funem magis præcide quàm ſolve.*

Epiſt. c. 10. Ep. 82.

Devotio eſt actualis voluntas prompte faciendi quæ ad Dei cultum ſpectant. Aquin. 22. q. 82. art. 1.

Præpropera velocitate pietatis pene ante cœpit perfectus eſſe quam diſceret, Pontius Diaconus de Cypriani vita.

Hieron. Paulino.

THE

The Nineteenth SERMON.

PART IIII.

EZEKIEL XXXIII. 11.

Turn ye, turn ye from your evil wayes, &c.

TO ſtand out with God, and contend with him all our life long, to try the utmoſt of his patience, and then in our evening, in the ſhutting up of our dayes, to bow before him, is not to *turn*. Nor have we any reaſon to conceive any hope that a faint confeſſion or ſigh ſhould deliver him up to eternity of bliſs, whom the ſwinge of his luſts and a multiplyed continued diſobedience have carried along without check or controll to his chamber and bed, and to the very mouth of the grave; who delighted himſelf in evil till he can do no good. Delay, if it be not fatall to all, (for we dare not give laws to Gods Mercy) yet we have juſt reaſon to fear it is ſo to thoſe that truſt ſo to God's Mercy as to run on in their *evil wayes* till the hand of Juſtice is ready to cut their thread of life, and to ſet a period to that and their ſins together. *Turn ye, turn ye*, that is *now*, that it be not too late. Proceed we now to the ſecond property of Repentance, the Sincerity of our *Turn*.

This Ingemination in the Text hath more heat in it; for it ſerveth not onely to haſten our motion and *Turn*, but to make it true and real and ſincere. When God biddeth us *turn*, he conſidereth us not as upon a ſtage, but in his Church, where every thing muſt be done, not acted; where all is real, nothing in ſhadow and repreſentation; where we muſt *be holy, as he is holy*; *perfect, as he is perfect*; true, as he is true: where we muſt *behave our ſelves as in the houſe of God*, which is not *pergula pictoris*, a Painters ſhop, where all is in ſhew, nothing in truth. *Not our garments*, but *our hearts muſt be rent*; that as Chriſt our head was crucified indeed, not in *ſhew* or phantaſm, as Marcion would have it, ſo we may preſent him a wounded ſoul, a bleeding repentance, a fleſh crucified, and ſo joyn as it were with Chriſt in a real and ſincere putting away and aboliſhing of ſin. God is Truth it ſelf, true and faithful in his promiſes: If he ſpeak, he doth it; if *he command, it* ſhall *ſtand faſt*: and therefore he hateth a feigned forced, wavering, imaginary Repentance. To come in a viſour or diſguiſe before him is an abomination. Nor will he give true joy for feigned ſorrow, heaven for a ſhadow, everlaſting happineſs for a counterfeit and momentany *Turn*, and eternity for that which is not, for that which is nothing. And Repentance, if it be not ſincere, is

1 Tim. 3. 15.

Joel 2. 13.

Pſal 33. 9.

nothing.

Nazianz. Orat. 19.

nothing. The holy Father will tell us, Πᾶν προσωποίησὸν ουδὲ μόνιμον, *That which is feigned is not lasting.* That which is forced faileth and endeth with that artificial spring that turneth it about, as we see the wheels of a clock move not when the plummet is on the ground, because the beginning of that motion is *ab extrà*, not from an internal form, but from some violence or art without. *Simplex recti cura, multiplex parvi :* There is but one true principle of a real, *Turn*, the fear of God; there may be very many of a false one. Martine Luther said that *one lie had need of seven more, to draw but an apparency of truth over it, that it may pass under that name :* So that which is not sincere is brought in with a troop of attendants like it self, and must be set off with great diligence and art; when that which is true commendeth it self, and needeth no other hand to paint or polish it. What art and labour is required to smooth a wrinkled brow? What ceremony, what noise, what trumpets, what *extermination of the countenance*, what *sad looks*, what tragical deportment must usher in an Hypocrite? What a penance doth he undergo that will be a Pharisee? How many counterfeit sighs and forced grones, how many fasts, how many sermons must be the prologue to a false *Turn*, to a nominal *Turn*? For we may call it *turning from our evil wayes*, when we do but turn and look about us to secure our selves in them, or to make way to worse. Ahab and Jezabel did so; Absalom did; the Jews did so, *Fast to smite with the fist of wickedness, and to make their voice to be heard on high.* A false *Turn*, Wickedness it self may work it : Craft and Cruelty may *blow the trumpet in Sion, and sanctifie a fast.* A feigned Repentance, Oppression, Policy, Love of the world, sin it self may beget it, and so advance aud promote it self, and be yet more sinful. And commonly a false *Turn* maketh the fairest shew, and appeareth in greater glory to a carnal eye then a true one. *Ingeniosior ad excogitandum simulatio veritate*; Hypocrisie is far more witty, seeketh out more inventions, and many times is more diligent and laborious, then the Truth : because Truth hath but one work, to be what it is, and taketh no care for outward pomp and ostentation, nor cometh forth at any time to be seen, unless it be to propagate it self in others.

Seneca.

Septem mendaciis eget mendacium unum, ut verum videatur, De Indulg.

Matth. 6. 16.

Isa 58. 4.

Joel 2. 15.

Plin. Panegyr.

Now by this we may judge of our *Turn*, whether it be right and natural or no. As we may make many a false *Turn*, so there may be many false springs and principles to set us a *turning*. Sometimes fear may do it, sometimes Hope, sometimes Policy, and in all the Love of our selves more then of God : And then commonly our Tragedy concludeth in the first scene, nay in the very prologue; our Repentance is at an end in the very first *Turn*, in the very first shew. Ahab's Repentance was but a flash at the Prophets thunder; Pharaoh's Repentance was driven on with an East-wind, and compast about with locusts; an inconstant, false and desultory Repentance. I cannot better compare it then to motions by water-works : Whilest the water runneth, the devise turneth round, and we have some Story of the Bible presented to our eyes; but when the water is run out, all is at an end, and we see that no more which took our eyes with such variety of action. So it is many times in our *Turn*, which is no better then a pageant; Whilest the waters of affliction beat upon us, we are in motion, and may present divers actions and signs of true Repentance : Our eyes may gush out with tears; we may hang down our head, and beat our breast; our tongue, our glory may awake; our hands may be stretched out to the poor; we may cry *Peccavi*, with David, put on sackcloth with Ahab, go forth with Peter : But when these waters of bitterness are abated or cease, then our motion faileth, our *Turn* is at an end, our tears are dried up, our tongue silent, our hands

Nemo potest personam din ferre. Ficta cito in naturam suam recidunt, Sen. 1. de Clem. c. 1.

hands withered, and it plainly appeareth that our *Turn* was but artificial, our motion counterfeit, and our Repentance but a kind of puppit-play. *Malorum veſtigia, quaſi in ſalo poſita, fluctuant & prolabuntur* ſaith Hierome: The wicked walk in this world as on the waves of the ſea; they make a proffer to go and walk, but ſoon ſink and fall down: Their motion is wavering and inconſtant. And he giveth the reaſon, *Fundamenta fidei ſolida non habent*, They have no ſure grounding. Nor doth the love of goodneſs, but ſomething elſe, thus ſtartle and diſquiet them in evil. Saul's whining at Samuel's reproof, Ahab's mourning and humbling himſef at Elijahs propheſie, Felix trembling at Paul's preaching, were not voluntary and natural motions, but beat out by the hammer. The loſs of a kingdome, the deſtruction of a family, the fear of judgement may drive any Saul to his prayers, cloath any Ahab with ſackcloth, and bring *motum trepidationis*, a fit of trembling, upon any Felix, looſe the joynts of any heathen. For, as it is obſerved that the very Heathen retained ſome ſeeds of truth, and although they had no full and perfect ſight of it, but ſaw it at a diſtance, *falſum tamen ab abſurdo refutârunt*, yet condemned errour and falſhood by that abſurdity which was viſible enough, and written as it were in its very fore-head; ſo in the moſt rotten and corrupt hearts there are *Divinæ veritatis ſemina*, ſome ſeeds of ſaving knowledge, but choked and ſtifled with the love of vanity and the cares of this world. Hereupon though they do not hate ſin, yet the horrour of ſin, or that ſmart which it bringeth along with it, maketh them ſometimes turn away, and make a ſeeming flight from that ſin which they cannot hate. What therefore the Philoſopher ſpeaketh of Frindſhip is here very appliable, That friendſhip is moſt laſting which hath the beſt and ſureſt ground, which is built and raiſed upon Virtue: οἱ μοχθηροὶ τὸ μὴ βέβαιον ἴσον ἔχουσιν, the friendſhip of wicked men is as unconſtant and unſtable as themſelves; for they want that goodneſs which is the confirmation and bond of love. If it riſe from Pleaſure, that is a thinner *vapour* then a mans life, and *appeareth a* leſs *time*, and *then vaniſheth a way*; and the friend goeth with it. If you lay it on riches, they have *wings*, and that love which was tied to them flieth away with them. Nothing can give it a ſure and firm being but Piety, which is as laſting as the heavens. Profit and Pleaſure and by-reſpects are but threds of tow; and when theſe are broken, then they who had but one mind and ſoul, are two again. And ſo alſo it is with us in our converſe and walking with our God. His *friends* we are, if we keep his ſayings, if the love of his name be as it were the form and principle that moveth and carrieth us towards him, if we *turn* in his name: But if we do it upon falſe grounds, upon ſuch motives as will rather change our countenance and geſture then our minds, and make us ſeeem good for a while to be worſe for ever after; if we vomit up our ſin to eaſe our ſtomach, and then lick it up again; if we *turn*, that *the flying book of curſes* overtake us not; we then give him but a ſingle *Turn*, nay, the ſhadow of a *Turn*, for a double call; our Converſion is not ſincere and true. There muſt be τὸ βέβαιον, ſomething to ſtrengthen it, that ſomething will make us like him, that will knit and unite us to him. Our Repentance muſt be fully formed in our hearts before it ſpeak in ſorrow, be powred forth in tears, hang down the head at a faſt, and take the penitential habit. Our *Turn* muſt be begun and continued by Faith and Obedience, and then we ſhall not onely be baptized in the tears of our Repentance, but withal receive our Confirmation.

Lib 2. epiſt. 10

1 Sam. 15. 24, 30. 1 Kings 21. 27. Acts 24. 25.

Ariſt. Eth. 8. c. 8.

Jam. 4. 14.

Prov. 23. 5.

Joh 15. 14.

Mali non appetent, ut plus liceat malignari. Bern. in Cant 6. 6. 2 Pet. 2 22. Zech 5.

And let us thus *turn*. For first, false Repentance is a sin greater then that I turn from. To make a shew of hatred to that I most love, is to love it still, and make my guilt greater by an additional lie. To seem to be sorry for that I delight in, to forsake that I cleave to, to renounce that I embrace, to *turn* from that I follow after, maketh my condition in some respects worse then that of the Atheist: For I do not onely deny God, but deny him with a mock, which is a greater sin then not to think of him. If we profess vve *turn*, and yet run on, vve sin in professing that vvhich vve do not, and vve sin in not doing that vvhich vve profess. If vve profess vve do it, vvhy then do vve it not? and if vve do it not, vvhy do vve profess it? A shevv of vvhat I should be accuseth me for not being vvhat I shevv: As vve see the Ape appeareth more deformed and ridiculous because it is like a Man; and a Strumpet is never more despicable then in a Matrones stole; as Nazianzene speaketh of women that paint themselves, δι' ἁρμοσάντων ἀχθήσονες, their beauty sheweth them more deformed, because it is counterfeit. The very heathen could say, *Odi homines philosophâ sententia, ignavâ operâ*; I hate those men who are Stoicks in word, and Epicures in deed, whose virtue is nothing else but a bare sentence in Philosophy, with some advantage from the gown and beard. Sophocles, who had no more chastity then what he was to thank his old age for, yet could lash and with great bitterness reproch Euripides, and pass this censure upon him, That he was ἐν παῖς τραγῳδίαις μισογύνης, ἐν τῇ κλίνῃ φιλογύνης, *very bitter against women in his Tragedies; but more kind then was fitting in his chamber.* The Comedian, to make Socrates ridiculous to the people, bring him upon the stage measuring the leaps of Fleas, and disputing and putting it to the question what part it was they made a noise at; but never thought he had sufficiently exposed him to laughter, till he brought him in discoursing of Virtue, and in his very lecture of Morality stealing a piece of plate. For he knevv nothing could be more absurd then for a Philosopher to play the thief, and then too when he was prescribing the rules of Honesty. Now if the very Pagans by the light of nature could condemn Hypocrisy by their very scorn, and deride and hate it; no sentence can be severe enough against it in a Christian, because the abuse of goodness is far the greater, by how much the goodness which is abused is more excellent and levelled to a better end. And therefore a formal Penitent is the grossest hypocrite in the world.

Orat. 19.
A. Gell. Noct. Attic. l. 1. 2.
Aristippus in purpurâ sub magnâ gravitatis specie nepotatur, Tert. Apol. 46.
Athenæi Deipnosoph. l. 13. c. 1.
Aristoph. Eupolide.

Besides this, in the second place, God, who is Truth it self, standeth in extreme opposition to all that is feigned and counterfeit. An Almes with a trumpet, a Fast with a sowr face, Devotion that devoureth widows houses, do more provoke him to wrath then those vices which these outward formalities seem to cry down. Nothing is more distastful to him then a mixt and compounded Christian, made up of a bended knee and a stiff neck, of an attentive ear and a hollow heart, of a pale countenance and a rebellious spirit, of fasting and oppression, of hearing and deceit, of *Hosanna*'s and *Crucifiges*, of cringes, bowings, flatteries, and real disobedience. Absalom's vow, Jehu's sacrifices, Simon Magus his Repentance, Ahab's fast his soul doth hate, or any Devil that putteth on Samuel's mantle. And he so far detesteth the mere outward performance of a religious duty, that when he thundreth from heaven, when he breatheth out his menaces and threatnings on the greatest sinners, the burden is, *They shall have their portion with hypocrites.* Exod. 20. 25. we read, *Thou shalt not build an altar of hewen stone, nor shalt thou lift up a tool upon it.* Why *not lift a tool upon it?* They used the hatchet, saith Nazianzene, to build the Ark, to frame the staves of Shittim-wood; they wrought

Deus amat falsum autor veritatis. Adulterium est apud illum omne quod fingitur, Tert. de Ep. c. 23.

wrought in gold and silver and brass with iron instruments; they put a knife to the throat of the sacrifice; yet here, to lift up a tool upon any stone of the Altar, is to *pollute* it. And why not pollute the Ark as well as the Altar? The Father giveth the reason, *The stones of the Altar were by the providence of God and a kind of miracle found fitted already for that work*, ὡς δίον φυσικὸν τι ἄτιχνον εἶναι πᾶν τῷ Θεῷ καθιερώμενον, *because*, saith he, *whatsoever is consecrate to God must not borrow from the help of art, must not be artificial, but natural.* If we build an altar unto God to sacrifice our selves on, the stones must be naturally fitted, not hewen out by art; not a forced grone, a forced acknowledgment, artificial tears, but such as nature sendeth forth when our grief is true. Orat. 19.

To avoid this danger then, let us ask our selves the question, whether we have gone further in our *Turn* then an Ahab, or an Herode, or a Simon Magus, and even by their feigned *Turn* learn to make up ours in truth. For did *Ahab* mourn and *put on sackcloth?* did Herode hear *John Baptist, and hear him gladly?* did *Simon Magus* desire *Peter to pray for him*, even then when *he was in the gall of bitterness?* what anxiety, what contrition must perfect my conversion? *Si tanti vitrum, quanti margarita?* If glass cast such a brightness, what must the lustre of a diamond be? And thus may we make use even of Hypocrisie it self to establish our selves in the truth, make Ahab and Herode arguments and motives to make our Repentance sure. For, as the Philosopher well telleth us that we are not onely beholding to those who accurately handled the points and conclusions in Philosophy, but even to Poets, τοῖς ἔτι ὀμπολαιότερον ἁπτομένοις, who did light upon them by chance, and but glance upon them by allusion; so may we receive instruction even from these Hypocrites, who did repent *tanquam aliud agentes*, so slightly as if they had some other matter in hand. We must fast and put on sackcloth with Ahab, we must hear the word with Herode, we must beg the prayers of the Church with Simon Magus; but finding we are yet short of a true *Turn*, we must press forward, and exactly make up this divine science, that our *Turn* may be real and in good earnest, that it may be finished after his form who calleth so loud after us, that it may be brought about, and approved to him in all sincerity and truth. Thus much of the second property of Repentance. 1 Kings 1. 27. Mark 6 20. Acts 8.23, 24. Aristot. Metaph. 2.

The third is, It must be *pœnitentia plena*, a total and universal conversion, a *Turn from all our evil wayes*. If it be not total and universal, it is not true, A great errour there is in our lives, and the greatest part of mankind are taken and pleased and lost in it, To argue and conclude *à parte ad totum*, to take the part for the whole, and from the slight forbearance of some one unlawful act, or the superficial performance of some particular duty, to infer and vainly arrogate to themselves a hatred of all sin, and an universal obedience: as if what Tiberius the Emperour was wont to say of his half eaten meats were true of our divided, our parcel and curtailed Repentance, *Omnia eadem habere quæ totum*. Every part of it, every motion and inclination to newness of life, had as much in it as the whole body and compass of our Obedience, and there were that mutual agreement and sympathy of duties in a Christian that Physicians say there is of the parts of a living creature, the same sapour and taste in a disposition to goodness that there is in a habit of goodness, as much heat and heartiness in a thought as in a constant and earnest perseverance, in a Velleity as much activity as in a Will, as much in a Pharisees pale countenance as in S. Paul's severe discipline and mortification, and, as Hypocrites speaketh, ἐν τῷ σμικροπάτῳ πάντα τὰ μέρεα, *in the least performance all the parts* of our obedience; in a meer approbation, a desire; Sueton. Tiber. Cæs. cap. 34. De locis in Homine.

in a deſire, a will; in a leaving one evil way, a *turning* from all; and in cutting off but one limb or part, the utter deſtruction of the whole body of ſin. And therefore, as if God looked down from heaven, and from thence beheld the children of men, and ſaw how we *turn*, one from luxury to covetouſneſs, another from ſuperſtition to profaneneſs, a third from idols to ſacriledge, from one ſin to another; or from ſome one great ſin and not from another, from our ſcandalous, but not from our more do-
Pſal. 68. 33. meſtick, retired and ſpeculative ſins; he *ſendeth forth his voice, and that a mighty voice*; *TURN YE, TURN YE*; not from one by-path to another; not from one ſin alone, and not from another alſo; but *turn ye, turn ye* ſo that ye need turn no more, *turn ye from all your evil wayes. In*
Curt. l. 6. c. 3. *corporibus ægris nihil nociturum medici relinquunt*, Phyſicians purge all noxious humours out of ſick and crazy bodies: And ſo doth the great Phyſician of ſouls *ſanctifie and cleanſe them, that he may preſent them to*
Eph. 5. 26. 27. *himſelf, not having ſpot or wrinkle, or any ſuch thing, but that they may be holy and without blemiſh.* To turn from one ſin to another, as from Prodigality to Sordedneſs and love of the world, from extreme to ex-
Amos 5. 19. treme, is to flee *from a lion to meet a bear.* Ἀκρότητες, ἰσότητες, *Extremities are equalities.* Though they are extremes and diſtant, yet in this they agree, that they are extremes; and though our evil wayes be never ſo far aſunder, yet in this they meet, that they are evil. Superſtition doteth, Profaneneſs is mad; Covetouſneſs gathereth all, Prodigality ſcattereth all; Raſh Anger deſtroyeth the innocent, fooliſh Compaſſion ſpareth the guilty. We need not ask which is worſt, when both are evil; for Sin and Deſtruction lie at the door of the one as well as of the other. To
1 Theſ. 5. 20. *deſpiſe propheſying*, and To hear a Sermon as I would a *ſong*; Not to hear,
Ezek. 33. 32. and To do nothing elſe but hear; To worſhip the walls, and To beat down a Church; To be ſuperſtitious, and To be profane, are extremes, which we muſt equally turn from. Down with Superſtition on the one ſide, and down with Profaneneſs on the other; down with both, even to the ground. Becauſe ſome are bad, let not us be worſe, and make their ſin a motive and inducement to run upon a greater. Becauſe ſome talk of Merits, let not us be afraid of Good works; becauſe they vow Chaſtity, let not us pollute our ſelves; becauſe they vow Poverty, let not us
Prov. 28. 22. *make haſte to be rich*; becauſe they vow Obedienee, let not us *ſpeak evil*
2 Pet. 2. 10. *of dignities.* It is good to ſhun one rock, but there is as great danger if
Jude 8. we daſh upon another. Superſtition hath devoured many, but Profane-
Phot. cod. 177. neſs is a gulf which hath ſwallowed up more. Οὐ γὰρ, εἴ τι διαμάχεται τῷ χείρονι, ἀγαθόν· ἀλλὰ καὶ ἑαυτῷ μάχεται τὸ κακόν, ſaith Photius in his cenſure of Theodorus Antiochenus; *For that which is oppoſite to that which is worſe is not good: for one evil ſtandeth in oppoſition to another*, and both at their ſeveral diſtance are contrary to that which is good. Nor can I hope to expiate one ſin with another, to make amends for my oppreſſion by my waſtful expenſes, to ſatisfy for my bowing to an idole by robbing a Church, for my contemning a Prieſt by my hearing a Sermon, for my
Pſal. 1. 1. *ſtanding in the way of ſinners* by running into a conventicle; for I am ſtill *in the ſeat of the ſcornful.* This were firſt to make our ſelves worthy of death, and then to run to Rome or Geneva for ſanctuary; firſt to be villains and men of Belial, and at laſt turn from Papiſts or Schiſmaticks: In both we are what we ſhould not be; nor are our ſins loſt in a faction. This were nothing elſe but to think to remove one diſeaſe with another, and to cure the cramp with a Fever. *Turn ye, turn ye:* Whi-
Gerſon. ther ſhould we *turn* but to God? *In hoc motu convertit ſe anima ad unitatem & identitatem*; in this motion of *turning* the ſoul ſtriveth forward through the vanities of the world, through all extremes, through

all

all that is evil, though the branches of it look contrary wayes, to Unity and Identity, to that Good which is ever like it self, the same in every part of it, and never contrary to it self. We must strive to be one with God, as God is one with us. As he is μονότροπος, *one and the same*, in all his commands, not forbidding one sin and permitting another, but *his wayes are equal*, so must our *turn* be equal, not from the right hand to the left, not from Superstition to Profaneness, not from Despising of prophesie to Sermon-hypocrisie, not from Uncleanness to Faction, not from Riot to Rebellion; but a *Turn* from all extremes, *from all evil*, a collection and levelling the soul, which before looked divers wayes, and turning her face upon the way of truth, upon God alone. If we turn as we should, if we will answer this earnest and vehement call, we must *turn from all our evil wayes*. We use to say that there is as great a miracle wrought in our conversion as in the creation of the world: but this is not true in every respect: For Man, though he be a sinner, yet is something, hath an understanding, will, affections to be wrought upon: Yet as it is one condition required in a true miracle, that it be perfect, so that there be not onely a change, but such a change as is absolute and exact, that it may seem to be as it were a new creation; that water which is changed into wine may be no more water, but wine, that the blind man may truly see, the lame man truly walk, and the dead man truly live; So is it in our *Turn* and conversion; there is a total and perfect change. The Adulterer is *made an Eunuch for the kingdom of heaven*, the Intemperate cometh forth with a knife at his throat, the Revenger kisseth the hand that striketh him. When we *turn* sin vanisheth, the Old man is dead, and in its place there standeth up a new creature. S. Paul speaking of *the works of the flesh* (which are nothing but sins) and having given us a catalogue and reckoned up many of them, by which we might know the rest, at last concludeth, *Of which I tell you before, as I have also told you often, that they who do such things shall not inherit the kingdom of God.* Where the Apostle's meaning is not, that they who do all these, or most of these, or many of these, or more then one of these, but they who die possest of any one of these, shall have no place in the kingdom of God and of Christ. For what profit is there to turn from one sin, and not all, when one sin is enough to make us breakers of the whole Law, and so liable to eternal death? It is a conclusion in the Schools, That whosoever is in the state of any one mortal sin, and turneth not from it, whatsoever he doth, whether pray, or give almes, bow the knee before God, or open his hand to his brother; be it what it will be in it self, never so fair and commendable, it is forthwith blasted and defaced, and it is so far from deserving commendations, that it hath no other wages due to it but death. I cannot say this is true: for so far as any work is agreeable with Reason, so far it must needs be pleasing to the God of Reason; so far as it answereth the Rule, so far is it accepted of him that made it. Nor can I think that Regulus, Fabricius, Cato, and the rest, *qui convitium faciunt Christianis*, who upbraid and shame many of us Christians, were damned for their justice, integrity, honesty. Hell is no receptacle for men so qualified, were there nothing else to prepare and fit them for that place. But yet most true it is, that if we be induced and beautified with many virtues, yet the habit of one sin is enough to deface them, to draw that night and darkness about them that they shall not be seen, to put them to silence, that they shall have no power to speak or plead for us in the day of tryal. Though they be not sins, not *bright and shining sins*, (for I cannot see how Darkness it self should shine) yet they shall become utterly unprofitable. They may peradventure lessen the number

Ezec. 28. 25.

Matth 19. 12.
Prov. 23. 2.

Gal. 5. 19, 20, 21.

Luke 12. 47, 48. ber of the ſtripes, but yet the unrepentant ſinner ſhall be beaten. For what eaſe can a myriad of virtues do him who is under arreſt? Nay, what performance can acquit him who is condemned already? Reaſon it ſelf ſtandeth up againſt it, and forbiddeth it. For what obedience is that which anſwereth but in part, which followeth one precept, and runneth away from another? And then what imperfect monſters ſhould the kingdome of heaven receive? a Liberal man, but not chaſt; a Temperate man, but not honeſt; a Zealous man, but not charitable; a great Faſter, and a great Impoſtour; a Beads-man, and a Thief; an Apoſtle and a great Preacher, but a Traytour. *Monſtrum horrendum, informe!* Such a monſtrous miſhapen Chriſtian cannot ſtand before him who is a pure and uncompounded Eſſence, the Same in every thing and every where, One and the ſame, even Unity it ſelf.

Again, every man is not equally inclined to every ſin. This man loveth that which another loatheth: and he who made the Devil fly at the firſt encounter, may entertain him at the ſecond; he who reſiſted him in luſt, may yield to him in anger; he who will none of his delicates, may fail at his terrours; and he who feared not the roaring of the Lion, may be enſnared by the flattery of the Serpent. For the force of temptations is many times quickned or dulled according to the natural conſtitutions and ſeveral complexions of men, and other outward circumſtances, by which they work more coldly or more vehemently upon the will and affections. A man of a dull and torpid diſpoſition is ſeldom ambitious, and one of a quick and active ſpirit is ſeldome idle. The cholerick man is not obnoxious to thoſe evils which melancholy doth hatch, nor the melancholick to thoſe which choler is apt to produce. As hard a matter it may be for ſome men to commit ſome one ſin as it is for others to Luk 12. 19, 20. avoid it; as hard a matter for the one Fool in the Goſpel to have ſcat- Luke 15. 13. tered his goods, as it was for the other Fool, the Prodigal, to have kept them; as hard a matter for ſome to let looſe their anger, as it is for others to curb and bridle it. Some by their very temper and conſtitution with eaſe withſtand luſt, but muſt ſtruggle and take pains to keep down anger. Some can ſtand upright in poverty, but are overthrown by wealth. Some can reſiſt this temptation by ſlighting it, but muſt beat and macerate themſelves, and uſe a kind of violence, before they can overcome another, which is more ſutable, and flattereth their conſtitution. And this we may find by thoſe darts we caſt at one another, thoſe uncharitable cenſures we paſs. For how doth the Covetous condemn and pity the Prodigal? and how doth the Prodigal loath and ſcorn the Covetous? How doth the Lukewarm Chriſtian abominate the Schiſmatick, aud the Schiſmatick call every man Lukewarm, if he be not as mad as himſelf? How doth this man bleſs himſelf, and wonder that any ſhould fall into ſuch or ſuch a ſin, when he that committeth it wondreth as much that he ſhould fall into the contrary? The Enemy applieth himſelf to every humour and temper, and having found where every man lieth open to invaſion, he ſtriveth to make his battery where we are moſt aſſaultable, and entreth with ſuch forces as we are ready to obey; with a Sword, which the Revenger will ſnatch at; with Riches, which the Covetous will dig for; with a diſh of Dainties, which the Glutton will greedily devour. And what bait ſoever we taſt of, we are in his ſnare. He hath his ſeveral darts, and if any one pierce the heart, he is a conquerour. Rom. 6. 23. For he knoweth *the wages of* any one *ſin* unrepented *is death.* We are indeed ready to flatter and comfort our ſelves in that ſin which beſt complieth with our humour, evermore to favour and pardon our ſelves in ſome ſin or other, and to make our obedience to one precept an advocate

to

to plead for us and hold us up in the breach of another. *I am not as o* Luke 18. 11.
ther men are, there are more Phariſees then one that have ſpoken it. Some ſin or other there is, either Profit, or Pleaſure, or the like, to which by complexion we are inclined, which we oft diſpenſe with, as willing it ſhould, ſtay with us: As Auguſtine confeſſeth of himſelf, that when he prayed againſt Luſt, he was not very willing to be heard, and afraid that God would too ſoon divorce him from his beloved ſin. At the ſame time we would be good, and yet evil; we would partake of life, and yet joyn with that which tendeth unto death; we would be converts, and yet wantons; we would turn from one ſin, and yet cleave faſt to another. Oh let me hug my Mammon, ſaith the Miſer, and I will defy luſt. Let me take my fill of love, ſaith the Wanton, and I will ſpurn at wealth. Let me waſh my feet in the blood of mine enemies, ſaith the Revenger, and all other pleaſure I ſhall look upon, and loath. I will faſt and pray, ſaith the Ambitious, ſo they may be wings to carry me to the higheſt place, where I had rather be then in heaven it ſelf. Every man may be induced to abſtain from thoſe ſins which either hinder not or promote that to which he is carried by the ſwing of his natural temper and diſpoſition. Every nation in the times of darkneſs had its ſeveral God, which they worſhipped, and neglected others: So every man almoſt hath his beloved ſin, which he cleaveth to; and rather then he will turn from it, he will fling off all reſpect and familiarity to the reſt; he will abſtain from evil in this kind, ſo he make take in the other, which is pleaſant to him: he will be for God, ſo he may be for Baal too: he will not *Touch*, ſo he may Col. 2, 21.
Taſt; he will not look on this forbidden tree, ſo he may pluck and taſt of the other. And this is to ſport and pleaſe our ſelves in that evil way which leadeth to death. For what though I ſcape the *Lion*, if the *Bear* Amos 5. 19.
tear me in pieces? What it is to *lean* our *hand*, and reſt upon the forbearance of ſome ſins, if *a Serpent bite* us? What is to turn from many ſins, and yet be familiar with that which will deſtroy us? Saul, we know, ſpa- 1 Sam 15.
red many of the Amalekites, when Gods command was to put all to the ſword; and the event was, he ſpared one too many, for one of them was 2 Sam. 1.
his executioner. God biddeth us *deſtroy the* whole *body of ſin*, to leave Rom. 6. 6, 12.
no ſin reigning in our mortal bodies; and if we favour and ſpare but one, that one, if we turn not from it, will be ſtrong enough to turn us to deſtruction.

Again, it is Obedience onely that commendeth us to God, and that as exact and perfect as the equity of the Goſpel requireth; and ſo every degree of ſin is rebellion. God requireth *totam voluntatem*, the whole will; for indeed where it is not whole, it is not at all, it is not a will: and *integram pœnitentiam*, a ſolid, entire, univerſal converſion. True obedience, ſaith Luther, *non tranſit in genus deliberativum*, doth not demur and deliberate: I may add, *non tranſit in genus judiciale*, It doth not take upon it ſelf to determine which commandment is to be kept, and which may be omitted; what is to be done, and what to be left undone. For as our Faith is imperfect, if it be not equal to the truth revealed; ſo is our Obedience imperfect, when it is not equal to the command: and both are unavailable, becauſe in the one we ſtick at ſome part of the truth revealed, and in the other come ſhort of the command, and ſo in the one we diſtruſt God, in the other we oppoſe him. What is a Sigh, if my Murmuring drown it? What is my Devotion, if my Impatience chill it? What is my Liberality, if my Uncleanneſs defile it? What are my Prayers, if my partial Obedience turn them into ſin? What is a morſel of bread to one poor man, when my Oppreſſion hath eaten up a thouſand? What is my Faith, if my Malice make me worſe then an Infidel?

del? The voice of Scripture, the language of Obedience is, *to keep all the commandments*; the language of Repentance, *to depart from all iniquity*. All the Virtues in the world cannot wash off the guilt of one unrepented sin. *Shall I give my first-born for my transgression*, saith the Prophet, *the fruit of my body for the sin of my soul?* Shall I bring the merits of one Saint, the supererogations of another, and add to these the treasury of the Church? Shall I bring my Almes, my Devotion, my Tears? All these will vanish at the guilt of one sin, and melt before it as wax before the Sun. For every sin is, as Seneca speaketh of Alexander's killing Callisthenes, *crimen æternum*, an everlasting sin, which no virtue of our own but a full complete Repentance can redeem. As oft as it shall be said that Alexander slew so many thousand Persians, it will be replyed he did so, but withal he slew Callisthenes: He slew Darius, it is true; and Callisthenes too: He wan all, as far as the very Ocean, it is true; but he killed Callisthenes. And as oft as we shall fill our minds and flatter our selves with the forbearance of these or those sins, our Conscience will check and take us up, and tell us, But we have continued in this or that beloved sin: And none of all our performances shall make so much to our comfort as one unrepented sin shall to our reproch.

Mic. 6. 7.

De Benef.

And now because in common esteem One is no number, and we scarce count him guilty of sin who hath but one fault, let us well weigh the danger of any one sin, be it Fornication, Theft, Covetousnes, or whatsoever is called sin; and though perhaps we may dread it the less because it is but one, yet we shall find good reason to *turn* from it, because it is sin. And 1. Every particular sin is of a monstrous aspect, being committed not onely against the Law written, but against the Law of Nature, which did then characterize the soul when the soul did first inform the body. For though we call those horrid sins *unnatural* which S. Paul speaketh against Rom. 1. yet in true estimation every sin is so, being against our very Reason, which is πρῶτος νόμος, *the very first law* written in our hearts, saith Nazianzene. Sin is an unreasonable thing, nor can it defend it self by discourse or argument. If heaven were to be bought with sin, it were no purchase: for by every evil work I forfeit not onely my Christianity, but my Manhood; I am robbed of my chiefest jewel, and I my self am the thief. Who would buy eternity with sin? who would buy immortality upon such loathsome terms? If Christ should have promised heaven upon condition of a wicked life, who would have believed there had been either Christ or heaven? And therefore it is laid as an imputation upon Man, *Solum hoc animal naturæ fines transgreditur*; No Creature breaketh the bounds and limits which Nature hath set but Man: And there is much of truth in it; Man, when he sinneth, is more unbounded and irregular then a Beast. For a Beast followeth the conduct of his natural appetite, but Man leaveth his Reason behind, which should be more powerful, and is as natural to him as his Sense. *Man*, saith the Prophet David, *that understandeth not, is like to the beasts that perish.* And Man that is like to a beast, is worse then a Beast. No Fox to Herode, no Goat to the Wanton, no Tiger to the Murderer, No Wolf to the Oppressour, no Horseleach to the Covetous. For Beasts follow that ὁρμὴ, *instinct of nature*, by which they are carried to the object; but Man maketh Reason, which should come in to rescue him from sin, an instrument of evil; so that his Reason, which was made as a help, as his God on earth, serveth onely to make him more unreasonable. Consider then, though it be but one sin, yet so far it maketh thee like unto a Beast, nay worse then any; though it be but one

Or. 34.

Psal. 49. 20.

Luke 13. 32.

one, yet it hath a monſtrous aſpect: and then *turn* from it.

2. Though it be but one, yet it is very fruitful, and may beget another, nay, multiply it ſelf into a numerous iſſue, into as many ſins as there be hairs of thy head. It is truly ſaid, *Omne verum omni vero conſonat*; There is a kind of agreement and harmony in truths: And the devout Schoolman telleth us that *the whole Scripture is but one copulative propoſition*, becauſe the precepts therein contained are many, and yet but one, many in regard of the diverſity of thoſe works that perfect them, yet but one in reſpect of that root of charity which beginneth them. So *peccatum eſt multiplex & unum*; There is a kind of dependency between ſins, and a growth in wickedneſs, one drawing and deriving poyſon from another, ὡς ἀσπὶς παρ' ἰχίδνης, as Epiphanius ſpeaketh of Hereſies, *as the Aſp doth from the Viper*, which being ſet in oppoſition to any particular virtue, creepeth on, and multiplieth, and gathereth ſtrength to the endangering of all. And Sin may propagate it ſelf, 1. as an Efficient cauſe, *Removens prohibens*, weakening the power of Grace, dimming the light of the Goſpel, ſetting us at a greater diſtance from the brightneſs of it, making us more venturous taking off the bluſh of modeſtie, which ſhould reſtrain us. One evil act may diſpoſe us to commit the like, and that may bring on a thouſand. 2. As a Material cauſe. One ſin may prepare matter for another; thy Covetouſneſs beget Debate, Debate enrage thee more, and that not end but in Murder. 3. Laſt of all, as the Final cauſe. Thou mayeſt commit Theft for Fornication, and Fornication for Theft; that thou mayeſt continue a Tyrant, be more a Tyrant; that thou mayeſt uphold thy oppreſſion, oppreſs more; that thou mayeſt walk on in ſafety, walk on in the blood of the innocent; that thou mayeſt be what thou art, be worſe then thou art, be worſe and worſe, till thou art no more. Ambition led Abſalom to Conſpiracy, Conſpiracy to open Rebellion, Rebellion to his Fathers Concubines, at laſt to the oak, where he hung with three darts in his ſide. Sin, ſaith Baſil, like unto a ſtone caſt into the water, multiplieth by infinite gyres and circles. The ſins of our youth haſten us to the ſins of our age, and the ſins of our age look back upon the follies of our youth. Pride feathereth my Ambition, and Ambition ſwelleth my Pride. Gluttony is a pander to my Luſt, and my Luſt a ſteward to my Gluttony. Sins ſeldom end where they begin, but run on till they be infinite and innumerable. And now this unhappy fruitfulneſs of Sin may be a ſtrong motive to make me run away from every ſin, and fear any one evil ſpirit, as that which may bring in a Legion. Could I think that when I tell a lie I am in a diſpoſition to betray a kingdom, could I imagin that when I ſlander my neighbour I am in an aptitude to blaſpheme God; could I ſee Luxury in Gluttony, and Inceſt in Luxury; Striſe in Covetouſneſs, and in Striſe Murder; in Idleneſs Theft, and in Theft Sacriledge; I ſhould then *turn from every evil way*, and at the ſight of any one ſin with fear and trembling cry out, *Behold, a troop cometh.*

Hæres. Baſilid.

3. But if neither the Monſtroſity of Sin, nor the Fruitfulneſs of Sin moveth us, yet the guilt it bringeth along with it, and the obligation to puniſhment may deter us. Sin muſt needs then be terrible when ſhe cometh with a whip in her hand. Indeed ſhe is never without one, if we could ſee it. All thoſe heavy judgments which have fallen upon us, and preſt us well-neer to nothing, we may impute to what we pleaſe, to the madneſs of the people, to the craft and covetouſneſs of ſome, and the improvidence of others, but it was Sin that called them down, &, for ought we know, but one. For one ſin, as of Achan, all Iſrael may be puniſhed. For one Sin, as of David, threeſcore & ten thouſand may fall by the plague. For Jonah's diſobedience a tempeſt may be raiſed upon all the Mariners in the ſhip. And what ſtronger wind can there blow then this to drive us every one out of every evil

Joſh. 7. 1.
2 Sam. 24.

way? How ſhould this conſideration leave a ſting behind it, and affect an ſtartle us? It may be my Sacriledge, may the Church-robber ſay; It may be my Luxury, may the Wanton ſay; It may be my bold Irreverence in the houſe of God, may the profane man ſay; whatſoever ſin it is, it may be mine, which hath wrought this deſolation on the earth: And then what an Achan, what a Jonah, what a murderer am I? I will confeſs with Achan, build an altar with David, throw Jonah over-board, caſt Sin out of my ſoul, that God may turn from his fierce wrath, and ſhine once again both upon my Tabernacle and upon the Nation.

4. But, in the laſt place, if God's anger be not hot enough in his temporal puniſhments, it will hereafter boyl and reak in a caldron of unquenchable fire: He will puniſh thee eternally for any one ſin habituated in thee, which thou haſt not *turned* from by Repentance. S. Baſil maketh the puniſhment in hell not onely infinite in duration, but in degrees and increaſe; and is of opinion that the pains of the damned are every moment intended and augmented, according as even one ſin may ſpread it ſelf from man to man, from one generation to another, even to the worlds end, by its venemous contagion and enſample. Think we as meanly and ſlightly of ſin as we will, ſwallow it without fear, live in it without ſenſe, yet thus it may (for ought we can ſay to the contrary) multiply and increaſe both it ſelf and our puniſhment, and this of S. Baſil may be true. My Love of the world may kindle my Anger, my Anger may end in Murder, my Murder may beget a Cain, and Cain a Lamech; and from Cain, by a kind of propagation of Sin, may proceed a bloudy race throughout all generations: and I ſhall be puniſhed for Cain, and puniſhed for Lamech, and for as many as the contagion of my ſin ſhall reach: and I ſhall be puniſhed for my own ſins, and I ſhall be puniſhed *for my other mens ſins*, as Father Latimer ſpeaketh; and my puniſhment ſhall be every moment infinitely and infinitely multiplyed and increaſed. A heavy and ſad conſideration it is, and very anſwerable and proportionable to this loud and vehement Ingemination, *CONVERTIMINI, CONVERTIMINI, Turn ye, turn ye*, able to *turn* us, and ſo to *turn* us that we may *turn from every evil way.*

Our *Turn*, as ye have heard, muſt be true and ſincere; and it muſt be univerſal: We muſt *turn with all our heart*, and we muſt *turn from all our ſins.* There is yet one property more required, that it be final, that we hold on unto the end. And without this the other three are loſt, the Speedineſs, the Sincerity, the Univerſality of our Repentance are of no force. Though it were true κατ' οὐσίαν, in reſpect of its eſſential parts, and in reſpect of its latitude and extent, yet it is not true in reſpect of its latitude and extent, yet it is not true in reſpect of its duration, unleſs we *turn* once for all, and never fall back unto thoſe paths out of which horrour and grief and diſdain did drive us. It may work our peace, and reconcile us for a time; but if we fail and fall back, even our *Turn*, our former Repentance, forſaketh us, and Mercy it ſelf withdraweth, and leaveth us under that wrath which we were fled from. Therefore in our *Turn* this muſt go along with us, and continue the motion, the conſideration of the great hazard we run when we *turn from our evil wayes*, and after turn back again.

For firſt, as a pardon doth nullifie former ſins, ſo it maketh the ſins we commit afterwards more grievous and fatall. It is obſerved that it is the part of a wiſe friend *etiam leves ſuſpiciones fugere*, to ſhun the leaſt ſuſpicion of offenſe, *nè quod fortuitò fecit, conſultò facere videretur*, leſt what might formerly be imputed to chance or infirmity, may now ſeem to proceed from wilfulneſs: So when we *turn*, and God is pleaſed

Hitr. ad Pammach. & Marcel.

pleaſed ſo far to condeſcend as to take us to his favour, and of enemies not onely make us his ſervants but call us his friends, it will then eſpecially concern us to *abſtain from all appearance of evil*, to ſuſpect every object as the Devil's lurking-place, in which he lieth in wait to betray us; leſt we may ſeem to have begged pardon of our ſins, not out of hatred, but out of love unto them, and to have left our ſins for a time to commit them afreſh. We are bound now not onely in a bond of common duty, but of gratitude. For God's free favour is *numella*, as a clog or yoke, to chain and fetter and reſtrain us from ſin, that we commit not that every day for which we muſt beg pardon every day. A reaſon of this we may draw from the very Love of God. For the Anger of God in a manner is the effect and product of his Love. He is angry if we ſin, becauſe he loved us; he is diſpleaſed when we yield to temptations, becauſe he loved us: and his Anger is the hotter, becauſe his Love was exceſſive. As the Husband who moſt affectionately loveth *the wife of his youth*, and would have *her be as the loving hinde and pleaſant roe*, but to himſelf alone, will not allow ſo much love from her as may be conveyed in a look or glance of an eye; is jealous of her very looks, of her deportment, of her garments, and will have her to behave her ſelf with that modeſty and ſtrangeneſs, *ut quiſquis videat, metuat accedere*, that no man may be ſo bold as to come ſo near as to ask the queſtion, or make mention of love; and all becauſe he moſt affectionately loveth her: So much, nay, far greater, is the love of God to our ſouls, which he hath married unto himſelf, in whom he deſireth to dwell and take delight: and ſo dearly he loveth them, that he will not divide with the World and the Fleſh, but is ſtraight in paſſion if we caſt but a favourable look upon that ſin by which we firſt offended him, if we come but near to that which hath the ſhew of a rival or adverſary. But if we let our deſires looſe, and fall from him, and embrace the next temptation which wooeth us, then he counteth us guilty of ſpiritual whoredome and adultery; his *jealouſie is cruel as the grave*, and his jealouſie, which is an effect of his Love ſhall ſmoke againſt us. Firſt it was Love and Jealouſie, leſt we might tender our ſervice to ſtrange Gods, caſt our affections upon falſe Riches and deceitful Pleaſures; and now we have left Life for Death, preferred that which firſt wounded us before him that cured us, it is Anger and Indignation, that he ſhould loſe us whom he ſo loved, that we ſhould fling him off who ſo loved us; that he ſhould create, and then loſe us, and afterwards purchaſe and redeem us, and make us his again, and we ſhould have no underſtanding, but run back again from him into captivity.

1 Theſ. 5. 22.

Prov. 5. 19.

Cant. 8. 4.

For, in the Second place, as our ſins are greater after reconcilement, ſo if they do not cancel the former pardon, (as ſome are unwilling to grant) yet they call thoſe ſins to remembrance which God caſt behind his back. For as good works are deſtroyed by Sin, and revive again by Repentance, ſo our evils which are covered by Repentance revive again by Sin. Not onely my Almes are devoured by my Oppreſſion, my Chaſtity defloured by my Uncleanneſs, my Faſting loſt in my Luxury; but my former ſins, which were ſcattered as a miſt before the Sun, return again, and are a thick cloud between me and the bright and ſhining mercy of God. Not that there is any mutability in God: No; God doth not repent of his gifts, but we may of our Repentance, and after pardon ſin again, and ſo bring a new guilt upon our ſouls; and not onely that, but vengeance upon our heads, for the contempt of God's Mercy, and ſlighting of his former pardon. For nothing can provoke God to anger more then the abuſe of his goodneſs and mercy; nor doth

his wrath burn moſt violently, then when it is firſt quencht and allaid with the tears of a ſinner, and afterwards kindled again by his ſin. Then he that was well pleaſed to be reconciled, will queſtion and condemn us, and yet make good his promiſe; he that forgat our ſins, will impute our ſins, and yet be Truth it ſelf. For remiſſion of ſins is a continued act, and is and remaineth whilſt the condition which is required remaineth; but when we fail in that, the door of Mercy, which before was wide open unto us, is ſhut againſt us. For ſhould God juſtifie and forgive him who breaketh his Obligation, and returneth to the ſame place where he ſtood out againſt God, and fought againſt him? Shall he be reconciled to him who will be again his enemy? *If the righteous relapſe, his righteouſneſs ſhall not be mentioned; nor ſhall the wickedneſs of the wicked be mentioned, if he repent.* The change is not in God, but in our ſelves. *Aliter & aliter judicat de homine aliter & aliter diſpoſito*; He ſpeaketh in mercy to the penitent, but in anger to the relapſed ſinner. The rule of Gods actions is conſtant, and like himſelf: And in this particular this is the rule, this his decree, To forgive the penitent, and puniſh the relapſed ſinner. So he forgiveth the ſinner when he repenteth, and puniſheth him when he falleth away. And why ſhould it be put to the queſtion, Whether God revoke his firſt Pardon? *Quid prodeſt eſſe, quod eſſe non prodeſt?* as Tertullian ſpeaketh. If we think he did it not, or cannot do it, yet what profit is it that that ſhould remain which doth not profit, nay, which doth aggravate our ſin? Or what Pardon is that which may remain firm, when he to whom it was given for his revolt may be turned into hell? When *the ſervant falleth down*, the Lord *is moved with compaſſion and looſeth him, and forgiveth him the debt*: But when *he taketh his fellow-ſervant by the throat, he delivereth him to the tormenters, till he pay the utmoſt farthing.* God is ever like unto himſelf, conſtant to his rule; and he forgiveth and puniſheth for this reaſon, becauſe he is ſo, and cannot change. As we beg pardon upon promiſe, ſo doth God grant it upon ſuppoſition of perſeverance. He doth not pardon us our ſin that we ſhould ſin again. If we break our promiſe, we our ſelves make a nullity of the Pardon, make it of as little virtue and power as if it had never been. The Schools tell us that the Sacraments are *proteſtationes fidei*, proteſtations of our faith: So is our Prayer for pardon a proteſtation and promiſe of Repentance, which is nothing elſe but a continued obedience. We pray to God *to caſt our ſins behind his back*, with this reſolution, to exſtirpate them: And upon this condition God ſealeth our Pardon: Which we muſt make a motive, not to ſin and fall back, but to lead a new life, and to perform conſtant obedience. If we *turn*, and turn back again God may turn his face from us for ever.

Ezek. 18. 21; 24.

Matth 18.

Iſa. 38. 17.

Again, in the third place, we have reaſon to arm our ſelves againſt temptation after pardon, becauſe by our relapſe we not onely add ſin to ſin, but are made more inclinable to it, and anon more familiar with it, and ſo more adverſe and backward to acts of piety. For, as Tertullian obſerveth, *Viduitas operioſior virginitate*, it is a matter of more difficulty to remain a widow then to keep our virgin; not to taſt of pleaſure, then, when we have taſted, to forbear: So it is eaſier to abſtain from ſin at firſt, then when we are once engaged, and have taſted of that pleaſure which commendeth it. And when we have loathed it for ſome bitterneſs it had, for ſome miſery or ſome diſeaſe it brought along with it, and afterwards, when that is forgot, look towards it again, and ſee nothing but thoſe ſmiles and allurements which firſt deceived us, we then like and love it more then we did before it gave us any ſuch diſtaſt; and at laſt can

Lib. 1. ad uxorem, c 8.

walk

walk along with it, though Wrath be over our heads, and Death ready to devour us: And what we did before with ſome reluctancy, we do now with greedineſs: we did but lap before with ſome fear and ſuſpicion, but now we take it down as the ox doth water. And what an uneven and diſtracted courſe of life is this! to ſin, and upon ſome diſtaſt to repent, and, when that is off, to ſin again, and upon ſome pang that we feel to repent again, and after ſome eaſe to meet and joyn with that which hath ſo pleaſed, which hath ſo troubled us! The Stoick hath well obſerved, *Homines vitam ſuam amant ſimul, & oderunt*; Some men at once both hate and love themſelves: Now they ſend a divorce to Sin, anon they kiſs and embrace it; now they baniſh it, anon recall it: now they are on the wing for heaven, anon cleaving to the duſt; now in their Zenith, by and by in their Nadir. S. Ephrem the Syrian expreſſeth it by the word μετανοιοπτωσις, calleth it *a falling riſe*, or *a riſing fall*, a courſe of life conſiſting of turning and returning, riſing and relapſing, ſinning and repenting. Men find it more for their eaſe *deprecari crimen quàm vacare crimine*, to beg pardon for ſin committed then to forbear committing it after; and ſo they ſin, and repent, and ſin again; and as ſolemnly by their ſin renounce their repentance, as they do by their repentance recant their ſin. We deal with our beloved ſin as Mæcenas did with his wife, *quam, cùm unam habuit, millies duxit*, ſaith Seneca, who had but one, yet married her, and divorced her from him, and then married her again, a thouſand times. Firſt we look upon the painted face and countenance of Sin, and are taken as it were with her eye and beauty, and then draw near, and embrace it: But anon the worm gnaweth us, our conſcience is loud and troubleſome, and then we would put it from us. When it flattereth, we are even ſick with love; but when it turneth its worſt face towards us, we are weary of it, and have an inclination, a velleity, a weak and feeble deſire to ſhake it off. Our ſoul loveth it, and lotheth it: we would not, and we will ſin, and all upon preſumption of that mercy which firſt gave us eaſe, upon hope of forgiveneſs. *Quis enim timebit prodigere quod habebit poſtè à recuperare?* ſaith Tertullian: *For who will be tender and ſparing of that which he hopeth to recover though loſt never ſo oft? or be careful of preſerving that which he thinketh cannot be irrecoverably loſt?* So Repentance, which ſhould be the death of Sin, is made the Security of the Sinner; and that which ſhould reconcile us to God, is made a reproch to his Mercy, and contumelious to his Goodneſs. In brief, that which ſhould make us his friends, maketh us his enemies. We *turn* and return, we fall and riſe, and riſe and fall, till at laſt we fall never to riſe again. And this is an ill ſign, a ſign our Repentance was not true and ſerious, but, as in an intermitting fever, the diſeaſe was ſtill the ſame, onely the fit was over: or, as in the epilepſie or falling ſickneſs, it is ſtill the ſame, ſtill in the body, though it do not caſt it on the ground. And ſuch a Repentance is not a Repentance, but to be repented of, by turning once for all, never to *turn* again. Or, if it be true, we may ſay of it what Galen ſaid of his art to thoſe that abuſe it, who carry and continue it not to the end, *Perinde eſt ac ſi omnino non eſſet*, It is as if it were not all, nay, it is fatal and deleterial. It was Repentance, it is now an accuſation, a witneſs againſt us that we would be *contra experimenta pertinaces*, even againſt our own experience taſt that cup again we found bitter to us, run into that ſnare out of which we had eſcaped, & turn back into thoſe evil wayes where we ſaw Death ready to ſeize upon us, & ſo run the hazard of being loſt for ever.

Epiſt. 114.

De pudicitia, c. 9.

Gravedinoſos quoſdam, quoſdam tormino-ſos dicimus, non quia ſemper ſint, ſed quia ſæpe ſint. Tull. Tuſc. q. l. 4. De ſanitate tuenda.

Theſe four are the neceſſary requiſites and properties of Repentance. It muſt be early and ſudden, upon the firſt call. For why ſhould any thing in this world ſtop and ſtay us one moment in our journey to a better?

Is not a ſpan of time little enough to pay down for Eternity? It muſt be true and ſincere. For can we hope to bind the God of Truth unto us with a lie? or can a falſe *Turn* bring us to that happineſs which is real? It muſt be perfect and exact in every part. For why ſhould we give him leſs then we ſhould, who will give us more then we can deſire? or how can that which is but in part make us ſhine in perfection of glory?

Rev. 2. 10. Laſt of all, it muſt be conſtant and permanent. For *the crown of life* is promiſed unto him alone who *is faithfull unto death*. *Turn ye, turn ye*, now, ſuddenly; in reality, and not in appearance; *Turn ye from all your evil wayes*; *Turn*, never to look back again. This is ἀποστροφὴ ἀποστάσιον, as the Septuagint render it, to *turn* for ever, and ſo to preſs forward in the wayes of righteouſneſs till we are brought to that place of reſt where there is no evil to turn from, but all ſhall turn to our ſalvation.

Thus much of the Exhortation, *Turn ye, turn ye*. The next is the Reaſon or Expoſtulation, *For why will ye die, O houſe of Iſrael?*

The Twentieth SERMON.

PART V.

EZEKIEL XXXIII. 11.

Turn ye, turn ye from your evil wayes. For why will ye die, O houſe of Iſraël?

WHY *will ye die?* is an Obteſtation or Expoſtulation. I called it *a Reaſon*; and good reaſon I ſhould do ſo. For the *moriemini* is a good reaſon, That we may not *die*, a good reaſon to make us *turn*. But being tendered to us by way of expoſtulation, it is another reaſon, putteth life and efficacy into it, and maketh it λόγον ἀνέλεγκτον, *a reaſon invincible and unanſwerable*. The *Iſraelite*, though now in his *evil wayes*, dareth not ſay *he will die*, and therefore muſt lay his hand upon his mouth, and *turn*.

God, who is truly ἀπαθὴς, *free from all paſſion*, being to deal with Man ſubject to paſſion, ſeemeth to put on Paſſion. *Exprimit in ſe, ut exprimat de te*, ſaith S. Auguſtine; He expreſſeth a kind of anger, that thou mayeſt abhorre thy ſelf for ſin: He ſeemeth ſorrowful, that thou mayeſt be melted into tears: He putteth on a kind of wonder, that thou mayeſt

mayeſt have confuſion of face. *Will ye die? why will ye die?* It moveth him much that *Iſrael*, his choſen people, ſhould *die:* that his *houſe*, that he built upon a ſtrong foundation, and ſtrengthened and ſupported on every ſide, ſhould, even whileſt he ſhined upon it, ſink and ſwerve and fall to ruine; that the ſignature on his right hand ſhould be defaced; that the apple of his eye ſhould be thus toucht. This is enough to put God himſelf into paſſion, to make him cry out and complain, *QUARE MORIEMINI, Why will ye die, O houſe of Iſrael?*

Certainly the manner of ſpeach maketh it evident that moved he was. So it is; *Affections are commotions*, ſaith the Philoſopher, and many times make us ſpeak what otherwiſe we would not. *Figura dictionis*, the tenour of our ſpeach, varieth with our mind, and our very action and geſture and voice put on the ſhape of our affections. The language here is ſharp and violent, not *per rectam orationem*, by way of a plain and poſitive declaration of our mind, but by a ſudden and well-preſt interrogation: It is quick and round, and leaveth a mark and imputation behind it. He ſaith not, *The wayes ye walk in are evil; turn from them: If ye turn not, ye run upon your death:* but, *QUARE MORIEMINI? Why will ye die?* The queſtion putteth it out of all queſtion that God was either angry, or ſorrowful, or ſtruck with admiration. The language of a quiet mind is as quiet as the mind: This is ſudden and vehement, the very dialect of one in paſſion. What coaſt ſoever the wind came from, the ſtorm is raiſed, the tempeſt is high. *QUARE MORIEMINI; Why will ye die?* is the voice of anger and ſorrow, the breathings and noiſe of a troubled mind. Indeed all thoſe attributes of Gods Will which we call affections, from ſome likeneſs and analogy they bear with ours, his Goodneſs and Love, his Anger and Hatred, his Fear and Grief, may ſeem to meet here in this Obteſtation. His Love ſpeaketh: for he would not have us die. His Anger ſpeaketh: for he is angry with us becauſe we will not live. He hateth Death, and therefore would deſtroy it. His Hope ſpeaketh: for he doth expect and *wait that he may be gratious.* Iſa. 30. 18. And he is even jealous of men that they will yet run on in their evil wayes: and then he ſpeaketh in his Fear, and is brought to his *Nè fortè, I will not do this, leſt they ſin, and I conſume them in the way.* Exod. 33. 3. He is brought lower yet, even to a kind of Deſpair, *QUID FACIENDUM? What ſhould I do to my vineyard, which I have not done?* Iſa. 5. 4. He loveth us even when we are his enemies, that we may be his friends: He is afraid of our ruine, when we run boldly toward it: He is troubled at our folly, when we pride our ſelves and triumph in it: He *ſerveth with our ſins, and is wearied with our iniquities*, when we run Iſa. 43. 24. at large, and feel them not: He is ſorry for our tranſgreſſions, when we leap and rejoyce in them: He would be our God, and we will not be his people: He would have us live, and we will die. Good God! what an horrid ſpectacle is an *Iſraelite*, a Chriſtian *in viis malis*, that runneth on in his evil wayes? God cometh not near him but in a tempeſt: at the very firſt ſight of him he is in paſſion, beginneth to ask queſtions, is at his *QUARE? Why will ye do this?* And we cannot eaſily diſcern whether it be *Quare exprobantis*, an upbraiding queſtion; or *Quare indignantis*, an angry queſtion; or *Quare dolentis*, a queſtion raiſed and forced out by grief; or *Quare admirantis*, a queſtion of one amazed at ſuch extremity of folly; or *Quare accuſantis*, whether it be not the form of a Bill of accuſation, and he draw articles againſt them. Indeed this laſt includeth all: For by way of upbraiding, in grief and anger, full of aſtoniſhment, ſeeing ſuch ſtrange contempt, he proceedeth againſt them *ex formula*, formally and legally, as we uſe in our Courts of Juſtice. So

that

that here, as Rhetoricians will tell us, *Interrogatio pro accuſatione eſt*, this Queſtion is a plain Indictment. And the arguments to convince them are drawn, 1. *Ab Inutili*, from the danger of the way; *Ducit ad mortem*, It leadeth unto death. 2. *Ab abſurdo*, from the incongruity and abſurdity which apparently followeth if they turn not; That any *ſhould be willing to die* is a great folly, but nothing more abſurd then that *Iſrael* ſhould, that *the houſe of Iſrael* ſhould fall to pieces, and ruine it ſelf.

So then for the *Convertimini*, or Repentance, a reaſon we find; but for the *Moriemini*, for Death, none at all; nay, many reaſons there are we ſhould not die: Firſt, Gods Goodneſs, who calleth after us, warneth us of the danger; *qui minatur mortem, nè inferat*, who threatneth death, that we may not die. Secondly, He hath made us *an houſe*, built us together on a ſure foundation, that we may mutually ſupport each other from ruine and deſtruction. Thirdly, Death as the Philoſopher calleth it, is τὸ φοβερώτατον, *the moſt terrible thing* that can ſhew it ſelf to fleſh and blood, able to fright any man from thoſe wayes which lead unto it. So that the concluſion which can follow hence can be no other then this. If we die, it will be *in nobis ipſis*, in our ſelves, and we ſhall be found guilty of our own deſtruction, and the onely murderers of our own ſouls.

We have here a large field to walk over, but we muſt bound our diſcourſe within the compaſs of thoſe obſervations which firſt offer themſelves, and without any force or violence may naturally be deduced from the words. And we ſhall firſt take notice of the courſe and method God taketh to turn us. He draweth a ſword againſt us; he threatneth Death, and ſo awaketh our Fear, that our fear, may carry us out of our evil wayes. Secondly, God is not willing we ſhould die. Thirdly, He is not any way defective in the adminiſtration of the means of life, Laſt of all, If we die, the fault is onely in our ſelves, and our own wills ruine us; *Why will ye die, O houſe of Iſrael?*

We begin with the firſt, the courſe that God taketh to turn us; He asketh us, Why *will ye die?* In which we ſhall paſs by theſe ſteps or degrees; Shew you 1. what Fear is; 2. how uſeful it may be in our converſion; 3. that it is not onely uſeful, but good and lawful, and injoyned both to thoſe who are yet to turn, and thoſe who are converted already. The fear of death and the fear of Gods wrath may be a motive to turn me from ſin, and it may be a motive to ſtrengthen and uphold me in the wayes of righteouſneſs. God commendeth it to us, *& timor iſte timendus non eſt*, we need not be afraid of this Fear.

Death is *the King of terrours*, to command our Fear, that ſeeing Death
Job 18. 14. in our *evil wayes* ready to deſtroy us, we may look about and conſider in what wayes we are, and for fear of death turn from ſin, which leadeth unto it. Thus God doth *amorem timore pellere*, ſubdue one paſſion with another, drive out Love with Fear, the Love of the world with the Fear of death. He preſenteth himſelf unto us in divers manners according to the different operations of our affections; ſometimes with his rich promiſes, to make us hope; and ſometimes with fearful menaces, to ſtrike us with fear; ſometimes in glory, to encourage us; and ſometimes in a
Clem. Alexandr. προτρεπ. tempeſt and whirlwind, to affright us. He is πολύτροπος καὶ πολύφωνος εἰς ἀρετῶν σωτηρίαν, *various and manifold* in the diſpenſation of his goodneſs; that if Hope drive us not to the promiſes, yet fear might carry us from death, and Death from ſin, and ſo at laſt beget a Hope, and delight and raviſh us with the glory of that which before we could not look upon.

Now what Fear is we may gueſs by Hope; for they are both hewed as it were out of the ſame rock. Expectation is the common matter out of

of which they are framed. As hope is nothing elſe but an expectation of that which is good, ſo Fear, ſaith the Philoſopher, hath its beginning ἐκ φαντασίας μέλλοντος κακοῦ, *from the imagination of ſome approching evil.* Where there is Hope, there is Fear, and where there is Fear, there is Hope: For he that doth fear ſome evil may befal him, retaineth ſome hope that he may eſcape it; and he that hopeth for that which is deſirable, ſtandeth in ſome fear that he may not reach and poſſeſs it. So you ſee Hope and Fear, though they ſeem to look at diſtance one upon the other, yet are alwayes in conjunction, and are levelled on the ſame object till they loſe their names, and the one end in Confidence, the other in Deſpair. Arist Rhet. 2.c.6.

Now of all the paſſions of the mind Fear may ſeem to be the moſt unprofitable. For the Wiſe man will tell us *it is nothing elſe but the betraying of thoſe ſuccours which Reaſon offereth.* And the Hiſtorian ſpeaking of the Perſians, who in their flight flung away their weapons of defence, ſhutteth up all with this *Epiphonema*, *Adeò pavor ipſa auxilia formidat*; Such is the nature of Fear that it diſarmeth us, and maketh us not onely run from danger, but from thoſe helps and ſuccours which might prevent and keep it off. It matureth and ripeneth miſchief, anticipateth evil, and multiplieth it, and by a vain kind of providence giveth thoſe things a being which are not. Wiſd. 17.12. Curt. l. 3.

Spe jam præcipit hoſtem,

ſaith the Poet; It preſenteth our enemy before us when he is not near, and latcheth the ſword in our bowels before the blow is given. And indeed ſuch many times are the effects of Fear. But as Alexander ſometimes ſpake of that fierce and ſtately ſteed Bucephalus, *Qualem iſti equum perdunt, dum per imperitiam, & mollitiem uti neſciunt?* What a brave Horſe is ſpoiled for want of manning? ſo may we of Fear; A moſt uſeful paſſion is loſt becauſe we do not manage and order it as we ſhould. We ſuffer it to diſtract and amaze, when it ſhould poyſe and byas us: We make it our enemy, when it might be our friend to guard and protect us, and by a prophetical preſage or miſtruſt keep off thoſe evils which are in the approch ready to aſſault us. For *prudentia quædam divinatio eſt*, our Prudence, which alwayes carrieth with it Fear, is a kind of divination. Our Paſſions are as winds, and as they may thruſt us upon the rocks, ſo they may drive and carry us on to the haven where we would be. All is in the right placing of them. *Paſſiones æſtimantur objectis*; Our paſſions are as the objects are they look on, and by them they are meaſured, and either fall or riſe in their eſteem. To fear an enemy is Cowardiſe, to fear labour is Slothfulneſs, to fear the face of man is ſomething near to Baſeneſs and Servility, to be afraid of a command becauſe it is difficult is Diſobedience: but *Pone Deum*, ſaith S. Auguſtine, place God as the object; and to fear him, not onely when he ſhineth in mercy, but when he is girded with Majeſty; to fear him not onely as a Father, but as a Lord; nay, to fear him when he cometh with a tempeſt before him, is either a virtue, or elſe leadeth unto it. Curt. l. 1. Vit Pompon. Attici.

Now to ſhew you how fear worketh, and how uſeful it may be to forward our *Turn*, we may obſerve firſt, that it worketh upon our Memory, reviveth thoſe characters of ſin which long cuſtome had ſullied and defaced, and maketh that deformity viſible which the delight we took in ſin had vailed and hid from our ſight. When the Patriarchs had ſold their brother Joſeph into Egypt, for ten years ſpace, and above, whilſt they dreaded nothing, they never ſeemed to have any ſenſe of their fact, but looked upon it as lawful or warrantable ſale, or made as light of it as if it had been ſo. Joſeph was ſold, and they thought themſelves well rid of a Dreamer. But when they were now come down into Egypt, Gen. 42.21,22

and were caſt into priſon, and into a fear withall that they ſhould be there chained up as captives and ſlaves, then, and not till then, it appeared like an ill bargain; then they could give it its right name, and call it *a ſin againſt their brother; We are doubtleſs guilty of our brothers death*, ſay they one to another: And, *Said I not*, ſaith Ruben, *that you ſhould not offend againſt the lad?* Thus whilſt our Sun ſhineth clear without cloud or tempeſt, all conſcience of ſin is aſleep, and we forget what we have done, even as ſoon as we have done it, and it is to us as if it never had been, or appeareth in ſuch a ſhape as we can delight in: But when the weather changeth, and the tempeſt is loud, when the pale countenance of Death is turned towards us, then our countenance changeth, becauſe our mind doth ſo; we have other thoughts and other eyes, and by the very ſight of Death are led to the ſenſe of ſin: Now our ſin, which was buried in oblivion, is raiſed again, and appeareth in its own ſhape, with that terrour and deformity that we begin to hate, and at laſt are willing to deſtroy it. Death hath a terrible look, but the ſight of Death may make
Numb. 21. 9. us live, as the brazen ſerpent did heal thoſe who were bitten in the Wilderneſs onely by being looked upon. For,

Secondly, having a ſenſe and feeling of our ſin, we begin to adviſe with our ſelves, and ask counſel of our Reaſon, which before we had left behind us; and our thoughts, which were let looſe and ſent abroad after every vanity that came near us, are collected and turned inward upon themſelves, to revolve and ſee what an ill flight they made, and what poyſon they gathered where they ſought for Manna, and how they were
Ariſtot. Rhet. 2. c. 6. worſe then loſt in ſuch deceitful objects. Ὁ φόβος βουλευτικὸς ποιεῖ, *Fear bringeth us*, ſaith the Philoſopher, *to conſultation*. Call *the ſteward to account*,
Luke 16 3. and he is preſently at his, *What ſhall I do?* When *a King goeth to war*, (and War is a bloody and fearful trade) the Text telleth us, πρῶτον
Luke 14. 31. πρῶτον βουλεύεται, *he ſitteth down firſt and taketh counſel*. Fear is the mother of a Device, and Conſultation dieth with Fear. When we preſume, counſel is but a reproch, and is taken as an injury; and when we deſpair it is too late. There be three things, ſaith S. Baſil, which perfect and conſummate every conſultation, and bring it to the end for which it was held: Firſt, we conſult; ſecondly, we ſettle and eſtabliſh our conſultations; and laſt of all, we gain a conſtancy and perſeverance in thoſe actions which our conſultations have engaged and encouraged us in: And all theſe three we ow to Fear. Did we not fear, we ſhould not conſult: did not Fear urge and drive us on, we ſhould not determin: and when this breath departeth, our counſels fall, and all our thoughts periſh. Preſent Chriſt unto us in all his beauty, with his ſpicy cheecks and curled locks, with hony under his tongue, as he is deſcribed in the Canticles, preſent him as a Jeſus, and we grow too familiar with him. Preſent him on the mount at his Sermon, and perhaps we will give him the hearing. Preſent him as a Rock, and we ſee a hole to run into ſooner then a foundation to lay that on which is like him: and we run on with eaſe in our evil wayes, having ſuch a friend, ſuch an indulgent Saviour alwayes in our
1 Theſ. 4. 16. eye. But preſent him *deſcending with a ſhout and with the trump of God*,
Eccl 11. 9. and then we begin to remember *that for all theſe evil wayes we ſhall be brought into judgement*. Our counſels ſhift as the wind bloweth, and upon better motion and riper conſideration we are ready to alter our decrees. For theſe three follow cloſe upon each other, *Pallemus, horreſcimus, circumſpicimus*, ſaith Pliny: Firſt Fear ſtriketh us pale, then putteth us into
Epiſt. a fit of trembling, at laſt wheeleth us about to ſee and conſider the danger we are in. This conſideration followeth us, nor can we ſhake it off; *longioriſq; timoris cauſa timor eſt:* This wind increaſeth as it goeth, driveth

us

us to conſultation, carrieth us on to determin, and by a continued force bindeth and faſteneth us to our counſels. And therefore Aquinas telleth us that our *Turn* proceedeth from the fear of puniſhment *tanquam à primo motu*, as from that which firſt ſetteth it a moving. For though true Repentance be the gift of God, yet fear worketh that diſpoſition in us by which we *turn* when God doth *turn* us. The Fear of puniſhment reſtraineth us from ſin: In that reſtraint a Hope of pardon ſheweth it ſelf: Upon this Hope we build up and ſtrengthen our Reſolution: And at laſt we ſee the horrour of ſin, not in the puniſhment, but in the ſin; hate our folly more then the whip, and our *evil wayes* more then *Death* it ſelf. And this we call a *filial Fear*, which hath more of Love then Fear, and yet doth not ſhut out Fear quite: For a good ſon may fear the anger of a good father. And thus God is pleaſed to condeſcend to our weakneſs, and accept this as our *reaſonable ſervice* at our hands, though our chiefeſt motive to ſerve him at firſt were nothing elſe but a flaſh from the *Quare moriemini?* nothing elſe but a Fear of Death.

For, in the laſt place, this is a principal effect of the fear of puniſhment; In Pſalm 32.
Εἰσαγωγικὸς ἐστι πρὸς εὐσέβειαν, ſaith Baſil: As it bringeth us to conſultation, ſo *is it a fair introduction to piety it ſelf.* Fear taketh us by the hand, and is a Schoolmaſter unto us: And when fear hath well diſciplined & catechized us, then Love taketh us in hand, and perfecteth our converſion: So that we may ſeem to go from Fear to Love as from a School to an Univerſity. Gen. 28. 12. Jacob ſeeth *a Ladder ſet upon the earth, and the top of it reaching up to heaven:* And we may obſerve that Jacob maketh Fear the firſt ſtep of the ladder: For when he awaketh, as in an ecſtaſie he cryeth out, *How dreadful is this place?* v. 17. So that Fear is as it were the firſt rung and ſtep of the ladder; God is *on the top*; and *Angels aſcend and deſcend*, Love and Zeal and many Graces are between. Think what we pleaſe, diſgrace it if we will, and faſten to it the badge of Slavery and Servility, yet it is a bleſſed thing thus to fear, it is the firſt ſtep to happineſs; and one ſtep helpeth us up to another, and ſo by degrees we are brought *ad culmen Sionis*, to the top of the ladder, to the top of perfection, to God himſelf, whoſe Majeſty firſt woundeth us with fear, and then gently bindeth us up, and maketh us to love him; who leadeth us through darkneſs, through dread and terrour, into great light; maketh us tremble firſt, that we may at laſt *be as mount Sion*, and *ſtand faſt and firm for ever*. Pſal. 125. 1.

We now paſs and riſe one ſtep higher, to take a view of this Fear of puniſhment not onely as uſeful but lawful, and commanded not under the Law alone, but alſo under the Goſpel; as a motive to turn us from ſin, and as a motive to ſtrengthen and uphold us in the wayes of righteouſneſs; not onely as a reſtraint from ſin, but as a preſervative of holineſs, and as a help and furtherance unto us in our progreſs in the wayes of perfection.

It may indeed ſeem a thing moſt unbefitting a Chriſtian, who ſhould be led rather then drawn; and not a Chriſtian alone, but any moral man. Therefore Plato calleth it ἀνελευθερίαν, *an illiberal and baſe diſpoſition*, to be baniſht the School of Morality: And our great Maſter in Philoſophy maketh Puniſhment one of the three things that belong to ſlaves, as *the rod doth*, ſaith Solomon, *to the fools back*. To be forced into goodneſs, Prov. 26. 3.
to be frighted into health argueth a diſpoſition which little ſetteth by health or goodneſs it ſelf. But behold a greater then Plato and Ariſtotle, our beſt Maſter, the Prince of Peace, and Love himſelf ſtriveth to awake and ſtir up this kind of fear in us, telleth us of *hell* and *everlaſting darkneſs*, of a *flaming fire*, of *weeping and gnaſhing of teeth*; preſenteth his Father, the Father of Mercies, with a thunderbolt in his

Luk. 12. 5. hand, with *power to kill both body and ſoul*; ſheweth us our ſin in a Deaths head and in the fire of hell; as if the way to avoid ſin were to fear Death and Hell: and if we could once be brought to fear to die, we ſhould not die at all. Many glorious things are ſpoken even of this Fear. The Philoſopher calleth it φίμον τῆς φύσεως, *the bridle of our Nature*; S. Baſil, Baſ in Pſal. 31 Tert. De pœnit. c. 6. φίμον τῆς ἐπιθυμίας, *the bridle of our luſts*; Tertullian, *Inſtrumentum pœnitentiæ*, an inſtrument to work out Repentance. Pachomius placeth it *ſupra decem millia pædagogorum*, maketh it the beſt Schoolmaſter of ten thouſand. Hearken to the Trumpet of the Goſpel, be attentive to the Apoſtles voice; What ſound more frequent then that of Terrour, able to ſhake and divide a ſoul from its ſin? Had Marcion ſeen our Saviour with a whip in his hand, had he heard him curſing the Fig-tree, and by that example puniſhing our ſterility, had he weighed the many woes he pronounced againſt ſinners, perhaps he would not have fallen into that impious conceit of two Gods. For though the diſpenſation have not the ſame aſpect under the Law as under the Goſpel, yet God is the ſame God ſtill, as terrible to ſinners that will not *turn* as when he thundered from 2 Cor. 5. 11. Mount Sinai. And if we will not *know and underſtand theſe terrours of the Lord*, if we make not this uſe of them, to drive us unto Chriſt, and to root and build us up in him, the Goſpel it ſelf will be to us, as the Law was to the Jews, *a killing letter*.

For again, as humane laws, ſo Chriſts precepts have their force and life from reward and puniſhment. And to this end we find not onely *ſcripta ſupplicia*, thoſe woes and menaces which are written in the Goſpel, but God hath imprinted a fear of puniſhment in the very hearts of men.

Juvenal, Sat. *Eſſe aliquos manes, & ſubterranea regna,*

That there remain puniſhments after life for ſin, was acknowledged by the very Heathen. And we may eaſily be perſwaded, that had not this natural domeſtick fear come in between, the world had been far more wicked then it is. We ſee many are very inclinable to deny that there is either Heaven or Hell, and would believe it becauſe they would have it ſo; many would be Atheiſts if they could, but a ſecret whiſper haunteth and purſueth them, *This may be ſo*; *There is an appointed time to die and after that judgement may come*; *There can be no danger in obedience, there may be in ſin*; and this, though it do not make them good, yet reſtraineth them from being worſe. *Quibus incentivum impunitas, timor tædium*; Freedom from puniſhment maketh ſin pleaſant and delightſome, and ſo maketh it more ſinful; but fear of puniſhment maketh it irkſome, bringeth reluctancies and gnawings and rebukes of conſcience: For without it there could be none at all. Till the whip is held up, there is honey on the harlots lips, and we would taſt them often but that they bite like a cockatrice. *Non timemus peccare, timemus ardere*: It is not ſin we ſo much ſtartle at, but hell-fire is too hot for us. And therefore S. Peter, when he would work repentance and humility in us, placeth us 1 Pet. 5. 6. under Gods hand; *Humble your ſelves under the mighty hand of God*: which expreſſeth his Power, his commanding attribute. His omniſcience findeth us out, his wiſdome accuſeth us, his juſtice condemneth us; *Potentia punit*, but it is his Hand, his Power, that puniſheth us. Take away his Hand, and who feareth his Juſtice, or regardeth his Wiſdome, or tarrieth for the twilight to ſhun his all-ſeeing Eye? But *cùm occidat*, when we are told that he can kill and deſtroy us, then, if ever, *we return,* Pſal. 78. 34. *and ſeek God early.*

Again, as the Fear of death may be Phyſick to purge and cleanſe our ſouls from the contagion of ſin, ſo it may be an antidote and preſervative againſt it: It may raiſe me when I am fallen; and it may ſupply me with ſtrength,

ſtrength, that I fall not again. It is a hand to liſt me up; and it is an hand to lead me when I am riſen, *inter vada & freta*, through all the dangers that attend me in my way. As it is an introduction to piety, ſo is it τῶν ἀγαθῶν φυλακτήριον, ſaith Gregorie Nyſſene, a watch and a guard upon me to keep me, that no temptation, no ſcandal, no ſtone of offenſe, make me turn back again into my evil wayes. For we muſt not think that when we are *turned from our evil wayes*, we have left Fear behind us. No, ſhe may go along with us in the wayes of righteouſneſs, and whiſper us in the ear that God is the Lord moſt worthy to be feared. She is our companion, and leaveth us not, nor can we ſhake her off till we are brought to our journeys end. Our Love, ſuch as it is, may well conſiſt with Fear, with the Fear of judgement. Look upon the bleſſed Saints. David, *a man after Gods own heart*, yet he had, ſaith Chryſoſtome, *the memory of Gods judgements written in his very heart*. His thoughts were buſied with it, his meditations fixt here, and it forced from him, *DOMINE, NE IN FURORE, Correct me not, O Lord, in thy anger, nor chaſtiſe me in thy wrath.* Hezekiah, one of the beſt of the Kings of Judah, yet *walked in the bitterneſs of his ſoul, did mourn like a dove, and chatter like a Crane.* S. Paul buildeth up a tribunal, and calleth all men to behold it, *We ſhall all ſtand before the judgement ſeat of Chriſt.* S. Hierom had the laſt trump alwayes ſounding in his ears. And declaring to poſterity the ſtrictneſs of his life, his tears, his faſting, his ſolitarineſs, he confeſſeth of himſelf, *Ille ego, qui ob gehennæ metum tali me carcere damnaveram, ſcorpiorum tantùm ſocius & ferarum*; I that condemned my ſelf to ſo ſtrait a priſon as to have no better companions then ſcorpions and wild beaſts, for fear of hell and judgement did all this. And he was not aſhamed to acknowledge that not ſo much the love unto piety, nor the Authour of it, as the dread of hell and puniſhment confined and kept him conſtant in the practice of it. And *what ſhould I ſay more? for the time would fail me to tell you* of other Saints of God, *who through fear wrought righteouſneſs, obtained promiſes, out of weakneſs were made ſtrong.* Behold Love in its higheſt elevation, in its very Zenith; behold it when it was *ſtronger then Death*; look upon *the glorious army of Martyrs.* They *had tryal of cruel mockings and ſcourgings, yea moreover of bonds and impriſonment. They were ſtoned, and ſlain with the ſword.* And *greater love hath no man*, ſaith our Saviour, *then this, that a man lay down his life for his friend.* And yet S. Ambroſe will tell us that this great love was upheld and kept in life by this gale of wind, by Fear; that the fear of one death was ſwallowed up in the fear of another, the fear of a temporal in the fear of an eternal. The bloody Pagans, to weaken their faith urged the fear of preſent death; *Conſule tibi; Noli animam tuam perdere*: Favour your ſelf; Caſt not away your life; Reverence your age: And theſe they thought ſuggeſtions ſtrong enough to ſhake their conſtancy and reſolution. But the conſideration of the wrath of God and eternal ſeparation from him did ſtrengthen and eſtabliſh them: What is my breath to eternity? What is the fire of perſecution to the fury of Gods wrath? What is the rack to hell? *Et ſic animas poſuerunt*; With theſe thoughts they laid down their lives, and were crowned with Martyrdome. We cannot now think that theſe Martyrs ſinned in ſetting before their eyes the horrour of death and fear of hell, or think their love the leſs becauſe they had ſome fear, or that their love was loſt in that which was ordained and commanded as a means to preſerve it. Their love, we ſee, was ſtrong and intenſive, and held out againſt that which laid them in the duſt; but leſt it ſhould faint and abate, they borrowed ſome heat even from the fire of hell, and made uſe of thoſe curſes which God hath denounced againſt all thoſe who perſevere not to the end.

Tract. 1. in Pſalm. c. 8.

L. 1. De compunct. c. 4. ἱστογεγραμμένην τῆς κρίσεως τὴν μνήμην.

Pſal. 6. 1.
Iſa. 38. 14, 15.
Rom. 14. 10.

1 Tom. ep. 141.

Hebr. 11. 32.

Cant. 8. 6.

Heb. 11. 36, 37

John 15. 13.

In Pſal. 118.

Pont. Diac. vit. Cypriani.

end. The beſt of men are but men, but fleſh and blood, ſubject to infirmities, ſo that in this our ſpiritual warfare and navigation we ſhould ſhipwrack often, did we not lay hold on the anchor of Fear as well as on that of Hope: Each temptation might ſhake us, each vanity amaze us, each ſuggeſtion drive us upon the rocks: but *ancora cordis, pondus timoris*, ſaith Gregory; the weight of Fear as an ancor poyſeth us, and, when the ſtorm is high, ſettleth and faſteneth us to our reſolutions. We *walk in the midſt of ſnares*, ſaith the Wiſe man; and if we ſwerve never ſo little, one ſnare or other taketh us; for there be many, a ſnare in our luſts, a ſnare in the object, a ſnare in our religion, and a ſnare in our very love. If Fear come not in to cool and allay it, to guide and moderate it, our Love may grow too warm, too ſaucy and familiar, and end in a bold preſumption. Therefore S. Paul, in that his parable of the Natural and Wild Olive, adviſing the new-engrafted Gentile not to wax bold againſt the Root, maketh Fear a remedy: *Be not high-minded*, ſaith he; Truſt not to your love of God, nor be over-bold with Gods love to you, becauſe he hath grafted you in: *but fear.* And he giveth his reaſon, *For if God ſpared not the natural branches, much leſs will he ſpare you.* Fear then of being cut off, if S. Paul's reaſon be good, is the beſt means to repreſs in us all proud conceits and highneſs of mind, which may wither the moſt fruitful and flouriſhing branch, and make it fit for nothing but the fire.

L. 6. Mor. c. 27

Eccluſ. 9. 13.

Rom. 11. 20.

v. 21.

Thus is fear neceſſary, and preſcribed to all ſorts of men, to them that are fallen, that they may riſe, and to them that are riſen, that they may not fall again; to them that are weak, that they may be ſtrong, and to thoſe that are ſtrong, that their ſtrength deceive them not. And yet an opinion is taken up in the world, That Fear was onely for Mount Sinai, that it vaniſht with that ſmoke, and was never heard of more when that Trumpet was laid by. We will *not have this word ſpoken to us any more.* There is no *blackneſs* nor *darkneſs* nor *tempeſt* in the Goſpel: but all is to be done out of pure love, *that we being delivered from our enemies may ſerve him without fear.* Nor is this conceit of yeſterday; but the Devil hath made uſe of it in all ages as an engine to undermine and blow up the Truth it ſelf, and ſo ſupplant the Goſpel, which is the wiſdome of God unto ſalvation; that ſo he may χορδεύειν, as Gregory Nyſſen ſpeaketh, *ſport with us* in our evil wayes, lead us on in our dance and wantonneſs of ſin, and ſo carry us along with muſick and melody to our deſtruction. Tertullian in his book *De Præſcriptionibus adverſùs hæret.* mentioneth a ſort of Hereticks who denyed that God was to be feared at all: *unde illis libera omnia & ſoluta*, whence they took a liberty to ſin, and let looſe the rains to all impiety. Saint Hierome relateth the very ſame of the Marcionites and Gnoſticks; and it is probable Tertullian meant them: For ſay they, *Iis qui fidem habent nihil timendum*: If we have Faith, we may bid Fear adieu, how many and how foul ſoever our ſins be. God regardeth what we believe, not what we do; and if our faith be true, the obliquity of our actions cannot hurt us. After theſe, *ex eodem ſemine*, from the ſame root, ſprung up the *Begardi* and *Begardæ*, and others, who from their opinion, That no ſin could endanger the ſtate of thoſe who were predeſtinated and juſtified, took their name, and were called *Prædeſtinatiani*, the *Prædeſtinarians.* After theſe, the Libertines breathed forth their blaſphemy with the like impudence, whom Calvin wrote againſt. Theſe made Sin to be nothing elſe but *phanſy* and *opinion*; Regeneration, *a depoſition* and *putting off all conſcience*, a caſting off all fear and ſcruple, and *a returning into Paradiſe*, where it was a ſin *to judge between good and evil.* If they ſaw a man appalled with checks of conſcience,

c. 43.

In 4. Hoſ.

J. Geſſ. T. 1.

Calvin. contra Errores Anabaptiſtarum.

ence, they would cry out, *O Adam, adhuc aliquid cernis? Oh Adam, doſt thou yet ſee and diſcern any thing? The old man is not yet crucified in thee.* If they ſaw any trembling, or ſpeaking ſadly of the judgments of God, they would reprove, and paſs this cenſure upon them, *That they had yet a taſt and reliſh of the Apple; That that morſel would choke them.* If they ſaw any man diſpleaſed with himſelf, and caſt down becauſe of his ſins, they called it *the abiding of ſin in him*, and *a captivity under the ſenſe and motions of the fleſh.* With them *Sin*, *the Old man*, *the Fleſh*, were nothing but *in opinion*; and not to think of ſin, to put off this opinion, was *to put on the New man.* And amongſt us there have been ſome men ſo bold, or rather ſo frantick, as to profeſs it; and too many ſo live as it were true. For there be more Libertines then thoſe that go under that name. Thus hath the Devil in all ages ſtriven and made it his Maſterpiece to pluck up Fear by the very roots, that no ſeed of it might remain; to remove *cuſtodem innocentiæ*, as Cyprian calleth it, this keeper and preſerver of Innocency and all other Virtues. Like a ſubtill captain, he firſt ſetteth upon the watch, that he may with the more eaſe enter the Soul of man, and ſo rob and ſpoil him of all thoſe riches and endowments which are the onely price of bliſs and eternity. And in theſe latter dayes he hath uſed the ſame art, hath ſet up Faith and Love againſt Fear, the Goſpel againſt Chriſt, and the Spirit againſt himſelf; that ſo faith might die, and Love wax cold; that the good tidings might make us forget our duty, and *the Spirit of adoption, by which we cry Abba Father*, blot out the memory of that leſſon which hath declared his power, and taught us that he is a Lord.

Epiſt. ad Damaſum.

Rom. 8. 15.

Indeed a weak errour it is, and it is an open and eaſy obſervation, that they who pleaſe and hug themſelves in it are very weak, even children in underſtanding. Gerſon the devout School-man telleth us it is moſt commonly in women, *quarum aviditas pertinacior in affectu fragilior in cognitione*, whoſe affections commonly outrun their underſtanding who affect more then they know, and are then moſt enflamed when they have leaſt light. And it is in men too, too many of whom are as fond of their groundleſs phanſies and ill-built opinions as the weakneſs of the other ſex could poſſibly make them, are as weak as the weakeſt of women, and have more need of the bit and bridle then the beaſts that periſh. What greater weakneſs can there be then to follow a blind guide, to deliver our ſelves up to our phanſie and affective Notions, and to make them maſters of our Reaſon, and the onely Interpreters of that word which *ſhould be a lamp to our feet and a light to our paths?* If we check not our Phanſy and Affections, they will run madding after ſhadows and apparitions. They will ſhew us nothing but Peace in the Goſpel, nothing but Love in Chriſtianity, nothing but Joy in the Holy Ghoſt. They will ſet our Love and Joy on wheels, and then we are ſtraight carried up to heaven in theſe fiery chariots. One is Elias, another John Baptiſt, another Chriſt himſelf. If the Virgin Mary have an *Exultat*, they have a Jubilee. If S. Paul be in the Spirit, they are above it, and above right Reaſon too. The Spirit is theirs, if he put on that ſhape which beſt liketh them. If he be *a Spirit of Counſel*, we are Secretaries of his cloſet, and can tell what he did before all times, and number over his Decrees at our fingers ends: If *a Spirit of ſtrength*, we bid defiance to Principalities and Powers: If *Spirit of wiſdome*, we are filled with him, and are the Wiſe-men and Sages of the world, though no man could ever ſay ſo but our ſelves: If *Spirit of Joy*, we are in an ecſtaſy; if *of Love*, we are on fire. But if he be *a Spirit of fear*, there we leave him, and are at ods with him; we ſeem to know him not, and cannot fear at all, becauſe we are bold to think that

Mulieres omnes propter infirmitatem conſilii majores noſtri in tutorum oteſtate eſſe voluerunt, Cicero pro Muræna.

Pſal. 119. 105.

Iſa. 11. 2.

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we have the Spirit. It is true, whileſt we ſtand thus affected, a Spirit we have, but it is a Spirit of Illuſion, which troubleth and diſtorteth our intellectuals, and maketh us look upon the Goſpel *ex adverſo ſitu*, on the wrong ſide, on that which may ſeem to flatter our infirmities, not that which may cure them. And as Tully told his friend that he did not know *totum Cæſarem*, all of Cæſar; ſo we know not *totum Chriſtum*, all of Chriſt. We know and conſider him as a Saviour, but not as a *LORD*: we know him in the riches of his promiſes, but not in the terrour of his judgments: we know him in that life he purchaſed for repentant ſinners, but not in that death he threatneth to unbelievers. For to let paſs the Law of Works; we dare not come ſo near as to touch at that, we *cannot endure that which was commanded*: Let us well weigh and conſider the Goſpel it ſelf, which is the Law of Faith. Was not that eſtabliſhed and confirmed with promiſes of eternal life, and upon penalty of eternal death? In the Goſpel we are told of *weeping and gnaſhing teeth*, of a condition worſe then to *have a mill-ſtone hanged about our necks, and to be thrown into the bottom of the ſea*, and that by no other then by the Prince of Peace, Chriſt himſelf, who would never have put this fear in us, if he had known that our Love had had ſtrength enough to bring us to him. Therefore he teacheth us how we ſhall fear *rectâ methodo*, to be perfect Methodiſts in Fear: and that we miſplace not our Fear upon any earthly Power, he ſetteth up a *NE TIMETE, Fear not them that kil the body, and when they have done that, have done all, and can do no more.* And having taken away one fear, he eſtabliſheth another; *But fear him who can caſt both body and ſoul into hell-fire*: And that we might not forget it (for ſuch troubleſome gueſts lodge not long in our memory) he driveth it home with an *ETIAM DICO, Yea, I ſay unto you, fear him.* Now *Him* denoteth a Perſon, and no more: and then our Fear may be Reverence, and no more; it may be Love, it may be phanſy, it may be nothing. But *qui poteſt* is equivalent to *quia poteſt*, and is the reaſon why we muſt fear him, even becauſe he can puniſh. And this, I hope, may free us from the imputation of ſin, if our Love be blended with ſome Fear, and if in our obedience we have an eye to the hand that may ſtrike us, as well as to that which may fill us with good things. If Chriſt, who is the Wiſdome of the Father, think it fit to make the Terrour of Death an argument to move us, we cannot have folly laid to our charge if we be moved with the argument. *Fac, fac*, ſaith S. Auguſtine, *vel timore pœnæ, ſi non potes adhuc amore juſtitiæ*; Do it, man, do it, if thou canſt not yet for love of juſtice, yet for fear of puniſhment. I know that of S. Auguſtine is true, *Brevis differentia legis & evangelii, Amor & Timor*; Love is proper to the Goſpel, and Fear to the Law: But it is Fear of temporal puniſhment, not of eternal: for that may ſound in both, but is loudeſt in the Goſpel. The Law had a whip to fright us, and the Goſpel hath a Worm to gnaw us. I know that the beauty of Chriſt is that great work of Love, the work of our Redemption, ſhould tranſport us beyond our ſelves, and make us; as the Spouſe in the Canticles is ſaid to be, *even ſick with love*: but we muſt conſider, not what is due to Chriſt, but what we are able to pay him, and what he is willing to accept; not what ſo great a benefit might challenge at our hands, but what our frailty can lay down. For we are not in heaven already, but paſſing towards it with Fear and trembling. And he that bringeth forth a Chriſtian in theſe colours of Love, without any mixture of Fear, doth but (as it was ſaid of the Hiſtorian) *votum accommodare, non hiſtoriam*, preſent us rather with a wiſh then an hiſtory, and character out the Chriſtian as Xenophon did Cyrus, *non qualis eſt, ſed qualis eſſe deberet*, not what he is, but what he ſhould

Hebr. 12. 20.

Matth. 8. 12.

Matth. 18. 6.

Matth. 10. 28.

Luke 12. 4, 5.

Cant. 2. 5. & 5. 8.

ſhould be. I confeſs, thus to fear Chriſt, thus to be urged and chaſed to happineſs, is an argument of imperfection. But we are Men, not Angels: We are not in heaven already, we are not yet perfect, and therefore have need of this kind of remedy, as much need certainly as our firſt Parents had in Paradiſe, who before they took the forbidden fruit might have ſeen Death written and engraven on the tree, and had they obſerved it as they ought to have done, had not forfeited the garden for one apple: Had this Fear walked along with them before *the cool of the day*, before the ruſhing wind, they had not heard it, nor hid themſelves from God: In a word, had they feared, they had not fallen: for they fell with this thought, that they ſhould not fall, that they ſhould not die at all. Imperfection though it be to fear, yet it is ſuch an imperfection as leadeth to perfection: Imperfection though it be to fear, yet I am ſure it is a greater imperfection to ſin, and not to fear. It might be wiſhed perhaps that we were tyed and knit unto our God *quibuſdam internis commerciis*, as the devout School man ſpeaketh, with thoſe inward ligaments of Love and Joy and Admiration, that we had a kind of familiar acquaintance and intercourſe with him; that as our almes and prayers and faſting come up before him to ſhew him what we do on earth, ſo there were no imperfection in us, but that God might approch ſo nigh unto us with the fulneſs of joy, to tell us what he is preparing for us; that neither the Fear of hell nor the Hope of heaven and our ſalvation, but the Love of God and Goodneſs were the onely cauſe of our cleaving to him; that we might love God becauſe he is God, and hate Sin becauſe it is ſin, and for no other reaſon; that we might with S. Paul wiſh the increaſe of Gods glory, though with that heavy condition of our own reprobration. But this is ſuch an heroick ſpirit, as every man cannot riſe unto, though he may at laſt riſe as high as heaven: This is ſuch a condition as we can hardly hope for whilſt we are in the fleſh. We are *in the body*, not *out of the body*. We ſtruggle with doubts and difficulties: Ignorance and Infirmity are our companions in our way: And in this our ſtate of imperfection *contenti ſimus hoc Catone*; We muſt be content to uſe ſuch means and helps as the Law-giver himſelf will allow of, and not caſt off Fear upon a phanſie that our Love is perfect (for this ſavoureth more of an imaginary metaphyſical ſubtilty, of a kind of ecſtaticall affectation of piety, then the plain and ſolid knowledge of Chriſtian Religion) but continue our Obedience and carry on our Perſeverance with the remembrance of our laſt end, with this conſideration, That as under the Law there was a curſe pronounced to them that fulfill it not, ſo under the Goſpel there is a *flaming fire to take vengeance of them that obey it not*. It was a good cenſure of Tully, which he gave of Cato in one of his Epiſtles; Thou canſt not, ſaith he to his friend, love and honour Cato more then I do; but yet this I obſerve in him, *Optimo animo utens, & ſummâ fide, nocet interdum Reip.* He doth endamage the Common-wealth, but with an honeſt mind and great fidelity: for he giveth ſentence as if he lived *in πολιτείᾳ Platonis, non in fæce Romuli*, in Plato's Common-wealth, and not in the dregs and raſcaltry of Romulus. And we may paſs the ſame cenſure on theſe Seraphical Perfectioniſts, who will have all done out of pure Love, nothing out of Fear; They remember not that they are *in fæce Adami*, the off-ſpring of an arch-rebell, that *their father was an Amorite, and their mother an Hittite*, and that the want of this Fear threw them from that ſtate of integrity in which they were created, and by that out of Paradiſe; and ſo with great oſtentation of Love they hinder the progreſs of Piety; and ſetting up to themſelves an Idea of Perfection they take off our Fear, which ſhould be as the

Gen. 3. 8.

Rom. 9. 3.

Dictum Auguſti, cùm hortaretur ferenda eſſe præſentia qualiacunque ſint, Suet. Octav. Auguſt. c. 87.

Deut. 27. 26.

2 Theſs. 1. 8.

L. 2. ad Attic. ep. 1.

Ezek. 16. 3, 45.

hand to wind up the plummet that ſhould continue the motion of our Obedience. The beſt we can ſay of them is, *Summâ fide & pio animo nocent Eccleſiæ*; If there mind be pious, and anſwer the great ſhew they make, then with a pious mind they wrong and trouble the Church of Chriſt. For ſuppoſe I were a Paul, and did love Chriſt as Cato did virtue, becauſe I could do no otherwiſe; ſuppoſe I did fear ſin more then hell, and had rather be damned then commit it; ſuppoſe that every thought, word and work were *amoris fœtus*, the iſſues of my Love; yet I muſt not upon a ſpecial favour build a general doctrine, and becauſe Love is beſt make Fear unlawful, make it ſin to fear that puniſhment the Fear of which might keep me from ſin. For theſe were in S. Paul's phraſe Rom. 14. 13. πρόσκομμα, *to put a ſtumbling block in our brothers way*, with my Love to overthrow his Fear, that ſo at laſt both Fear and Love may fall to the ground. For is there any that will fear ſin for puniſhment, if it be a ſin to fear? What is the language of the world now? We hear of nothing but *filial Fear*. And it were a good hearing if they would underſtand themſelves: for this doth not exclude the other, but is upheld by it. We are as ſure of happineſs as we are of death, but are more perſwaded of the truth of the one then of the other, more ſure to go to heaven then to die, and yet Death is the gate which muſt let us in. We are already partakers of an angelical eſtate; we prolong our life in our own thoughts to a kind of eternity, and yet can fear nothing. We challenge a kind of familiarity with God, and yet are willing to ſtay yet a while longer from him: We ſport with his thunder, and play with his hayl-ſtones and coals of fire: We entertein him as the Romane Gentleman did the Emperour Auguſtus, *cœna parcâ & quaſi quotidianâ*, with courſe and ordinary fare; as Saul 1 Sam. 15. with the vile and refuſe, not with the fatlings, and beſt of the ſheep and oxen. Did we dread his Majeſty, or think he were *Jupiter vindex*, a God of Revenge, with a thunder-bolt in his hand, we ſhould not be thus bold with him, but fear that in wrath and indignation he ſhould reply as Auguſtus did, *Non putarum me tibi, fuiſſe tam familiarem*, I did not think I had made my ſelf ſo familiar with my Creature.

Nunquam ſcelè fecit ut facere videretur, ſed quiâ aliter facere non poterat, Vell. Paterc. l. 2. Hiſt.

Macrobius in Saturnal.

I know the Schools diſtinguiſh between a *Servile* and *Initial*, and a *Filial Fear*. There is a Fear by which we fear not the fault, but the puniſhment; and a Fear which feareth the puniſhment and fault withall; and a Fear which feareth no puniſhment at all. I know Aquinas putteth a difference between *Servile Fear* and *the Servility of Fear*, as if he would take the Soul from Socrates, and yet leave him a Man. Theſe are nicety more ſubtile then ſolid, *in quibus ludit animus magis quàm proficit*, which may occaſion diſcourſe, but not inſtruct our underſtanding. Νοῆσαι ὡς γέγραπται, As near as we can, let us take things as they are in themſelves, and not as they are beat out and faſhioned by the work and buſineſs of our wits; and then it will be plain that, though we be Sons, yet we may fear, fear that evil which the Father preſenteth before us to fright us from it, that we may make the Fear of death an argument to *turn* us, and a ſtrong motive to confirm us in the courſe of our obedience, that it is no ſervility to perform ſome part of Chriſts ſervice upon thoſe terms which he himſelf alloweth and hath preſcribed to us. Let us call it by what name we pleaſe (for indeed we have miſcalled it, and brought it in as *ſlaviſh* and *ſervile*, and ſo branded the command of Chriſt himſelf) yet we ſhall find it a bleſſed inſtrument to ſafeguard and improve our Piety; we ſhall find that the beſt way to eſcape the judgments of God is to draw them near, even to our eyes. For Hell is a part of our Creed, as well as Heaven: God's threatnings are as loud as his promiſes; and

Senec. epiſt.

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could we once fear Hell as we ſhould, we ſhould not fear it. For I ask, May we ſerve God *ſub intuitu mercidis*, with reſpect unto the reward? It is agreed upon on all ſides that we may: for *Moſes had reſpect unto the recompenſe of the reward*, and Chriſt himſelf did look upon *the joy that was ſet before him.* Why then may we not ſerve God *ſub intuitu vindictæ*, upon the fear of puniſhment? Will God accept that ſervice which is begun and wrought out by virtue and influence of the reward, and will he caſt off that ſervant which had an eye upon his hand, and obſerved him as a Lord? Why then hath God propounded both theſe, both Reward and Puniſhment, and bid us work in his Vineyard with an eye on them both, if we may not as well fear him when he threatneth as run to meet him when he cometh towards us, and his reward with him? Let us then have recourſe to his Mercy-ſeat, but let us tremble alſo and fall down before his Tribunal, and behold his Glory and Majeſty in both. Hebr. 11. 26. Hebr. 2. 12.

But it may be ſaid, and ſome have thought it their duty to ſay it, that this belongeth to the wicked, to the Goats, to fear; but when Chriſt ſpeaketh to his Diſciples, to his Flock, the langnage is, *NOLITE TEMERE, Fear not, little flock; for it is your Fathers will to give you a Kingdome.* It is true, it is your Fathers will to give it you, and you have no reaſon to fear or miſtruſt him: But this doth not exclude the Fear of the wrath of God, nor the uſe of thoſe means which the Father himſelf hath put into our hands, not that Fear which may be one help and advance towards that *Violence* which muſt *take it.* For our Saviour doth not argue thus, *It is your Fathers will to give you a Kingdome; Therefore perſevere not for any fear of puniſhment:* But the Fear which Chriſt forbiddeth is the Fear of diſtruſtfulneſs, when we fear as Peter did upon the waters when he was ready to ſink, and had therefore a check and rebuke from our Saviour, *Why feareſt thou, oh thou of little faith?* So that, *Fear not, little flock*, is nothing elſe but a diſſwaſion from infidelity. A Souldier that putteth no confidence in himſelf, yet may in his Captain, if he be a Hannibal or a Cæſar; for *an army of Harts may conquer*, ſaid Iphicrates, *if a Lion be the leader:* So though we may ſomething doubt and miſtruſt, becauſe we may ſee much wanting to the perfection of our actions, yet we muſt raiſe our diffidence with this perſwaſion, that the promiſe is moſt certain, and that the power of Heaven and Hell cannot infringe or null it. We may miſtruſt our ſelves; for of our ſelves we are *Nothing:* but not the Promiſes of CHRIST; for they *are Yea, and Amen.* Luke 12. 32. Matth. 11. 12. Matth. 14. 31. 2 Cor. 12. 11. Gal. 6. 3. 2 Cor. 1. 20.

But they are ready to reply, that the Apoſtle S. Paul is yet more plain Rom. 8. 15. where he telleth us that *we have not received the ſpirit of bondage, to fear again, but the ſpirit of adoption, by which we cry, Abba Father.* And it is moſt true that we have not received that Spirit; for *we are not under the Law, but under Grace*, we are not Jews, but Chriſtians. Nor do we *fear again* as the Jews feared, whoſe eye was upon the Basket and the Sword, who were curbed and reſtrained by the fear of preſent puniſhment, and whoſe greateſt motives to obedience were drawn from temporal reſpects and intereſts; who did fear the Plague, Captivity, the Philiſtin, the Caterpiller, and Palmerworm, and ſo did many times forbear that which their luſts and irregular appetites were ready to joyn with. We have not received ſuch a ſpirit: For the Goſpel directeth our *look not to thoſe things which are ſeen, but to thoſe things which are not ſeen*, and *ſheweth us yet a more excellent way:* But *we have received the Spirit of adoption*; we are received into that Family where little care is taken *for the meat that periſheth*, where the World is made an enemy, where we muſt leave *the morrow to care for it ſelf*, and *work out our ſalvation with* Rom. 6. 14. 2 Cor. 4. 18. 1 Cor. 12. 31. John 6. 27. Matth. 6. 34. Phil. 2. 12.

Psal. 56. 11. *fear and trembling*; where we must *not fear what man*, but what God *can do unto us*; observe his hand, as that hand which can raise us up as high as heaven, and throw us down to the lowest pit; love him as a Father, and fear to offend him; love, and *kiss the Son, lest he be angry*; *serve him without fear* of any evil that can befall us here in our way, of any enemy that can hurt us, and yet fear him as our Lord and King. For in this his grant of liberty he did not let us loose against himself, nor put off his Majesty, that we should be so bold with him as not to *serve* but to disobey him *without fear*. Nor doth this cut off our Filiation, our relation to him: for a good son may fear the wrath of God, and yet cry, *Abba, Father*.

Psal. 2. 12. Luke 1. 74.

1 John 4. 18. But then again we are told by S. John that *there is no fear in love, but perfect love casteth out fear: All fear*; he excepteth none, no, not the fear of punishment. I know Tertullian, interpreting this Text, maketh this *fear* to be nothing else but that lazy Fear which is begot by a vain and unnecessary contemplation of difficulties, the fear of a man that will not set forward in his journey for fear of some Lion, some perillous beast, some horrible hardship in the way. And this is true, but not *ad textum*, nor doth it reach S. John's meaning; which may be gathered out of Chapt. 3. v. 16. where he maketh it the duty of Christians *to lay down their lives for the brethren*, as *Christ laid down his life for them*. And this we shall be ready to do if our Love be perfect, cast off all fear and lay down our lives for them. For true Love will suffer all things, and *is stronger then Death*. But *Love* doth not *cast out the Fear* of Gods wrath: for this doth no whit impair our love to him, but is rather the means to improve it. When we do our duty, we have no reason to fear his anger; but yet we must alwayes fear him, that we may go on and persevere unto the end. He will not punish us for our obedience, and so we need not fear him: but if we break it off, he will punish us; and this thought may strengthen and establish us in it. *Let us therefore fear, lest a promise being left us of entring into his rest, any of us should come short of it.* But we may draw an answer out of the words themselves as they lie in the Text. For it is true indeed, *Charity casteth out all fear*, but not *simul & semel*, not at once, but by degrees. As that waxeth, our Fear waineth: as that gathereth strength, our Fear is infeebled: *Et perfecta fortàs mittit*; When our Love is perfect, it casteth Fear out quite. If our Sanctification were as total as it is universal, were our Obedience like that of Angels, and could never fail, we should not then need the sight of heaven to allure us, or Gods thunder to affright us: But Sanctification being onely in part, though in every part, the best of Christians in this state of imperfection may look up upon the *Moriemini*, make use of a Deaths-head, and use Gods Promises and Threatnings as subordinate means to concurre with the principal; as buttresses to support the building that it do not swerve, whilst the foundation of Love and Faith keep it that it do not sink. A strange thing it may seem that, when with great zeal we cry down that Perfection of Degrees, and admit of none but that of Parts, we should be so refined & sublimate as not to admit of the least tincture & admission of Fear.

L. de fugâ in persecutione.

Cant. 8. 6.

Hebr. 4. 1.

Now in the next place, as Fear may consist with Love, so it may with Faith, and with Hope it self, which seemeth to stand in opposition with it. First, Faith apprehendeth all the attributes of God, and eyeth his threatnings as well as his Promises: God hath establisht and fenced in his Precepts with them both. If he had not proposed them both as objects for our Faith, why *doth he yet complain?* why doth he yet threaten? And if we will observe it, we shall find some impressions of Fear, not onely in the Decalogue, but in our Creed: *To judge both the quick and the dead*, are words which sound with terrour, and yet an article of our belief. And

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we muſt not think it concerneth us to believe it, and no more. *Agenda* and *credenda* are not at ſuch a diſtance but that we may learn our Practicks in our Creed. God's Omnipotence both comforteth and affrighteth me: His Mercy keepeth me from deſpair, and his Juſtice from preſumption. But Chriſts *coming to judge both the quick and the dead* is my ſolicitude, my anxiety, my fear. Nor muſt we imagine that, becauſe the Faith which giveth aſſent to theſe truths may be meerly hiſtorical, this Article concerneth the juſtified perſon no more then a bare relation or hiſtory: For the Fear of Judgment is ſo far from deſtroying Faith in the juſtified perſon, that it may prove a ſoveraign means to preſerve it, ῥυθμίζειν πίστιν, as Baſil ſpeaketh, *to order and compoſe our Faith*, which is ready enough to take an unkind heat, if Fear did not cool and temper it. *In Proſperity*, David is at his *NON MOVEBOR*, *I ſhall never be moved*. Before the ſtorm came, Peter was ſo bold as to dare and challenge all the temptations that could aſſault him, *ETSI OMNES, NON EGO*, *Although all men deny thee, yet not I*, yet was he puzled and fell back at two or three words from a ſilly maid. To keep us from ſuch diſtempers, it will be good to ſet Gods judgments alwaies before our eyes.

In Pſal. 32.
Pſal. 30. 6.
Matth. 26.

And as Faith, ſo Hope, which is as the blood of the ſoul, to keep it in life and cheerfulneſs, may be over-heated. Our Expectation may prove unſavoury, if it be not ſeaſoned with ſome grains of this ſalt; and Hope, like ſtrong wine, may intoxicate and ſtupify our ſenſe, if, as with water, we do not mix and temper it with this Fear. Therefore the Prophet David maketh a rare compoſure of them both, *TIMENTES CONFIDITE*, *Ye that fear the Lord, truſt in the Lord:* As if where there is no Fear, there were no confidence. And without Fear there would be a ſtrange ataxie and diſorder in the ſoul, and our hope would breath out it ſelf, and be no more Hope but Preſumption. *Navigamus*, ſaith S. Hierom, *ſpei velo*; We hoyſe up the ſayls of Hope. Now if the ſayls be too full, there may be as much danger in the ſayl as in a rock, and not onely a Temptation but our Hope may wreck us. Then our Hope ſayleth on in an even courſe, when Fear, as a contrary wind, ſhortneth and ſtayeth her: then *inter ſi-nis & ſcopulos*, ſhe paſſeth by every rock and by every reach; *tuta, ſi cauta; ſecura, ſi ſolicita*; ſafe, if wary; and ſecure, if ſolicitous.

Pſal. 115. 11.
Tert. de. Idol. c. ult.

To recollect all, and conclude; Thus may Fear temper our Love, that it be not too bold; our Faith, that it be not too forward; and our Hope, that it be not too confident: It may make our Love reverent, our Faith diſcreet, and our Hope cautelous, that ſo we may go on in a ſtraight and even courſe with all the riches and ſubſtance of our Faith, from virtue to virtue, from one degree of perfection to another. I made Fear but a buttreſs; Tertullian calleth it *fundamentum*, the foundation of theſe three Theological virtues, Faith, Hope, and Charity. And when is the foundation moſt neceſſary? Not when the timber is ſquaring, and the walls riſing, but when it is arched and vaulted, and compact by its ſeveral contignations, and made into an houſe. Then, if the foundation be not ſure, *mole ſuâ ruit*; not the rain and the wind & the floods, but even its own weight will ſhake and disjoynt and throw it down. When we are ſhaped and framed and built up to be Temples of the holy Ghoſt, then, *if thou keep not thy ſelf diligently in the Fear of the Lord*, in the Fear of his diſpleaſure and his wrath, and in the fear of the laſt account, this *houſe*, this Temple, *will ſoon be overthrown*. For as the Temple was ſaid to be built in great joy and great mourning, *that they could not diſcern the ſhout of joy for the noiſe of weeping*, ſo our ſpiritual building is raiſed and ſupported with great hope and great fear; and it may be ſometimes we ſhall not diſcern which is greateſt, our fear or our hope. But when we are ſtrong, then are we weak; when we are rich, then are we poor; when we hope, then we fear:

De cultu Fœm. c. 2.
Eccluſ. 27. 3.
Ezr. 3. 12, 13.
1 Cor. 12. 10.

fear: and our weakneſs upholdeth our ſtrength, our poverty preſerveth our wealth, and our Fear tempereth our Hope, that our ſtrength overthrow us not, that our riches begger us not, that our hope overwhelm us not. *Quantò magis creſcimus, tantò magis timemus*; the more we increaſe in virtue, the more we fear. Thus *manente timore, ſtat ædificium*, whilſt this buttereſs, this foundation of Fear laſteth, the houſe ſtandeth. Thus we *work out our ſalvation with fear and trembling.*

Phil. 2. 12.

I ſpeak not this to dead in any ſoul any of thoſe comforts which Faith or Love or Hope have begotten in them, or to choke and ſtifle any fruit or effect of the Spirit of love: No; I pray with S. Paul, *that your love may abound* μᾶλλον καὶ μᾶλλον, *yet more and more*, but, as it follows there, ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, *in knowledge and in all judgment*; *that you may diſcern things that differ one from another*; a phanſie from a reality, a flaſh of Love from the pure flame of love, a notion of Faith from true Faith, and Hope from Preſumption. For how many ſin, and yet how few think of puniſhment? How many offend God, and yet call themſelves his friends? How many are wilfull in their diſobedince, and yet peremptory in their hope? How many run on in their evil wayes, and leave Fear behind them, which never overtaketh them, but is furtheſt off when they are neareſt to their journeys end, and within a ſtep of the Tribunal? For that which made them ſinful maketh them ſenſeleſs. And they eaſily ſubborn falſe comforts, the weakneſs of the fleſh, which they never reſiſted, and the Mercy of God, which they ever abuſed to chace away all fear; and ſo they depart (we ſay) in peace, but are loſt for ever. For as the Hiſtorian obſerveth of men in place and authority, *Cùm ſe fortunæ permittunt, etiam naturam dediſcunt*, when they rely wholly upon their greatneſs and authority, they loſe their very nature, and turn ſavage, and quite forget that they are Men: in like manner it befalleth theſe ſpiritualized men, who build up to themſelves a pillar of aſſurance, and lean and reſt themſelves upon it; They loſe their nature and reaſon, and forget to fear or be diſconſolate, and become like thoſe whom the Philoſopher calleth μαινομένους, becauſe their boaſt was they did not fear a thunder-bolt.

Curtius de Alexandro.

Matth. 10. 28. *Fear not them that can kill the body*, ſaith our Saviour. Whom do they fear elſe? *Who hath believed our report? or to whom is the arm of the Lord revealed?* That arm which *breaketh the Cedars of Libanus in pieces*, that arm which *onely doth wondrous works*, is ever lifted up, and we ſport and walk delicately under it, when we tremble and couch under that which is as ready to wither as to ſtrike. Behold duſt and aſhes inveſted with power, behold Man, who is of as near kin to the Worm and Corruption as our ſelves, and ſee how he aweth us, and boundeth us, and keepeth us in on every ſide. If he ſay, *Do this*, we *do it*. We ſubſcribe to that as a truth which we know to be falſe, we make our *Yea, Nay*, and our *Nay, Yea*; we renounce our underſtandings, and enſlave our wills, change our Religion as we do our clothes, and fit them to the times and faſhion; we pull down reſolutions, cancel oathes; we are votaries to day, and break to morrow; we ſurrender up our ſouls and bodies; we deliver up our Conſcience in the midſt of all its cryings and gain-ſayings, and lay it down at the foot of a fading and tranſitory Power, which breatheth it ſelf forth as the wind whilſt it ſeeketh to deſtroy; which threatneth, ſtriketh, and then is no more. When this Lion roareth, every man is afraid, is tranſelemented, unnaturalized, unmanned, is made wax to receive any impreſſion from a mighty but mortal hand. And ſhall not the God of heaven and earth, who can daſh all this Power to nothing, deſerve our Fear? ſhall we be ſo familiar with him as to contemn him? ſo love him as to hate him? Shall a ſhadow, a vapour, aw us; and ſhall we

Isa. 53. 1. Pſal. 29. 5. Pſal. 72. 18.

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ſtand out againſt Omnipotency and Eternity it ſelf? Shall Senſe, brutiſh Senſe, prevail with us more then our Reaſon or Faith? And ſhall we croſs the method of God, make it our wiſdome to fear man, and count it a ſin to fear God, who is only to be feared? This were to be wiſer then Wiſedome it ſelf, which is the greateſt folly in the world. I have brought you therefore to this παιδαγωγον, to this School of Fear, ſet up the *Moriemini*, ſhewed you a Deaths-head, to diſcipline and catechize you, that you may not die, but live, and *turn from your evil wayes*, and turn unto him who *hath the keys of Hell and of Death*; who as he is a Saviour, ſo is he alſo a Judge, and hath made Fear one ingredient in his Phyſick, not onely to purge us, but to keep us in a healthful temper and conſtitution. Rev. 1. 18.

And to this, if not the danger of our ſouls, yet the noiſe of thoſe who love us not, may awake us. Stapleton, a learned man, but a malitious fugitive, layeth it as a charge againſt the Preachers of the Reformed Churches, that they are copious and large in ſetting forth the Mercies of God, but they paſs over *graviora Evangelii*, the harſher but moſt neceſſary paſſages of the Goſpel, *ſuſpenſo pede*, lightly, and as it were on their tiptoes, and go ſoftly, as if they were afraid to awake their hearers; That we are mere Solifidians, and rely upon a reed, a hollow and an empty Faith. Bellarmine is loud, that we do *per contemplationem volare*, hover as it were on the wings of Contemplation, and hope to go to heaven in a dream. Pamelius in his Notes upon Tertullian is bold upon it, That the Primitive Church did anathematize us in the Marcioniſts and Gnoſticks; and if they were Hereticks, then we are ſo. And what ſhall we now ſay? Recrimination is rather an objection then an anſwer: And it will be againſt all rules of Logick to conclude our ſelves good becauſe they are worſe, or that we have no errours becauſe they have ſo many, and that none can erre but he that ſayeth he cannot, and for which we call him Antichriſt. This bandying of Cenſures and Curſes hath been held up too long with ſome loſs and injury to Religion on both ſides. Our beſt way certainly to confute them is by our practice; ſo to live that all men ſay the Fear of God is in us of a truth, to weave Love and Fear into one piece, to *ſerve the Lord in fear, and rejoyce in trembling*; *Ut ſit timor exultans, & exſultatio tremens*, that there may be Trembling in our Joy, and Joy in our Fear: not to divorce *Jeſus* from the *LORD*, nor the *Lord* from *Jeſus*; not to fear the *Lord* the leſs for *Jeſus*, nor love *Jeſus* the leſs for the *Lord*, but to joyn them both together, and place *Chriſt* in the midſt. And then there will be a *Pax vobis*, peace unto us. His oyntment ſhall drop upon our Love, that it be not too bold; and diſtill upon our Fear, that it faint not and end in deſpair; that our Love may not conſume our Fear, nor our Fear chill our Love; but we may ſo love him that we do not deſpair, ſo fear him that we do not preſume: That we may fear him as a *Lord*, and love him as *Jeſus*. And then when he ſhall come in glory to judge both the quick and the dead, we ſhall find him a Lord, but not to affright us; and a *Jeſus*, to ſave us. Our *Love ſhall be made perfect*, all doubting taken from our Faith. Nay, Faith it ſelf ſhall be done away, and the Fear of Death ſhall be ſwallowed up in victory; and we, who have made ſuch uſe of Death in its repreſentation, ſhall never die, but live for evermore. And this we have learnt from the *MORIEMINI, Why will ye die?* Promptuar. Moral. Pſal. 2. 11. Hilar. in Pſ. 2. 1 Joh. 4. 17.

The

The One and Twentieth SERMON.

PART VI.

EZEKIEL XXXIII. 11.

——why will ye die, O house of Israel?

Prov. 7. 27.

WE have led you through *the chambers of Death*, through the school of Discipline, the school of Fear. *For why will ye die?* Look upon Death, and fear it, and you shall not die at all. Thus far are we gone. We come now to *the house of Israel*; *Why will ye die, O house of Israel?* To name *Israel* is an argument. Take them as *Israel*, or take them as *the house of Israel*; take *the house* for a building, or take it for a family, and it may seem strange and full of admiration that *Israel*, which

Gen. 32. 28. Psal. 122. 3.

should *prevail with God*, should embrace death; that *the house of Israel*, *compact* in it self, should ruine it self. In Edom it is no strange sight to

Psal. 120. 5.

see men run on in their evil wayes: In *Meseck* or *the tents of Kedar* there might be at least some colour for a reply: but to *Israel* it is *gravis expostulatio*, a heavy and full expostulation. Let the Amorites and Hittites, let the Edomites, let Gods enemies perish; but let not Israel, the people of God, *die*. Why should they die? The Devil may be an Edomite; but God forbid he should be an Israelite. The *QUARE MORIEMINI? why will ye die?* we see is levelled to the mark, is here in its right and proper place; and being directed to *Israel* is a sharp and vehement exprobration. *O Israel, why will ye die?* I would not have you die. I have made you *gentem selectam*, a chosen people, that you may not die. *I*

Deut. 30. 15, 19

have set before you life and death: Life, that you may chuse it; and Death, that you may run from it: And *why will ye die?* My sword is drawn to affright, not to kill you; and I hold it up, that I may not strike. I have placed Death in the way, that you may stop, and retreat, and not go on.

Num. 22. 23.

I have set my *Angel*, my Prophet, with *a sword drawn in his hand*, that at least you may be as wise as the beast was under *Balaam*, and sink and *fall down under* your burden. I have imprinted the very image of Death in every sin. And will ye yet go on? Will ye love Sin, that hath such a foul face, such a terrible countenance that is thus clothed and apparrelled with Death? *Quis furor, ô cives?* What a madness is this, O ye Israelites? As Herode once upbraiding Cassius for his seditious behaviour

Philostrat. in vit. Herodis.

in the East, wrote no more but this, Ἡρώδης Κασσίῳ. Τμαίνεις, *Herode to Cassius: Thou art mad.* So God may seem to send to his people, *GOD, by his Prophet, to the Israelites: You are mad. Therefore do my people* run on in their

their evill wayes, *because they have no understanding.* For now look upon Death; and that affrighteth us: Look upon God, and he exhorteth us: Reflect upon our selves, and we are an Israel, a Church of God. There is no cause of dying, but not turning; no cause of destruction, but impenitency. If we will not die, we shall not die; and if we will *turn*, we cannot die at all. If we die God passeth sentence upon us, and condemneth us, but killeth us not, but *perditio tua ex te, Israel*, our destruction cometh from our selves. It is not God, it is not Death it self, that killeth us, but we *die* because *we will.* Isa. 5. 13.

Now by this touch and short descant on the words so much truth is conveyed unto us as may acquit and discharge God as no way accessory to our death. And to make our passage clear and plain, we will proceed by these steps or degrees, and draw out these three Conclusions: 1. That God is not willing we should die; 2. That he is so far from willing our death that he hath plenteously afforded sufficient means of life and salvation; which will bring in the third and last, That if we die, our death is voluntary, that no other reason can be given of our death but our own will. And the due consideration of these three may serve to awake our Shame, as Death did our Fear, which is μέγιστον πρὸς ἀρετὴν βοήθημα, as Nazianzene speaketh, another help and furtherance to work out our salvation. Orat. 20.

And that God is not willing we should die, is plain enough, first from the Obtestation or Expostulation it self; secondly, from the Nature of God, who thus expostulateth. For 1. *Why will ye die?* is the voice of a friend, not of an enemy. He that asks me *why I will die*, by his very question assureth me he intendeth not to destroy me. *God is not as man, that he should lie.* What he worketh, he worketh in the clear and open day. His fire is kindled to enflame us, his water floweth to purge and cleanse us, his oyl is powred forth to supple us. His commands are not snares, nor his precepts accusations. He stampeth not the Devil's face upon his coyn. He willeth not what he made not; and *he made not Death*, saith the Wise man. He wisheth, he desireth we should live; he is angry and sorry if we die. He looketh down upon us, and calleth after us; he exhorteth and rebuketh and even weepeth over us, as our Saviour did over Jerusalem: And if we die, we cannot think that he that is Life it self should kill us. If we must die, why doth he yet complain? why doth he expostulate? For if the Decree be come forth, if we be lost already, why doth he yet call after us? How can a desire or command breathe in those coasts which the power of an absolute will hath laid waste already? If he hath decreed we should die, he cannot desire we should live, but rather the contrary, that his Decree be not void and of no effect. Otherwise to pass sentence, and irrevocable sentence, of death, and then bid us live, is to look for liberty and freedome in Necessity, for a sufficient effect from an unsufficient cause; to command and desire that which himself had made impossible, to ask a dead man why he doth not live, and to speak to a carcass and bid it walk. Indeed by some this, *Why will ye die?* is made but *sancta simulatio*, a kind of holy dissimulation: so that God with them setteth up Man as a mark, and then sticketh his deadly arrows in his sides, and after asketh him *why he will die.* And, *Why may he not*, saith one, *with the same liberty damn a soul as a hunter killeth a deer?* A bloody instance! As if an immortal soul, which Christ set at a greater rate then the world it self, nay, then his own most pretious blood, were in his sight of no more value then a beast, and God were a mighty Nimrod, and did destroy mens souls for delight and pleasure. Thus though they dare not call God the Authour of sin (for who is so sinful that could hear that and not anathematize it?) yet others, and those Numb. 23. 19. Wisd. 1. 13. Luk. 19. 41.

no children in understanding, think it a conclusion that will naturally and necessarily follow upon such bloody premisses. And they are more encouraged by those ill-boding words which have dropt from their quills. For say some, *Vocat, ut induret*; He calleth them to no other end but that he may harden them; He hardeneth them, that he may destroy them; He exhorteth them to *turn*, that they may not *turn*; He asketh them *why they will die*, that they may run on in their *evil wayes*, even upon Death it self. When they break his command, they fulfil his will: and it is his pleasure they should sin, it is his pleasure they should die. And when he calleth upon them not to sin, when he asketh them *why they will die*, he doth but dissemble: for they are dead already *horribili decreto*, by that horrible antecedaneous decree of Reprobation. And now tell me; If we admit of this, what is become of the Expostulation? what use is there of the Obtestation? why doth he yet ask, *Why will ye die?* I called it λόγον ἀνέλεγκτον, *a reason unanswerable*: But if this phansie, this interpretation take place, it is no reason at all. *Why will ye die?* The answer is ready (and what other answer can a poor præcondemned soul make? *Domine Deus, tu nôsti*, Lord God, thou knowest. Thou condemnedst us before thou madest us: Thou didst destroy us before we were. And if we die, even so good Lord; For it is thy good pleasure. *Fato volvimur*, It is our destiny. Or rather, *Est Deus in nobis*: Not a Stoical Fate, but thy right hand and thy strong irresistable arm hath destroyed us. And so the Expostulation is answered, and the *Quare moriemini?* is nothing else, but *Mortui estis*. *Why will ye die?* that is the Text: The Gloss is, *Ye are dead already.*

But, in the second place, that this Expostulation is true and hearty, may be seen in the very nature of God, who is Truth it self, who *hath but one property and quality*, saith Trismegistus, *and that is Goodness*. Therefore he cannot bid us live when he intendeth to kill us. Consider God before Man had fallen from him by sin and disobedience, and we shall
Psal. 8. 3. see nothing but the works of Goodness and Love. *The heavens were the works of his fingers.* He created Angels and Men: *He spake the word,*
Hom. in Famem & siccitatem. *and all was done.* Τίς γὰρ ἀνάγκη? saith Basil; *What necessity was there that he should thus break forth into action? Who compelled him? who perswaded him? who was his counsellour?* He was all-sufficient, and stood in
l. 4. c. 28. need of nothing. *Non quasi indigens plasmavit Adam*, saith Irenæus; It was not out of any indigencie or defect in himself that he made Adam after his image. He was all to himself before he made any thing, nor could million of worlds have added to him. What was it to him that there
Athenag. Legat. pro Christianis. were Angels made, or Seraphim, or Cherubim? He gained not. Οὐδὲν γὰρ ὠφέλιμον τῷ Θεῷ, said Aristotle; For there could be no accession, nothing to heighten his perfection. Did he make the word ἔμψυχος ὄργανον, as Athenagoras calleth it, as *an instrument to make him musick?* Did he clothe the lilies, and dress up Nature in various colours, to delight himself? Or *could he not reign without Man?* saith Mirandula, God hath a most free and powerful and immutable will, and therefore it was not necessary for him to work, or to begin to work, but when he would: For he might both will and not will the creation of all things without any change of his will. But it pleased him out of his goodness thus to break
Sext. Emperic. adv. Mathemat. pag. 327. forth into action. *Will you know the cause*, saith the Sceptick, *why he made world?* Ἀγαθὸς ἦν, *He was good.* *Nihil ineptius*, saith one, *quàm cogitare Deum nihil agentem*; There is nothing more vain then to conceive that God could be idle or doing of nothing. And were it not for his Goodness we could hardly conceive him *ad extrà agentem*, working any thing out of himself, who was μακάριος, *all-sufficient* and *blessed* for evermore, infinitely

infinitely happy, though he had never created the heaven and the earth, though there had neither been Angel nor Man to worſhip him : But he did all theſe things becauſe he was good. *Bonitas*, ſaith Tertullian, *otium ſui non patitur ; hinc cenſetur, ſi agatur :* Goodneſs is an active and reſtleſs quality, and it is not when it is idle : It cannot contain it ſelf in it ſelf. And by his Goodneſs God made Man, made him for his glory, and ſo to be partaker of his happineſs ; placed him here on earth, to raiſe him up to heaven ; made him a living ſoul, *ut in vita hac compararet vitam*, that in this ſhort and tranſitory life he might fit himſelf for *an abiding City*, and in this moment work out Æternity. Thus of himſelf God is good, nor can any evil proceed from him. If he frown, we firſt move him ; if he be angry, we have provoked him ; if he come in a tempeſt, we have raiſed it ; if he be *a conſuming fire*, we have kindled it. We force him to be what he would not be ; we make him Thunder, who is all Light. *Bonitas, ingenita ; ſeveritas, accidens : Alteram ſibi, alteram rei Deus præſtitit*, ſaith the Father : God's Goodneſs is natural ; his Severity, in reſpect of its act, accidental. For God may be ſevere, and yet not puniſh. For he ſtriketh not till we provoke him. His Juſtice and Severity are the ſame, as everlaſting as Himſelf, though he never ſpeak in his wrath, nor draw his ſword. If there were no Hell, yet were he juſt ; and if there were no Abrahams boſome, yet were he good. If there were neither Angel nor Man, he were ſtill the Lord, bleſſed for evermore. In a word, he had been juſt, though he had never been angry ; he had been merciful, though Man had not been miſerable ; he had been the ſame God, juſt, and good, and merciful, though *Sin* had not *entred in by Adam, and Death by Sin.* God is active in good, and not in evil. He cannot do what he doth deteſt and hate, he cannot decree, ordain, or further that which is moſt contrary to him. He doth not kill me before all time, and then in time ask me *why I will die.* He doth not condemn me firſt, and then make a Law that I may break it. He doth not blow out my candle, and then puniſh me for being in the dark. That the conviction of a ſinner ſhould be the onely end of his exhortations and expoſtulations, cannot conſiſt with that Goodneſs which God is, who, when he cometh to puniſh, *facit opus non ſuum*, ſaith the Prophet, doth not his own work, *doth a ſtrange work, a ſtrange act*, an act that is forced from him, a work which he would not do.

Adv. Marcion l. 2.

Heb. 13. 14.

Heb. 12. 29.

Tert. adverſ. Marc. l. 2. c. 11.

Luk. 16.

Rom. 5. 12.

Iſa. 28. 21.

And as God doth not will our Death, ſo doth he not deſire to manifeſt his glory in it, which (as our Death) proceedeth from his ſecondary and occaſioned will. For *God*, ſaith Aquinas, *ſeeketh not the manifeſtation of his glory for his own, but for our ſakes.* His glory, as his Wiſdome and Juſtice and Power, is with him alwayes, as eternal as himſelf. No quire of Angels can improve, no raging Devil can diminiſh his glory, which in the midſt of all the *Hallelujahs* of Seraphim and Cherubim, in the midſt of all the blaſphemies of Men and Devils is ſtill the ſame. And his firſt will is to ſee it in his Image, in the conformity of our wills to his, where it ſhineth in the perfection of beauty, rather then where it is decayed and defaced, in a damned Spirit ; rather in that Saint he would have made, then in that Reprobate and curſed ſoul which he was forced to throw into the loweſt pit : And ſo to receive his glory is that which he would not have, which he was willing to begin on earth, and then have made it perfect and compleat in the higheſt heavens. *Exinde ad mortem ſed antè ad vitam.* The ſentence of death was pronounced againſt Man almoſt as ſoon as he was Man ; but he was firſt created to life. We are puniſhed for being evil, but we were firſt commanded to be good. God's firſt will is, that *we glorifie him in our bodies and in our ſouls :* But if we fruſtrate

Aqui. 1. 2 q. 131. art. 1.

Tert. ibid.

1 Cor. 6. 20.

ſtrate his loving expectation here, then he rowſeth himſelf up as a mighty man, and will be avenged of us, and work his glory out of that which diſhonoured him, and write it with our blood. Prov. 14. 28. *In the multitude of the people is the glory of a king*, ſaith the wiſeſt of Kings; and more glory, if they be obedient to his laws then if they rebel and riſe up againſt him. That Common-wealth is more glorious where every man filleth his place, then where the priſons are filled with thieves and traytours and men of Belial. And though the juſtice and wiſdome of the King may be ſeen in theſe, yet it is more reſplendent in thoſe on whom the Law hath more power then the Sword. In heaven is the glory of God beſt ſeen, and his delight is to ſee it Hebr. 12. 23. *in the Church of the firſt born* and *in the ſouls of juſt men made perfect*: It is now indeed his will, which primarily was not his will, to ſee it in the Devil and his Angels. God is beſt pleaſed to ſee his creature Man to anſwer to that pattern which he hath ſet up, to be what he ſhould be, and what he intended. And as every artificer glorieth in his work, when he ſeeth it finiſhed according to the rule, and that Idea which he had drawn in his mind; and as we uſe to look upon the work of our hands or wits with that favour and complacency we do upon our children when they are like us; So doth God upon Man, when he appeareth in that ſhape and form of obedience which he preſcribed. For then the Glory of God is carried along in the continued ſtream and courſe of all our actions, breaketh forth and is ſeen in every work of our hands, is the echo of every word we ſpeak, the reſult of every thought that begat that word. It is Muſick in Gods ears, which he had rather hear then the weeping and howling of the damned; which he will now hear, though the time was when he uſed all fitting means to prevent it, even the ſame means by which he raiſed thoſe who now glorifie him in the higheſt heaven.

God then is no way willing we ſhould die; not by his natural Will, which is his prime and antecedent Will. For Death cannot iſſue from the Fountain of Life. By this Will was the Creature made in the beginning, and by this preſerved ever ſince: by this are adminiſtred all the means to bring it to that perfection and happineſs for which it was firſt made. For the Goodneſs of God it was which firſt gave being to Man, and then adopted him *in ſpem regni*, deſigned him for immortality, and gave him a Law by the fulfilling of which he might have a taſte of that joy and happineſs which he from all eternity poſſeſſed. And therefore, ſecondly, not *voluntate præcepti*, not by his Will expreſt in his commands, precepts and laws. For under Chriſt this Will of his is the onely deſtroyer of Death, and being kept and obſerved ſwalloweth it up in victory. For how can Death touch him who is made like unto the living Lord? or how ſhould Hell receive him whoſe *converſation is in heaven? If we do them, we ſhall even live in them*, ſaith the Prophet: And he repeateth it often, as if Life were as inſeparable from God's Laws as it is from the living God himſelf; by which, as he is *Life in himſelf*, ſo to Man, whom he had made, *he brought life and immortality to light*. And theſe his Precepts are defluxions from him, the proper iſſue of his natural and primitive Deſire, of that general Love of good-will which he did bear to his Creature and the onely way to draw on that Love of friendſhip, that nearer relation, by which *we are one with him, and he with us*, by which he calleth us his *children*, and *we cry, Abba, Father*. His firſt Will ordained us for good; his ſecond Will was publiſhed and ſet up as a light to bring us to that good for which we were made and created.

Phil. 3. 20. Ezek. 20. 11, 13, 21. 2 Tim. 1. 10. Rom. 8. 16.

But we are told there is in God *voluntas permiſſionis*, a permiſſive Will, or

or a Will of permiſſion. And indeed ſome have made great uſe of this word *permiſſion*, and have made it of the ſame neceſſitating power and efficacy with that by which God made the heaven and the earth. For we find it *in terminis* in their writings, *Poſitâ peccati permiſſione, neceſſe eſt ut peccatum eveniat*, That upon the permiſſion of ſin it muſt neceſſarily follow that ſin muſt be committed. They call it *permiſſion*, but before they wind up their diſcourſes, the word, I know not by what Logick or Grammar, hath more ſignifications put upon it then God or Nature ever gave it. *Romani, ubi ſolitudinem faciunt, pacem appellant*, ſay the antient Britons in Tacitus; The Romanes, where by fire and ſword they lay the land waſte, and turn all to a wilderneſs, call it *Peace*. So here the word is *permiſſion*; but, *currente rotâ*, whilſt they are hot and buſie in their work, at laſt it is *excitation, ſtirring up, inclining, hardning*; *Permittere* is no leſs then *Impellere*, Permiſſion is Compulſion, and by their Chymiſtry they are able to extract all this out of this one word, and more, as, *That God will have that done which he forbiddeth us to do*; *That God doth not will what he telleth us he doth will*; *That ſome are caſt aſleep from all eternity that they may be hardned*: And all this with them is but *permiſſion*. And to make this good, we are told *That God hath on purpoſe created ſome men with an intent to permit them to fall into ſin*. And this at firſt ſight is a fair Propoſition, that carrieth truth written in the very forehead: But indeed it is deceitful upon the weights; One thing is ſaid, and another meant. *God hath created ſome*: And why *ſome*, and not all? For no doubt the condition of creation is the ſame in all. And why *with a purpoſe to permit them to fall into ſin?* Did he not alſo create them with a purpoſe that they ſhould walk in his commandments? Certainly both, and rather the laſt then the former. For God indeed permitteth ſin, but withal forbiddeth it; but he permitteth, nay he commandeth us to do his will. Permiſſion looketh upon both, both upon Sin, and upon Obedience: on the one ſide it meeteth with a check, on the other with a command; that we may not do what is but permitted, and forbidden; and that we may yield ready obedience to that which is not permitted onely, but commanded. It was a cuſtome amongſt the ancients ἀριθμῆν καὶ λογίζεσθαι δακτύλοις, *to number and caſt up their accounts with their fingers*, as we do by figures and counters; whence Orontes the Perſian was wont to ſay, *Eundem digitum nunc decem millia, nunc unum oſtendere*, that the ſame finger with ſome alteration and change did now ſignifie Ten thouſand, and in another poſture and motion but One. The ſame uſe ſome men have made of this word *permiſſion* which they did of their fingers. In its true ſenſe and natural place it can ſignifie no more then this, A purpoſe of God not to intercede by his Omnipotency, and hinder the committing of thoſe ſins which, if he permitted not, could not once have a being: But men have learnt ſo to place it that it ſhall ſtand for Ten thouſand, for Inclination and Excitation and Induration, and all thoſe fearful expreſſions which leave men chained and fettered with an inevitable neceſſity of ſinning; and ſo they make that which in God is but merely *permiſſion* infallibily effective, and ſo damn men with gentler language and in a ſofter phraſe: *He permitteth them*. That he doth; that he muſt do: but their meaning is; His abſolute will is that they ſhould die. And let them ſhift as they pleaſe, and wind and turn themſelves to ſlip out of reach, after all defalcations and ſubtractions they can make, it will ariſe near to this ſum, which I am almoſt afraid to give you, *That God is willing we ſhould die*. For to this purpoſe they bring in alſo Gods Providence. To this purpoſe? I ſhould have ſaid, to none at all. For though God rule the world νόμῳ προνοίας, *by this law of Providence*, as Nazianzene calleth it, though

Vita Agricolæ

Naz. Or. 3.

though he disposeth and ordereth all things and all actions of men, yet he layeth not any law of Necessity upon all things. *Some effects he hath fitted with necessary causes, that they may infallibly fall out*, saith Aquinas; *and to other effects, which in their own nature are contingent, he hath applyed contingent causes; so that that shall fall out necessarily which his Providence hath so disposed of; and that contingently, which he hath left in a contingency.* And both these in the nature of things necessary and contingent are within the verge and rule of his Providence, and he altereth them not, but *extra ordinem*, when he would do some extraordinary work, when he would work a miracle. *The Sun knoweth his seasons, and the Moon its going down*, and this in a constant and unchangeable course; but yet he commanded *the Sun to stand still in Gibeon, and the Moon in the valley of Ajalon.* But then I think all events are not as necessary as the change of the Moon or the setting of the Sun; for all have not so necessary causes: Unless you will say, to walk or stand, to be rich or poor, to fall in battel or to conquer, are as necessary effects as Darkness when the Sun setteth, or Light when it riseth in our Horizon: And this indeed may bring in a new kind of Predestination, to walk or to stand, to Riches and Poverty, to Victory and Captivity, as well as to everlasting Life and everlasting Perdition.

Prima part 9. 22. art. 4.

Psal 104.19.

Josh. 10. 12.

But, *posito, sed non concesso*; Let us suppose it, though we grant it not, that the Providence of God hath laid a necessity upon such events as these, yet it doth not certainly upon those actions which concern our everlasting welfare, which either raise us up to heaven, or cast us down to destruction. It were not much material (at least a good Christian might think so) whether we sit or walk, whether God predetermin that we be rich or poor, that we conquer or be overcome. What is it to me though the Sun stand still, if *my feet* be *at liberty to run the wayes of Gods commandments*? What is it to me if the Moon should start out of her sphere, if I lose not the sight of that brightness which should direct me in my way to bliss? What were it to me if I were necessitated to beggery, so I be not a predestinate bankrupt in the city of the Lord? Let him do what he will in heaven and in earth; let the Sun go back, let the Stars lose their light, let the wheel of Nature move in a contrary way, let the pillars of the world be shaken; Let him do what he will, it concerneth us not further then that we say, *Amen, so be it.* For we must give him leave, who made the world, to govern it. If all other events and actions were necessary, we might well sit down, and lay our hands upon our mouth: But here *lis est de tota possessione*: We speak not of riches and poverty, or fair weather and tempests, but of everlasting life and everlasting damnation: And to entitle God either directly or indirectly to the sins and death of wicked men, so to lay the Scene that it shall appear, though masked and vailed with limitations and distinctions; and though they be not positive, yet leave such premisses out of which this conclusion may easily be drawn; is a high reproch to Gods infinite Goodness, a blasphemy (however men wipe their mouthes after it) of the greatest magnitude. Not to speak the worst; it is to stand up, and contradict God to his face; and when he sweareth he would not have us die, to proclaim it to all the world that there be thousands whom he hath killed already, and destroyed before they were, and so decreed to do that from all eternity which in time he swore he would not do.

I speak not this to rake the ashes of any of those who are dead, that either maintained or favoured this opinion, nor to stir the choler of any man living, who may love this child for the fathers sake; but for the honour of God and his everlasting Goodness, which I conceive to be strange-
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ly violated by this doctrine of efficacious Permiſſion, or by that ſhift and evaſion of a poſitive Efficiency joyned (as it is ſaid) inſeparably with this Permiſſion of ſin, which is ſo far from colouring it over, or giving any lovelineſs to it, that it rendreth it more horrid and deformed, and is the louder blaſphemy of the two, which clotheth, as it were, a Devil, with Light, who yet breaketh through it, and rageth as much as if he had been in his own ſhape. *Permiſſion* is a fair word, and bodeth no harm, but yet it breatheth forth that poyſonous exhalation which killeth us: For but *to be permitted to ſin* is to be *a child appointed to death.* The antients, eſpecially the Athenians, did account ſome words ominous, and therefore they never uſed to ſpeak them. Δυσφημίσιον they called ὄλεθρον, and θάνατον, κοινόν. The *Priſon* they called the *Houſe*; the *Hangman* the *Common Officer*; and the like. And the Romanes would not once mention *Death*, or ſay their friend *was dead*; but, *Humanitus illi accidit*: We may render it in the Scripture-phraſe, *He is gone the way of all the earth.* What their phanſie led them to, Religion ſhould perſwade us, to think that ſome words there be which we ſhould be afraid to mention when we ſpeak of God. *Excitation to ſin, Inclination, Induration, Reprobration*, as they are uſed, are Νόσημα, *ill-boding words.* But yet we muſt not, with the Heathen, onely change the language, and mean the ſame thing, and call it *Permiſſion*, when our whole diſcourſe driveth this way, to bring it forward, and ſet it up for a flat and *abſolute Compulſion.* For this is but to plough the wind, to make a way which cloſeth of it ſelf as ſoon as it is made: This is not to teach men, but to amaze them. *Sermo per deflexus & anfractus veritatem potiùs quærit quàm oſtendit*, ſaith Hilary; When men broach theſe contradictions to known and common principles, when they make theſe Meanders, theſe windings and turnings, in their diſcourſes, they make it alſo apparent that they are ſtill in their ſearch, and have not yet found out the Truth. Let us therefore *fontem à capite fodere*, as near as we can, lay open the ground of this miſtake and errour, and we ſhall find it to be an errour as great as this, and to have the ſame taſt and reliſh with the fountain from whence it flowed.

Helladius apud Photium.

Joſh. 23. 14. 1 Kings 2. 2.

They who make Gods permiſſive will effective, at the very mention of Gods will think of that abſolute will of his which cannot be reſiſted, by which he made the heavens and the earth, and ſo acknowledge no will of God but that which is abſolute and effective; as if that will of his by which he would have us do ſomething were the ſame with that by which he will do ſomething himſelf; and ſo in effect they make not onely the converſion but the induration of a ſinner the work of Omnipotency. But were not men blind to all objects but thoſe they delight to look on, they might eaſily diſcern a great difference, and that Gods will is broken every day. His natural Deſire, which is his will to ſave mankind, is that fulfilled? If it were, there could be no hell at all. His Command, that is, his will, what moment is there wherein that is not reſiſted? We are thoſe Devils who kindle that fire which he made not for us. We are thoſe ſons of Anak, thoſe giant-like fighters againſt Heaven, who break his commands with as great eaſe as Samſon did his threads of tow. We are thoſe *Leviathans*, who break the bounds he hath ſet us, who *eſteem iron as ſtraw*, with whom the threatnings which he *darteth* at us are *accounted as ſtubble.* And can we, who ſo often break his will, ſay that *his will is always fulfilled?*

Job 41. 27, 29.

Again, we muſt not imagin that all things that are done in the world are the work of his hand, or the effect of that power by which he bringeth mighty things to paſs. Nor can we ſo much forget God and his Goodneſs, as to imagin that upon every action of man he hath ſet a *DIXIT, ET FACTUM*

FACTUM EST, He ſpake the word, and it was done; he commanded, and it became neceſſary. For ſome actions there be which God doth neither abſolutely will, nor powerfully reſiſt, but in his wiſdome permitteth to be done, which otherwiſe could dot be done but by his permiſſion. Nor doth this will of Permiſſion fall croſs with any other will of his: Not with his Abſolute will; for he abſolutely permitteth them: Not with his Primary and Natural will: for though by his Natural will he would bring men to happineſs; though he forbid ſin, though he deteſt it, as that which is moſt contrary to his very nature, and which maketh Men devils and enemies to him; yet he may juſtly permit it: And the reaſon is plain. For Man is not as God, *qui ſibi ſufficit ad beatitudinem*, who is all-ſufficient, and Happineſs it ſelf; and therefore he was placed in an eſtate where he might work out his own happineſs, but ſtill with a poſſibility of being miſerable. And herein was the Goodneſs and Wiſdome of God made viſible. As from his Goodneſs it was that he loved his creature, ſo in his Goodneſs and Wiſdome he placed before him good and evil, that he might lay hold on happineſs, and be good willingly, and not of neceſſity. For it is impoſſible for any finite creature, who hath not his completeneſs and perfection in himſelf, to purchaſe heaven, but upon ſuch terms as that he might have loſt it; nor to loſe it, but upon ſuch terms as that he might have took it by violence. For every Law ſuppoſeth as a poſſibility of being kept, ſo alſo a poſſibility of being broken, which cannot be without permiſſion of ſin. *Lex juſto non eſt poſita.* If Goodneſs had been as eſſential to Man as his nature and ſoul, by which he is: if God had interceded by his Omnipotency, and by an irreſiſtable force kept Sin from entring into the world; the Jews had not heard the noiſe of the trumpet under the Law, nor the Diſciples the ſermon on the mount under the Goſpel; there had been no uſe of the comfortable breath of Gods Promiſes, nor of the terrour of his Threatnings. For who would make a law againſt that which he knoweth will never come to paſs? A Law againſt ſin ſuppoſeth a permiſſion to ſin and a poſſibility of ſinning. Laſtly, it ſtandeth in no ſhew of oppoſition to Gods Occaſioned and Conſequent will. For we muſt ſuppoſe ſin, before we can take up the leaſt conceit of any will in God to puniſh. *Omnis pœna, ſi juſta eſt, peccati pœna eſt*, ſaith Auguſtine in his Retractations; All puniſhment, that is juſt, is the puniſhment of ſin; and therefore God, who of his natural goodneſs would not have man commit ſin, out of his juſtice willeth man's deſtruction, and will not repent. *Sic totus Deus bonus eſt, dum pro bono omnia eſt*, ſaith Tertullian; Thus God is entirely good, whileſt all he is, whether merciful or ſevere, is for good. *Minus eſt tantummodò prodeſſe, quia non aliud quid poſſit, quàm prodeſſe:* His reward might ſeem too looſe, and not carry with it that infinite value and weight, if he could not reach out his hand to puniſh as well as to reward: and ſome diſtruſt it might work in the creature, that he could not do the one, if he could not do both. So then ſin is permitted, though God hate ſin. That which bringeth us to the gates of Death is permitted, though God hath tendered his will with an oath *that he will not have us die.* Though he forbiddeth ſin, though he puniſheth it, yet he permitteth it. I have ſaid too little; Nay, he could not forbid and puniſh it, if he did not permit it. Yet Permiſſion is permiſſion, and no more; nor is it ſuch a Trojane horſe, nor can it ſwell to that bulk and greatneſs, as to hide and contein within it thoſe monſters of Fate and Neceſſity, of Excæcation and Excitation, of Inclination and Induration, which devour a ſoul, and cannot be reſiſted; which bind us over unto Death, when the noiſe is loud about us, *Why will ye die?* For this Permiſſive will of God, or his will of Permiſſion, is not operative

1 Tim. 1. 9.

L. 2. adv. Marcion.

or

or efficacious: Neither is it a remitting or ſlackning of the will of God, upon which ſin (as ſome pretend) muſt neceſſarily follow; nor is it terminated in the thing permitted, but in the permiſſion it ſelf alone. For to permit ſin is one thing, and to be willing that ſin ſhould be committed is another. It is written in the leaves of Æternity, *that God will not have ſin committed*, as being moſt abhorrent and contrary to his nature and will; and yet this permiſſion of ſin is a poſitive act of his will: for he will permit ſin, though he hath clothed it with Death, to make us afraid of it; and upon pain of eternal damnation he forbiddeth us to ſin, though it were his will to permit it. Theſe two, *To be willing to permit ſin*, and *To be willing that ſin ſhould be committed*, are as different in ſenſe as in ſound; unleſs we will ſay that he who permitteth me to be wounded when I would not look to my ſelf and hold up my buckler, did caſt that dart at me which ſticketh in my ſides. We have been told indeed, *Qui volens permittit peccata, certè vult voluntate permiſſivâ ab aliis fieri*, That he that is willing to permit ſin, by that permiſſive will is willing alſo to have that ſin committed. But it is ſo unſavoury, ſo thin and empty a ſpeach, that the leaſt caſt of the eye pierceth through it. It is a rotten ſtick whitled by unſkilful hands to make a pillar to uphold that fabrick of the phanſie, the abſolute decree of Reprobation. Take away this ſupporter, *That God will have that to be done which he permitteth*, that is, *That he will have that to be done which he forbiddeth*, and down falleth this Babel of Confuſion to the ground.

And now what is God's Will? *This is his will, even your ſanctification.* 1 Theſſ. 4. 3. S. Luke calleth it βουλὴ, *the counſel of God*; and ſo doth S. Paul. His Luke 7. 30. Acts 20. 27. counſel is his wiſh, his deſire, his will, his natural, ſincere and conſtant will. And it ſavoureth of much vanity and weakneſs to talk and diſpute of Gods decree, which in reſpect of particulars muſt needs be to us moſt uncertain, when we certainly know his will, when he crieth, *To day, if you will hear his voice*; when his precepts and his laws are promulged, *HODIE, To day*, to enquire what he did before all eternity. We may reſt on the Goodneſs of God, who would not have created us if he had not loved us; *I have made thee, I have formed thee, I have* Iſa. 43. 7. *created thee*, ſaith God, *for my glory:* On the Mercy of God, with which it could not conſiſt to precondemn ſo many to miſery before they were: On the Juſtice of God, which cannot puniſh without deſert; and that could not be in the Creature before he was: On the Wiſdome Pſal. 89. 47. of God, which doth nothing, much leſs doth make Man, for nought; doth not ſtamp his image upon him to deface it, nor uſeth to make and unmake, to build and pull down, to plant and dig up: On *the Grace of God*, which *hath appeared unto all men, that they may know him to* Tit. 2. 11. *be the onely true God, and him whom he hath ſent, Chriſt Jeſus.* John 17. 3.

But now we are told that ſome places of Scripture there are which ſeem to give God a greater hand in ſin then a bare and feeble and uneffective permiſſion. For God biddeth the Prophet, *Go, tell the people; Make* Iſa. 6. 9, 10. *the heart of this people fat, and make their ears heavy, and ſhut their eyes; leſt they ſee with their eyes, and hear with their ears, and be converted.* Now *to make their heart fat, and their ears heavy*, and *to ſhut up their eyes*, is more then a bare permiſſion; it is in a manner to deſtine & appoint them to death. Moſt true, if it can be proved out of this place that God did either. But it is one thing to propheſy a thing ſhall be done, & another to do it. Hector in Homer foretelleth Achilles death, & Orodes the fall of Mezentius in Virgil, and our Saviour the deſtruction of Hieruſalem, but neither was Hector's propheſy the cauſe of Achilles death, nor Orodes's of Mezentius, nor our

Saviour's of the deſtruction of Hieruſalem. *Go, and tell them*, maketh it a plain prediction what manner of men they would be to whom Chriſt was to ſpeak, ſtubborn and refractory, and ſuch as would harden their faces againſt the truth. If you will not take this interpretation, our Saviour is *an Interpreter one of a thouſand*, nay, one for all the world: He telleth his diſciples that *in the* multitude *was fulfilled the propheſy of Eſay, which ſaith, By hearing you ſhall hear, and not underſtand*, &c. *For this peoples heart is waxen fat, and their eyes have they cloſed, that they might not ſee.* And here, if there eyes were ſhut, it were fit one would think, they ſhould be opened. *True*, ſaith Chryſoſtom, *if they had been born blind, or if this had been the immediate act of God: but becauſe they wilfully ſhut their eyes, he doth not ſay ſimply, They do not ſee; but, Seeing they do not ſee, to ſhew what was the cauſe of their blindneſs, even a perverſe and froward heart.* They ſaw the miracles; they ſaid he did them by Beelzebub. He telleth them that he is come to ſhew them the will of God; they are peremptory and reſolute that he is not of God; and being corrupt Judges againſt their own ſight and underſtanding, they were juſtly puniſht with the loſs of both. For it is juſt that he ſhould be blind that putteth out his own eyes. Yet was not this incraſſation or blinding through any malevolent influence from God; but this action is therefore attributed to God, becauſe whatſoever light he had afforded them, whatſoever means he had offered them, whatſoever he did for them, was through their own fault and ſtubbornneſs of no more uſe to them then colours to a blind man, or as the Wiſe-man ſpeaketh, then *a meſs of pottage on a dead mans grave.* We might here *ſylvam ingentem commovere*, meet with many other places of Scripture like to this; but we will touch but one more, and it is that which is ſo common in mens mouthes, and at the firſt hearing conveyeth to our underſtanding a ſhew and appearance of ſome poſitive act in God, which is more then a bare permiſſion. God telleth Moſes in plain terms, *I will harden Pharaoh's heart.* And here I will not ſay with Gerſon, *Aliud eſt littera, aliud eſt literalis ſenſus*, That the letter is one thing, and the litteral ſenſe another; but rather with Hilary, *Optimus eſt lector, qui dictorum intelligentiam ex dictis potiùs exſpectet quàm imponat, & retulerit magis quàm attulerit*, He is the beſt reader of Scripture who doth rather wait and expect what ſenſe the words will bear, then on the ſudden raſhly faſten what ſenſe he pleaſe, and carry away the meaning, not bring one; nor cry, This muſt be the ſenſe of the Scripture, which his preſumption formerly had ſet down. Sure I am, none of the Fathers, which I have ſeen, make this induration and hardning of Pharaoh's heart a poſitive act of God: Nor S. Auguſtine himſelf, who was more likely to look this way then any of the reſt, although he interpreteth this place of Scripture in divers places. I will but mention one; and it is in one of his Lent-Sermons, *Quoties auditur cor Pharaonis Dominum obdurâſſe*, &c. As often as it is read in the Church that God did harden Pharaoh's heart, ſome ſcruple preſently ariſeth not onely in the minds of the ignorant Laity, but alſo of the learned Clergy. And for theſe very words the Manichees moſt ſacrilegiouſly condemned the Old Teſtament. And Marcion, rather then he would yield that Good and Evil proceeded from the ſame God, did run upon a groſſer impiety, and made another, two Principles, one of Good, & another of Evil. But we may lay this, ſaith he, as a ſure ground & an infallible axiome, *Deus non deſerit niſi priùs deſerentem*, God never forſaketh any man till he firſt forſake God. When we continue in ſin, when the multitude of our ſins beget Deſpair, & Deſpair Obduration; when we add ſin to ſin, & to make up the weight that ſinketh us; when we are the worſe for Gods mercy, & the worſe for his judgments, when his

Job 33. 23.
Matth. 13. 14, 15.
Matth. 12. 24.
Eccl. 30. 18.
Exod. 7. 3.
De Trin. l. 8.
Feria 4. poſt 3. Dominic. in Quadrageſ. *Pharaoh non potentiâ ſed patientiâ Dei indurabatur*, Idem, Ser. 88.

his mercy hardeneth us, and his light blindeth us; God then may be ſaid to harden our hearts, as a father by way of upbraiding may tell his prodigal and thriftleſs ſon, *Ego talem te feci*, It is my love and goodneſs hath occaſioned this, I have made thee ſo by ſparing thee when I might have ſtruck thee dead, I have nouriſhed this thy pertinacy; although all the father's love and indulgency was grounded upon a juſt hope and expectation of ſome change and alteration in his ſon. Look upon every circumſtance in the ſtory of Pharaoh, and we cannot find one which was not as a hammer to malleate and ſoften his ſtony heart; nor do we read of any upon whom God did beſtow ſo much pains. His ten plagues were as ten commandments to let the people go: And *had he relented at the firſt*, ſaith Chryſoſtome, *he had never felt a ſecond:* So that it will plainly appear that the induration and hardning of Pharaoh's heart was not the cauſe but the effect of his malice and rebellion. *Magnam manſuetudinem contemtæ gratiæ major ſequi ſolet ira vindictæ*; The contempt of Gods mercy (and there is mercy even in his judgements) doth alwaies make way for that induration which calleth down the wrath of God to revenge it. We do not read that God decreed to harden Pharaoh's heart; but when Pharaoh was unwilling to bow, when he was deaf to Gods thunder, and deſpiſed his judgments, and ſcorned his miracles, God determined to leave him to himſelf, to ſet him up as an enſample of his wrath, to work his Glory out of him, to give him up to his own luſts, which he foreſaw would lead him to ruine and deſtruction. But if we will tie our ſelves to the letter, we may find theſe ſeveral expreſſions in ſeveral texts, 1. *Pharaoh hardned his heart*; 2. *Pharaoh's heart was hardned*; 3. *God hardned Pharaoh's heart*; and now let us judge whether it be ſafer to interpret God's induration by Pharaohs, or Pharaoh's by God's. If God did actually and immediately harden Pharaoh's heart, then Pharaoh was a meer patient, nor was it in his power to let the people go, and ſo God ſent Moſes to bid him do that which he could not, and which he could not becauſe God had hardned him: But if Pharaoh did actually harden his own heart (as it is plain enough he did) then God's induration can be no more then a juſt permiſſion and ſuffering him to be hardned, which in his wiſdom and the courſe he ordinarily taketh, he would not, and therefore could not hinder. *Sufficit unus Huic operi*; One is enough for this work of induration, and we need not take in God. To keep to the letter in the former ſhaketh a main principle of truth, That God is in no degree Authour of ſin: but to keep to the letter in the latter cleareth all doubts, preventeth all objections, and openeth a wide and effectual door to let us in to a clear ſight of the meaning of the former. For that Man doth harden his own heart is undeniably true; but that God doth harden the heart is denied by moſt, is ſpoken darkly and doubtfully by ſome; nor is it poſſible that any Chriſtian ſhould ſpeak it plainly, or preſent it in its hideous and monſtrous ſhape, but muſt be forced to ſtick and dreſs it up with ſome far-fetcht and impertinent limitation or diſtinction. For, laſtly, I cannot ſee how God can poſitively be ſaid to do that which is done already to his hand. Induration is the proper and natural effect of Sin: And to bring in God alone is to leave nothing for the Devil or Man to do, but to make Satan of a Serpent a very Flie indeed, and the Soul of man nothing elſe but a forge and ſhop to work thoſe ſins in which may burn and conſume it everlaſtingly. God and Nature ſpeak the ſame thing many times, though the phraſe be different. That which the Philoſopher calleth θηριότης, *ferity and brutiſhneſs of nature*, and in Scripture is called *hardneſs of heart. Every man is ſhaped & formed & configured*, ſaith Baſil, *to the actions of his life, whether they be good or* *Ariſtot. l. 7. Eth. c. 1.*

evil. One ſin draweth on another, and a ſecond a third, and at laſt we are carried αὐτομάτως ᾗ διαδόσεως, *of our own accord, and as it were by the force of a natural inclination*, till we are brought to that extremity of ſin which the Philoſopher calleth *Ferity*, a ſhaking off all that is Man about us; and the holy Ghoſt, ἀδόκιμον νοῦν, *a reprobate mind.* And ſuch a mind had Pharaoh, who was more and more enraged by every ſin he had committed, as the Wolf is moſt fierce and cruel when he hath drawn and taſted blood. For it is impoſſible that any ſhould accuſtome themſelves to ſin, and not fall into hardneſs of heart, and indiſpoſition to all goodneſs. Therefore we cannot conceive that God hath any hand in our death, if we die; and that Dereliction, Incraſſation, Excæcation, Hardneſs of heart are not from God, further then that he hath placed things in that order that, when we accuſtome our ſelves to ſin, and contemn his grace, blindneſs and hardneſs of heart will neceſſarily follow, but have no relation to any will of his but that of Permiſſion. And then this Expoſtulation is reall and ſerious, *QUARE MORIEMINI? Why will ye die?* —

Rom. 1. 28.

Now to conclude; I have not been ſo particular as the point in hand may ſeem to require, nor could I be in this meaſure of time, but onely in general ſtood up in defenſe of the Goodneſs and Juſtice of God. For *ſhall not the Judge of all the earth do right?* Shall he neceſſitate men to be evil, and then bind them by a law to be good? Shall he exhort and beſeech them to live, when they are dead already? Shall his abſolute Dominion be ſet up ſo high from thence to ruine his Juſtice? This indeed ſome have made their Helena: but it is an ugly and ill favoured one. For this they fight unto death, even for the Book of life, till they have blotted out their names with the blood of their Brethren. This is dreſt out unto them as ſavoury meat ſet for their palate who had rather be carried up to heaven in Elias fiery chariot then pace it thither with trouble and pain. That GOD hath abſolutely decreed the ſalvation of ſome particular men, and paſſed ſentence of death upon others, is as muſick to ſome ears, like David's harp, to refreſh them, and drive away the evil ſpirit. *Et qui amant, ſibi ſomnia fingunt.* Mens deſires do eaſily raiſe a belief; and when they are told of ſuch a decree, they dream themſelves to heaven. For, if we obſerve it, they ſtill *chuſe the better part*, and place themſelves with the Sheep at the right hand: and when the controverſie of the inheritance of Heaven is on foot, to whom it belongeth, they do as the Romanes did, who, when two Cities contending about a piece of ground made them their Judge to determin whoſe it was, fairly gave ſentence on their own behalf, and took it to themſelves. Becauſe they read of Election, they elect themſelves; which is more indeed then any man can deny, and more I am ſure then themſelves can prove. And now,

Gen. 18. 25.

1 Cor. 15. 55, 56

O Death, where is thy ſting? The ſting of Death is Sin; but it cannot reach them: *and the ſtrength of Sin is the Law*; but it cannot bind them: For Sin it ſelf ſhall turn to the good of theſe elect and choſen Veſſels. And we have ſome reaſon to ſuſpect that in the ſtrength of this Doctrine, and a groundleſs conceit that they are theſe particular men, they walk on all the daies of their life in fraud and malice, in hypocriſie and diſobedience, in all that uncleanneſs and pollution of ſin which is enough to wipe out any name out of the book of Life. *Hoc ſaxum defendit Manlius, hinc excidit.* For this they rowſe up all their forces; this is their rock, their fundamental doctrine, their very Capitol: and from this we may fear many thouſands of ſouls have been tumbled down into the pit of deſtruction; at this rock many ſuch elect Veſſels have been caſt away.

Sen. Controv.

Again, others miſcarry as fatally on the other hand. For when we ſpeak of an abſolute Decree upon particulars unto the vulgar ſort, who have

have not *cor in corde*, as Auguſtine ſpeaketh, who have their judgement not in their heart but in their ſenſe, they ſoon conceive a fatal neceſſity (and one there is that called it ſo, *fatum Chriſtianum*, the Chriſtian mans Deſtiny) they think themſelves in chains and ſhackles that they cannot *turn*; when they cannot be predeſtinate not to *turn*, but to *die* becauſe they will not *turn*. I will give you a remarkable inſtance, and out of Mr. Calvine; Quintinus, the Father of the Libertines (as Calvine him ſelf calleth him) as he rideth in company, by the way lighteth upon a man ſlain and lying in his gore: and one asking, *Who did this bloody deed?* he readily replyeth, *I am he that did it, if thou deſire to know it. And art thou ſuch a villain*, ſaith the party again, *to do ſuch an act? I did it not my ſelf*, ſaith he; *but it was God that did it.* And being ask't again, *Whether may we impute to God thoſe hainous ſins which in juſtice he will and doth ſo ſeverely puniſh? So it is*, ſaid he; *Thou didſt it, and I did it, and God did it. For what thou or I do, God doth; and what God doth, that thou and I do: for we are in him, and he in us; he worketh in us, he worketh all in all.* Quintinus is long ſince dead, but his errour dyed not with him. For it is the policy of our common Enemy to remove our eye as far as he can from the Command; and he cannot ſet it at a greater diſtance then by fixing it on Eternity, that ſo, whilſt we think upon the Decree, we may quite forget the Command, and never fly from Death, becauſe, for ought we know, we are killed already; never do our duty, becauſe *God doth whatſoever he will in heaven and in earth*; never ſtrive to be better then we are, becauſe *God is all in all.*

Contr. Libertin. c. 13. *And yet his own followers uſe the ſame words, bring the ſame Texts, and apply them as the Libertines did.* Vide Piſcat. Aphoriſmos.

Fortaliter conſtitutum eſt quando & quantoperè unus uiſque noſtrûm pietatem colere vel non colere debeat. Piſcator. ad Duplicat. Vorſtii, p. 228.

Let us then walk on in a middle way, and neither flatter nor afflict our ſelves with the thought of what God may do, or what he hath done from all eternity. Let us not buſy our ſelves in the fruitleſs ſtudy of the Book of life, *which no man in heaven or in earth is able to open and look into*, but only *the Lion of the tribe of Judah. In that book*, ſaith S. Baſil, *no names are written but of them that repent.* Let us not ſeek what God decreeth, which we cannot find out; but hearken to what he commandeth, which is *nigh us, even in our mouthes.* The book of Life is ſhut and ſealed up: but he hath opened many other Books to us, and biddeth us ſit down and read them? The book of his Works, of which the Creatures are the leaves, and the characters the Goodneſs, and Power, and Glory of God: The book of his Words, *The Book of the Generation of JESUS CHRIST*, to be *known and read of all men:* and if theſe words be *written in thy heart*, thy *name is* alſo *written in the book of Life.* And the book of thy Conſcience; for the information of which all the Books in the world were made. And if thou read and ſtudy this with care and diligence and an impartial eye, and then find there no bill or indictment againſt thee, then thou maiſt have confidence towards God that he never paſt any decree or ſentence of death againſt thee, and that thou art ordained to life. This is the true method of a Chriſtian mans ſtudies, not to look too ſtedfaſtly backward upon Æternity, but to look down upon our ſelves, and ponder and direct our paths, and then to look forward to eternity of bliſs. We read of the Philoſopher Thales, that lifting up his eyes to obſerve the courſe of the ſtars, he fell into the water: Which gave occaſion to a damſell called Threſſa of an ingenious and bitter ſcoff, *That he who was ſo buſy to ſee what was done in heaven could not obſerve what was even before his feet.* And it is as true of them who are ſo bold and forward in the contemplation of God's eternal Decree, many times they fall dangerouſly into thoſe errours which ſwallow them up. They are too bold with God, and ſo negligent of themſelves; talk more what he doth, or hath done, or may do, then do what they ſhould;

Rev. 5. 3, 5.

Comment. in Iſai. 10.

Rom. 10. 8.

Matth. 1. 1. 2 Cor. 3. 2.

are

are ſo much in heaven, and to ſo little purpoſe, that they loſe it. But the
2 Pet. 1.10. Apoſtle's method is ſure, to *uſe diligence to make our election ſure*, and ſo read the Decree in our Obedience and ſincere Converſation, and if we can perſwade our ſelves that our names are written in the book of Life, yet ſo
Phil. 2. 12. to behave our ſelves, ſo to *work on with fear and trembling*, as if it were yet to be done. As it was told the Philoſopher that he might have ſeen the figure of the ſtars in the water, but could not ſee the water in the ſtars: All the knowledge we can gain of the Decree is from our ſelves: It is written in heaven, and the characters we read it by on earth are Faith and Repentance. If we believe and repent, then God ſpeaketh to us from heaven, and telleth us we ſhall not die. If we be dead to ſin and alive to righteouſneſs, we are enrolled, and our names are written in the book of Life. Here, here alone is the Decree legible; and if our eye fail not in the one, it cannot be deceived in the other. If we love Chriſt, and keep his commandments, we are in the number of the elect, and were choſen from all eternity.

Be not then caſt down and dejected in thy ſelf with what God hath done or may do by his abſolute Power. For thou maiſt build upon it, He never ſaved an impenitent, nor will ever caſt away a repentant ſinner. Behold, he calleth to thee now by his Prophet, *QUARE MORIERIS? Why wilt thou die?* Didſt thou ever hear from him, or from any Prophet, a *MORIERIS*, that *thou ſhalt die*, or a *MORTUUS ES*, that *thou art dead already?* Thou haſt his Prayers, his Entreaties, and Beſeechings; *He*
Iſa. 65. 2. *ſpreadeth forth his hands all the day long.* Thou haſt his Wiſhes; *Oh that*
Rom. 10. 21. *thou wert wiſe*, ſo wiſe as to look upon the *MORIEMINI*, *to conſider thy*
Deut. 32. 29. *laſt end.* Thou haſt his Covenant, *which he ſware to our fore-fathers, Abraham, and his ſeed for ever.* His Comminations, his Obteſtations, his
Luke 1. 55, 73. Expoſtulations thou mayeſt read; but didſt thou ever read the Book of life? Look on the *MORIEMINI*, look on the Deaths head in the Text; look not into the Book of life. Thou haſt other care that lieth upon thee, thou haſt other buſineſs to do. Thou haſt an Underſtanding to adorn, a Will to watch over, Affections to bridle, the Fleſh to crucifie, Temptations to ſtruggle with, the Devil to encounter. Think then of thy Duty, not of the Decree; and the ſincere performance of the duty will ſeal
Eph. 4. 30. the Decree, and *ſeal thee up to the day of redemption.* It is a good rule which Martine Luther giveth us, *Dimitte Scripturam ubi obſcura eſt, tene ubi certa*; Where the Text is dark and obſcure, ſuſpend thy judgement, and where it is plain and eaſy, expreſs and manifeſt it in thy converſation; which is the beſt deſcant on a plain ſong. Thou readeſt there are
Rom. 9. 21. 2 Tim. 2. 20. *veſſels made to diſhonour:* Whether God made them ſo, as ſome will have it, or they made themſelves ſo, as Baſil and Chryſoſtom interpret it, it concerneth not thee. That which concerneth thee is plain, thou mayeſt
1 Theſ. 4. 4. Jude 20. run and read it, that thou muſt *poſſeſs thy veſſel in honour*, and *build up thy ſelf in thy holy faith.* The *Quare moriemini?* is plain. It is plain that God is not willing thou ſhouldeſt die, but hath ſhewed thee a plain paſſage unto life. He hath not indeed ſupplied thee with means to interpret riddles and untie knots and explain and reſolve hard texts of Scripture; but he hath ſupplied thee with means of life, hath brought thee to the gates of
Pſal. 16. 6. paradiſe, to the wayes of life, to the vvells of ſalvation. *The lines are fallen to thee in a fair place.* Behold, he hath placed thee *in domo Iſraelis*, in the houſe of Iſrael, *in domo ſalutis*, in the houſe of ſalvation.

Which is next to be conſidered.

The

The Two and Twentieth SERMON.

PART VII.

EZEKIEL XXXIII. 11.

For why will ye die, O houſe of Iſrael?

GOD is not vvilling vve ſhould die. He is Goodneſs it ſelf, and no evil can proceed from him, no not the evil of puniſhment: For it is his *ſtrange work*, and *rather ours then his*, ſaith Baſil. If our ſins did not call and cry out for it, he vvould not do it, as delighting rather to ſee his glory in that image vvhich is like him then in that vvhich is defaced and torn and mangled and novv burning in hell. *Ipſe te ſubdidiſti pœnæ*; that is the ſtile of the Imperial Law. His wrath could not kindle, nor Hell burn, till we did blow the coals. We bring our ſelves under puniſhment, and then God ſtriketh, and we die, and are loſt for ever. It was his Goodneſs that made us; and it was his Goodneſs which made a Law, and made it poſſible to be kept. And in the ſame ſtream of Goodneſs were conveyed unto us ſufficient and abundant means, by the right uſe of which we might be carried on in an even and conſtant courſe of obedience to that Law, and ſo have a clearer knowledge of God, a nearer union with him, *a taſte of the powers of the world to come*, a ſhare and part in that *fulneſs of joy* which is *at his right hand for evermore*. And *why* then *will ye die O houſe of Iſrael?*

Orat. *Quid Deus non ſit autor mali.*

Hebr. 6. 5. Pſal. 16. 12.

And indeed why ſhould *Iſrael*, why ſhould any of *the houſe of Iſrael die?* For take it in the letter, for the Jews, take it in the application, for us Chriſtians; take it for the Synagogue, which is the type, or take it for the Church, which is *Iſrael* indeed, as the Apoſtle calleth it, and a ſtrange thing it is, and as full of ſhame as wonder, that any one ſhould *die* in *the houſe of Iſrael*, or periſh in the Church. *Si honoratior eſt perſona, major eſt peccantis invidia*; The malice of ſin is proportioned to the perſon that commits it. It is not ſo ſtrange a thing to die in the ſtreets of Askelon as in *the houſe of Iſrael*, nor for a Turk or Infidel to be loſt as for a Chriſtian. For though the condition of the perſon cannot change the *ſpecies* of the ſin (for Sin is the ſame in whomſoever it is) yet it hath not ſo foul an aſpect in one as in another; it crieth not ſo loud in the dark as in the light. It is moſt fatal and deſtructive where there are moſt means to avoid it, and moſt mortal where there is moſt light to diſcover its deformity. A wicked Iſraelite is worſe then an Edomite, and a bad Chriſtian

Rom. 9. 6.

Salvian. l. 1 Gub. M.

worſe

worse then a Turk or a Jew. To be in *the house of Israel*, to be a member of the Church, is a great priviledge; but if we honour not this priviledge so far as to make our deportment answerable, even our priviledge it self being abused and forfeited will change its countenance, and accuse and condemn us. We find it as a positive truth laid down in the Schools; and, if it were not in our Books, common Reason would have shewed it us in a character legible enough; *Gravius peccat fidelis quàm infidelis, propter sacramenta fidei, quibus contumeliam facit.* Of all Idolaters an Israelite is the worst, and no swine to the unclean Christian; no villain to him, if he be one. For here Sin maketh the deeper tincture and impression, leaveth a stain not onely on his person but also on his profession, flingeth contumely on the very Sacraments of his faith, and casteth a blemish on his house and family; whereas in an Infidel it hath not so deadly an effect, but is vailed and shadowed by Ignorance, and borroweth some excuse from Infidelity it self.

Aquin. 2.2.q. 10.art.3.

For first, to speak a word of *the house of Israel* in the letter, and so to pass from the Synagogue to the Church; The Jews were *domestica Dei gens*, as Tertullian calleth them, the domestick and peculiar people of God, like Gideon's fleece, full of the dew of Divine benediction, when all the world was dry besides. *To them were the oracles given*, those oracles which did foretel the Messias, and by which they might more easily know him then the Gentiles. *To them pertained the adoption*: for they were called *the Children* of God. They had *the Covenant* written in Tables of stone, *and the giving of the Law*, and constitutions, which might link and unite them together into a body and society. They had *the service of God*, they had their sacrifices, but especially the Paschal Lamb. For that their memory might not let slip his statutes and ordinances, God did even catechize their eyes and make the least ceremony a busie remembrancer. Behold a Tabernacle erected, Aaron and his sons appointed, Sacrifices slain, Altars smoking, all so many ocular Sermons. They might behold Aaron and his sons ascending the Temple, laying all their sins upon the head of a sacred Goat, that should carry them out of the City. They might behold him entring the vail with reverence. His garments, his motion, his gesture, all were vocal. *Quicquid agebat, quicquid loquebatur, doctrina erat populi*, saith S. Hierome; His actions were didactical as well as his doctrine, the Priest himself was a Sermon, and these were as so many antidotes against Death. Our Prophet reproveth them for their capital and mortal sins, adultery, murder, and idolatry; and God had sufficiently instructed and fortified them against these. He forbad Lust, not onely in the Decalogue, but in the Sparrow; Murder in the Vulture and Raven and those birds of prey. *Ut Israelitæ mundarentur, pecora culpata sunt*; To sanctifie and cleanse his people, he blameth the beasts as unclean (which they could not be of themselves, because he made them) and layeth a blemish upon his other creatures to keep them undefiled. And to keep out Idolatry, he busied them in those many ceremonies, which he ordained for that end, *nè vacaret idololatriæ servire*, saith Aquinas, that they might not have the least leisure to be Idolaters. So that, to draw up all, they might learn from the Law, they might learn from the Priest, they might learn from the Sacrifice, they might learn from each Ceremony, they might learn from Men, they might learn from Beasts, to *turn from their evil wayes*: and God might well cry out, *What could have been done more that I have not done?* and speak to them in his grief and wrath and indignation, *Why will ye die, O house of Isreal?*

Apol.c.18.
Judg.6.37,38.
Rom.3.2.
Rom 9.4.
Deut.14.1.
Levit. 16. 21, 22.
Ad Fabiol. de vest. sacerd.
v.25. 26.
Novatian de rib. Judaicis.
1². 17.
Isai 5.4.

But to pass from the Synagogue to the Church, which excelleth *merito fidei & majoris scientiæ*, in respect of a clearer faith and larger knowledge;

to

to come to *the time of Reformation*, in which all things which pertain to the full happineſs of Gods people were to be raiſed to their laſt height and perfection; to *look into the Law of liberty*, which letteth us not looſe in our own evil wayes, but maketh us moſt free by reſtraining and tying us up, and withholding us from thoſe ſins which the Law of Moſes did not puniſh: And here *Why will ye die?* If it were before an obteſtation, it is now a bitter ſarcaſme, as bitter as Death it ſelf. It is improved and driven home *à minori ad majus* by the Apoſtle himſelf: *For if that which ſhould be aboliſht was glorious, much more ſhall that which remaineth*, whoſe fruit is everlaſting, *be glorious*. And again, *If they eſcaped not who refuſed him who ſpeak on earth*, from *mount Sinai*, by his *Angel, how ſhall we eſcape, if we turn away from him who ſpake from heaven by his Son?* For the Church is *a houſe*, but far more glorious, *built upon the foundation of the Apoſtles & Prophets, Jeſus Chriſt himſelf being the head corner-ſtone, in whom all the building coupled together groweth into a Temple of the Lord.* The whole world beſides are but rubbage, as bones ſcattered at the graves mouth. The Church is compact, knit and united into a houſe; and in this houſe is the *armoury* of God, *where are a thouſand bucklers* and *all the weapons of the mighty*, to keep off Death, *the helmet of ſalvation, the ſword of the Spirit, and the ſhield of faith to quench all the fiery darts of Satan*, as they be delivered into our hands, Eph. 6. 16, 17.

Heb. 9. 10. Jam. 1. 25. 2 Cor. 3. 11. Hebr. 12. 25. Acts 7. 38. Eph. 2. 20, 21. Cant. 4. 4.

And as it is a Houſe, ſo is it a Familie of Chriſt; *Of whom all the family of heaven and earth is named*; Who is Μέγας οἰκονόμος, *the great Maſter of the houſhold*. For as the Pythagorean, fitting and ſhaping out a Family by his Lute, required 1. ἐξάρμοσιν, *the integrity of all the parts*, as it were the ſet number of the ſtrings; 2. συναρμογὴν, *an apt compoſing and joyning them together*, as it were the tuning of the inſtrument; and laſtly, ἁφὴν μουσικὴν, *a skilful touch*, which maketh the harmony: So in the Church, if we take it in its latitude, there be Saints, Angels, and Archangels; if we contract it to the Militant (as we uſually take it) there be *ſome Apoſtles, ſome Prophets, ſome Paſtours and Teachers*; there be ſome to be taught, and ſome to teach; ſome to be governed, and ſome to rule; which maketh up the Integrity of the parts. And then theſe are συναρμολογέμενα, ſaith the Apoſtle, *coupled and knit together by every joynt*, by the bond of Charity, which is *the coupling and uniting virtue*, as Proſper calleth it, by *the unity of faith*, by their agreement in holineſs, having *one faith, one baptiſme, one Lord*. And at laſt, every ſtring being toucht in its right place begetteth Harmony, which is delightful both to heaven and earth. For when I name *the Church*, I do not mean the ſtones and building (ſome indeed would bring it down to this, to ſtand for nothing but the walls) but I ſuppoſe a ſubordination of parts (which was never yet queſtioned in the Church, but by thoſe who would make it as inviſible as their Charity) not the Foot to ſee, and the Eye to walk, and the Tongue to hear, and the Ear to ſpeak; not *all Apoſtles, not all Prophets, not all Teachers*; but, as the Apoſtle ſaith it ſhall be at the reſurrection, *every man in his own order*. For ἡ τάξις, ἀσφάλεια, *Order is our ſecurity and ſafeguard*. In a rout every man is a child of death, every throat open to the knife: but when an army is drawn out by art and skill, all hands are active for the victory. Inequality indeed of perſons is the ground of diſunion and diſcord, but Order draweth and worketh advantage out of Inequality it ſelf. When every man keepeth his ſtation, the common Souldier hath his intereſt in the victory as the well as the Commander: And when we walk orderly every man in his own place, we walk hand in hand to heaven and happineſs together. For further yet, in the Church of God there is not onely a Union and an Order, but alſo, as it is in our Creed, a Communion of

Eph. 3. 1. Eph. 4. 11. Eph. 4. 16. Eph. 4. 5, 13. 1 Cor. 12. 29. 1 Cor. 15. 23. Naz. Or. 26.

parts. The glorious Angels, as miniſtring Spirits, are ſent to guard us, and no doubt do many and great ſervices for us, though we perceive it not. The bleſſed Saints departed, though we may not pray for them, yet may pray for us, though we hear it not. And though the Church be ſcattered in its members through all the parts of the world, yet their hearts meet in the ſame God. Every man prayeth for himſelf, and every man prayeth for every man. *Quod eſt omnium, eſt ſingulorum*; That which is all mens is every mans, and that which is every mans belongeth unto the whole.

For though we cannot ſpeak in thoſe high terms of the Church as the Church of Rome doth of her ſelf, yet we cannot but bleſs God and count it a great favour and privilege, that we are *filii Eccleſiæ*, as the Father ſpeaketh, children of the Church, and think our ſelves in a place of ſafety and advantage, where we may find protection againſt Death it ſelf. We cannot ſpeak loud with the Cardinal, *Si Catholicus quiſquam labitur in peccatum.* If a Catholick fall into a ſin, ſuppoſe it Theft or Adultery yet in that Church he walketh not in darkneſs, but may ſee many helps to ſalvation, by which he may ſoon quit himſelf out of the ſnare of the Devil. *Maternus ei non deeſt affectus*; She is ſtill a Mother even to ſuch Children. Her ſhops of ſpiritual comfort lie open; there you may *buy wine and milk*, Indulgences and abſolution, but not *without money* or *money-worth.* Be you as ſick as you will, and as oft as you will, there is Phyſick, there are cordials to refreſh and reſtore you. I dare not promiſe ſo much in *the Houſe of Iſrael*, in the Church of Chriſt: for I had rather make the Church a ſchool of Virtue then a ſanctuary for offenders and wanton ſioners. We dare not give it that ſtrength, to carry up our Prayers to the Saints in heaven, or to convey their Merits to us on earth. We cannot work and temper it to that heat, to draw up the blood of Martyrs, or the works of ſupererogating Chriſtians (who have been ſuch profitable ſervants that they did more in the ſervice of God then they ſhould) into a common Treaſury, and then ſhowre them down in Pardons and Indulgences. But yet though we cannot find this power there (which is a power to do nothing) yet we may find ſtrength enough in the Church to keep us from the *Moriemini*, to ſave us from Death. Though I cannot ſuffer for my brother, yet I may bear for him, even *bear my brothers burden.* Though I cannot merit for him, yet I may work for him. Though I cannot die for him, I may pray for him. Though there be no good in my death, nor *profit in my duſt*, yet there may be in the memory of my good counſel, my adviſe, my example, which are *veræ ſanctorum reliquiæ*, ſaith Caſſander, the beſt and trueſt reliques of the Saints. And though my death cannot ſatisfie for him, yet it may catechize him, and teach him how to die, nay, teach him how to overcome Death, that he ſhall not die for ever. And by this Communion it is that we work Miracles, that in turning the Covetous, turning his bowels in him, we recover a dry hand and a narrow heart; in teaching the Ignorant, we give ſight to the blind; in ſetling the inconſtant and wavering mind, we cure the palſie. We can well allow of ſuch Miracles as theſe in the Church, but not of lies. For as there is an inviſible union of the Saints with God, ſo is there of Chriſtians amongſt themſelves. Which union, though the eye of fleſh cannot behold it, yet it muſt appear and ſhine and be reſplendent in thoſe duties and offices which do attend this union, which are ſo many hands by which we lift up one another to happineſs. As the Head infuſeth life and vigour into the whole body, ſo muſt the members alſo anoynt each other with this *oyl of gladneſs.* Each member muſt be active and induſtrious to expreſs that virtue without which it cannot be one. *Let no man ſeek his own,*

Bellarm. præfat. ad Controv.

Iſa. 55. 1.

Gal. 6. 2.

Pſal. 30 9.

Conſult. c. de Relig. 5.

own, but every man anothers wealth, ſaith the Apoſtle. Not *ſeek his own?* what more natural to man? or who is nearer to him then he himſelf? but yet he muſt not *ſeek his own*, but as it may bring advantage to, and promote the good of others; not preſs forward to the mark, but with his hand ſtretcht forth to carry on others along with him; not go to heaven, but *ſaving ſome with fear*, and *pulling others out of the fire*, and gathering up as many as his wiſdome and care and zeal toward God and man can take up with him in the way. And this is neceſſary even in humane ſocieties and thoſe politick bodies which men build up to themſelves for their peace and ſecurity. *Turpis eſt pars quæ toti ſuo non convenit*; That is a moſt unneceſſary ſuperfluous part or member for which the whole is not the better. *Ut in ſermone literæ*, ſaith Auguſtine, as letters in a word or ſentence, ſo Men are *elementa civitatis*, the principles and parts which make up the *Syntaxis* of a Republick: And he that endeavoureth not the advancement of the whole, is a letter too much, fit to be expunged and blotted out. But in the Church, *whoſe maker and builder is God*, this is required in the higheſt degree, eſpecially in thoſe tranſactions which may enlarge the circuit and glory of it. Here every man muſt be his own and (under Chriſt) his brothers Saviour. For as between theſe two Cities, ſo between the happineſs of the one and the happineſs of the other, there is no compariſon. As therefore every Biſhop in the former ages called himſelf, *Epiſcopum Catholicæ Eccleſiæ*, a Biſhop of the Catholick Church, although he had juriſdiction but over one Dioceſs, ſo the care and piety of every particular Chriſtian in reſpect of its diffuſive operation is as Catholick as the Church. Every ſoul he meeteth with is under his charge, and he is the care of every ſoul. In *ſaving a ſoul from death* every man is a Prieſt and a Biſhop, although he may neither invade the Pulpit nor aſcend the Chair. *I may be eyes unto him*, as it was ſaid of Hobab. I may take him from his errour, and put him into the way of truth. If he fear, I may ſcatter his fear; if he grieve, I may wipe off his tears; if he preſume, I may teach him to fear; and if he deſpair, I may lift him up to a lively hope, that neither Fear nor Grief, neither Preſumption nor Deſpair ſwallow him up. Thus may I raiſe a dead man from the grave, a ſinner from his ſin; and by that example many may riſe with him who are as dead as he: and ſo by this friendly communication we may transfuſe our ſelves into others, and receive others into our ſelves, and ſo run hand in hand from the chambers of Death. And thus far we dare extend the Communion of Saints, place it in a Houſe, a Family, a Society of men called and gathered together by Chriſt; raiſe it to the participation of the privileges and Charters granted by Chriſt, calling us to the ſame faith, leading us by the ſame rule, filling us with the ſame grace, endowing us with ſeveral gifts, that we may guard and ſecure each other; and ſo ſettle it in thoſe Offices and Duties which Chriſtianity maketh common, and God hath regiſtred in his Church, which is *the pillar of truth*; where all mens Joyes and Sorrows and Fears and Hopes ſhould be one and the ſame. And then *to die* ſurrounded with all theſe helps and advantages, of God above ready to help us, of Men like unto our ſelves preſt out as auxiliaries to ſuccour and relieve us, of Precepts to guide us, of Promiſes to encourage us, of Heaven even opening it ſelf to receive us, then *to die*, is *to die as fools die*, to ſuffer their *hands* to be *bound*, and their *feet put in fetters*, and to open their breaſt to the ſword. For *to die* alone is not ſo grievous, not ſo imputable, as *to die* in ſuch company, *to die* where it is no more but to will it and I might live for ever. Oh how were it to be wiſht that we well underſtood this one Article of our Faith, *the Communion of Saints!* that we knew to be Veſſels to receive the *Water of life*, and Con-

1 Cor. 10. 24

Jud. 23.

Heb. 11. 10.

Jam. 5 20.

Numb. 10. 31.

1 Tim. 3. 15.

2 Sam 3. 33. 34.

duits to convey it! that we would remember that by every ſin we bring trouble to a million of Saints, and by our obedience make as many An-
Luk.15.13,30. gels merry; that when we *ſpend our portion amongſt harlots*, we do not onely begger our ſelves, but rob and ſpoil our brethren; that when we yield our ſelves to the enemy, we betray an Army! Oh that we knew what it were to give counſel, and what it were to receive it; what it were to ſhine upon others, and to walk by their light! Oh that we knew the power and the neceſſity of a Precept, the riches and glory of a Promiſe! that we would conſider our ſelves as men amongſt men invited to happineſs, invited to the ſame royal feaſt! If this were rightly conſidered, we ſhould then ask our ſelves the queſtion, *Why ſhould we die? Why ſhould we die*, not in the wilderneſs amongſt beaſts, upon our turf or ſtone, where there is none to help; but *in domo Iſraelis*, in a houſe, and in *the houſe of Iſrael*, where Health and Safety appear in every room and corner? Why ſhould we fall, like Samſon, with the houſe upon us, and ſo endanger and bruiſe others with our fall? If I be a ſtring, why ſhould I jarre, and ſpoil the harmony? If I be a part, why ſhould I be made a ſchiſme from the body? If I be under command, why ſhould I beat my fellow-ſervants? If a member, why ſhould I walk diſorderly in the family? *Why ſhould I*, why ſhould any, *die*, *in the houſe of Iſrael?*

And now to reaſſume the Text; *Why will ye die, O houſe of Iſrael?* What a fearful exprobration is it? What can it work in us but ſhame and confuſion of face? *Why will ye die?* ye that have Chriſt for your Phyſician, the Angels for your Miniſters, the Saints for your example, the Church a common ſhop of precious balm and antidotes? ye who are in *the Houſe of Iſrael*, where you may learn from the Prieſt, learn from the oracles of God, learn from one another, learn from Death it ſelf, not to die? In this *Houſe*, in this Order, in this Union, in this Communion, in the midſt of all theſe auxiliary troops to fall and miſcarry; To have the Light, but not to ſee it; the bread of Life, but not to taſt it; To die with our antidotes about us, to go *per portam cœli in gehennam*, thorow *the houſe of Iſrael* into Tophet, thorow the Church of Chriſt into hell, may well put God to ask queſtions, and expoſtulate, and can argue no leſs then a ſtubborn and relentleſs heart, and not onely a defect but a diſtaſt and hatred of that piety, *quæ una eſt ſapientia in hac domo*, which is the onely wiſdome and moſt uſeful in *the houſe of Iſrael*, which is our beſt ſtrength againſt our enemy, Death.

Quale eſt de Eccleſiâ Dei in Eccleſiam Diaboli tendere? de cœlo in cœnum? Tert. De ſpect. c. 25. Aug. De Civ. Dei, l. 14. c. 15.

And here to apply this to our ſelves; Let us compare the ſtate of *the houſe of Iſrael* with the ſtate of the people of this Nation, and Jeruſalem
Iſa. 5. 4. with this City, and we may ſay, *What could God have done more for us which he hath not done?* Onely his bleſſings and privileges will riſe and ſwell and exceed on our ſide, and ſo make our ingratitude and guilt the greater. They had their Prieſts and Levites, we have our Paſtours and Miniſters. They had their Temple and Synagogues, we our Parochial Churches. They had their Sacraments, Circumciſion, and the Paſchal
Acts 15. 21. Lamb; we, Baptiſm, and the Lords Supper. They had *Moſes preacht in their Synagogues every Sabbath day*; ſo have we. I ſpeak like a fool; we have more, the Goſpel interpreted, or abuſed, every Sabbath-day, nay, every day of the week; I had almoſt ſaid, every hour of the day. We are baptized with a Sermon, and we are married with a Sermon, and we are buried with a Sermon. When we take our journey, a Sermon is our farewell; and when we return, it is our welcome home. If we feaſt, a Sermon is the Grace before it. If we ſayl, a Sermon muſt weigh ancor. And if we fight, a Sermon is the alarum to battel. If we rejoyce, we call to the Preacher to pipe to us, that we may dance (for many times

we

we chuſe our Preachers as we do our Muſicians, by the ear and phanſie, not by judgment. And it muſt needs be a rare choice which a Woman and Ignorance makes) and ſuch an one *is to us as a lovely ſong of one that hath a very pleaſant voice.* Ezek.33.32. And if we be in grief, he muſt turn the key, and change his note, and mourn to us, that we may lament. A Sermon is the grand Sallet, to uſher in every diſh; like Soſia or Davus in the Comedy, ſcarce any ſcene or part of our life without it. It is *Prologus galeatus*, a Prologue that will fit either Comedy or Tragedy, every purpoſe, every action, every buſineſs of our life. In a word; What had the Houſe of Iſrael which we have not in meaſure preſſed down? They had the favour and countenance of God, they had the bleſſings of the Basket: So had we, if we could have pinned it, and kept them in, and not plaid the wantons in this light, and ſo let them fly away from us, that we can but look after them, and ſadly ſay, *We had them.* They had Temporal bleſſings; we have Graces and Spiritual endowments, more Light, richer Promiſes, mo and more gracious Privileges then they. Their *adminiſtration was with glory*, but ours is *more glorious.* Glorious things are ſpoken of this City, glorious things are ſeen amongſt us, able to deceive a Prophet, nay, if it were poſſible, the very Elect. For he that ſhall ſee our outward formality, the earneſtneſs, the demureneſs, the talkativeneſs of our looks and behaviour, when we flock and preſs to Sermons; he that ſhall hear our noyſe and zeal for Religion, our anger and deteſtation againſt Idolatry, even where it is not; he that ſhall ſcarcely hear a word from us which ſoundeth not as the word of God; he that ſhall ſee us ſuch Saints abroad, will little miſtruſt we come ſo ſhort of the honeſty of the Pagans in our ſhops and dealings. He that ſhall ſee ſuch a promiſing form of godlineſs, cannot preſently diſcover the malice, the fraud, the uncleanneſs, the cruelty that lieth wrapt up in it like a Devil in light. He that ſhall ſee this in the City, cannot but ſay of it as the Prophet Samuel did of Eliab, *Surely the Lords anointed is here. This is the faithful City; This is the City of the Lord.* But *God, who ſeeth not as man ſeeth, nor looketh on the outward appearance, but on the heart*, may account us dead for all theſe glories, this pageantry, this noiſe, which to him is but noiſe, as the ſound of their trumpet who will not fight his battels, but fall off and run to the enemy, as *a ſong of Sion in a ſtrange land*, even in the midſt of Babylon. 2 Cor. 3. 7, &c. 1 Sam. 16. 7. Pſal. 137. 3, 4.

We read in our books that it was a cuſtome amongſt the Romanes, when the Emperour was dead, in honour of him to frame his image of wax, and to perform to it all ceremonies of ſtate, as if the image were the living Emperour; The Senate and Ladies attended; the Phyſicians reſorted to him to feel his pulſe, and Doctorally reſolved that he grew worſe and worſe, and could not eſcape; a Guard watcht him; Nobles ſaluted him; his dinner and ſupper at accuſtomed hours was ſerved in with water, with ſewing and carving and taking away; his Nobles and Gentlemen waited as if he had been alive; there was no ceremony forgot which State might require. Thus hath been done to a dead carcaſe; and if we take not heed, our caſe may be the ſame. All our outward ſhews of Churches, of Sermons, of Sacraments, our noyſe and oſtentation, which ſhould be arguments of life and antidotes againſt death, may be no more then as funeral rites performed to a carcaſe, to a Chriſtian, to a City, whoſe iniquities are loathſome, of an ill-ſmelling ſavour to God. The great company of Preachers (whereof every one choſeth one according to his luſts) may ſtand about it, and do their duty, but as to an image of wax or a dead carcaſe: the Bread of life may be ſerved in, and divided to it by art and ſkill, as every man phanſieth; it may be fitted and prepared for every palate when they have no taſt nor reliſh of it, and

receive

receive no more nouriſhment then they that have been dead long ago.
Pſal. 68. 19. Be not deceived: Benefits are burdens (*God loadeth us daily with benefits*, ſaith David) burdens which, if we bear not well and as we ſhould do, will grind us to pieces. All prerogatives are with conditions; and, if the condition be not kept, they turn to ſcorpions. They either heal, or kill us; they either lift us up to bliſs, or throw us down to deſtruction. There is heaven in a privilege, and there is hell in a privilege; and we make it either to us. We may ſtarve whilſt we hang on the breaſts of the Church; we may be poiſoned with antidotes. Thoſe mouthes that taught us may be opened to accuſe us; the many Sermons we have heard may be ſo many bills againſt us; the Sacraments may condemn us, the blood of Chriſt cry loud againſt us, and our profeſſion, our holy pro-
John 14. 9. feſſion put us to ſhame. *Have I been ſo long with you, and knoweſt thou not me, Philip?* ſaith our Saviour. Haſt thou had ſo good a Maſter, and art thou yet to learn? Haſt thou been ſo long with me, and denieſt thou me, Peter? Haſt thou been ſo long with me, and yet betrayeſt me, Judas? Hath Chriſt wrought ſo many works among us, and do we go about to kill and crucify him? Hath he planted Religion, true Religion, amongſt us, and do we go about to dig it up by the roots? Hath the Goſpel ſounded ſo long in our ears, and begot nothing but words? words that are *deceitful upon the balance*? words which are lies? So many Sermons, and ſo many Atheiſts? So much Preaching, and ſo much defrauding? So many breathings and demonſtrations of love, and ſo much malice in the houſe of Iſrael? So many Courts of juſtice, and ſo much oppreſſion? So many Churches, and ſo few Temples of the Holy Ghoſt? What? profeſs Religion, and ſhame it? cry it up, and ſmother it in the noiſe? and for a member of Chriſt make thy ſelf the head of a faction? What? preſs on to make thy ſelf better, and make thy ſelf worſe? go up to the Temple to pray, and profane it? What? go to Church, and there learn to pull it down? *Why, Oh why, will ye thus die, O houſe of Iſrael?* Oh then let us look about us with a thouſand eyes; let us be wiſe, and conſider what we are, and where we are; that we are *a Houſe*, and ſo ought, every man, to fill and make good his place, and mutually ſupport each other; that we are a Family, and muſt be active in thoſe offices which are proper to us, and ſo with united forces keep Death from entring in; that we
1 Tim. 3. 15. are *the Iſrael of God*, his choſen people, choſen therefore that we may not caſt away our ſelves; that we are his Church, which is *the pillar and ground of truth*, a pillar to lean on, that we fall not, and holding out and urging the truth, which is able to ſave us, that we may not die. We have God's Word to quicken us, his Sacraments to ſtrengthen and confirm us, his Grace to prevent and follow us. We have many helps and huge advantages: And if we look up upon them, and lay hold on them; if we hearken to his Word, reſiſt not his Grace, neither idolize nor profane his Sacraments, but receive them with reverence, as they were inſtituted in love; if we hear the Church, if we hear one another, if we confirm one ano-
Rom. 6. 9. Gal. 7. 16. ther, if we watch over our ſelves and one another, *Death ſhall have*, can have, *no more dominion over us*; we ſhall not, we cannot die at all; but *as many* as thus *walk* in the common light of *the houſe of Iſrael, peace ſhall be upon them, and mercy, and upon the Iſrael of God.*

And now we muſt draw towards a concluſion, and we muſt conclude and ſhut up all *in nobis ipſis*, in our ſelves. If we die, it is *quia volumus*, becauſe we will die. For look above us, and there is God, the living God, the God of life, ſaying to us, *Live.* Look before us, and there is Death breathing terrour, to drive us from it; ſhewing us his dart, that we may hold up our buckler. Look about us, and there are armouries of

of weapons, treaſuries of wiſdome, ſhops of phyſick, balm and ointments, helps and advantages, pillars and ſupporters to uphold us, that we may ſtand, and not fall into the pit, which openeth its mouth, but will ſhut it again, if we flie from it; which is not, cannot be, is nothing if we do not dig it our ſelves. The Church exhorteth, inſtructeth, correcteth: God calleth, inviteth, expoſtulateth: Death it ſelf threatneth us, that we may not come near: Thus are we compaſſed about *auxiliorum nube*, with a cloud of helps and advantages. The Church is loud; Death is terrible; God's *Nolo* is loud, *I will not the death of a ſinner*, and confirmed with an oath, *As he liveth.* He would not have us die: And it is plain enough in his lightning and in his thunder, in his expoſtulations and wiſhes, in his anger, in his grief, in his ſpreading out his hands, in his adminiſtration of all means ſufficient to protect and guard us from it: And it excludeth all Stoical Fate, all neceſſity of ſinning or dying. There is nothing above us, nothing before us, nothing about us, which can neceſſitate or bind us over to Death, ſo that if we die, it is in our *volo*, in our Will; we die for no other reaſon but that which is not reaſon, *Quia volumus*, Becauſe we will die. Ezek. 33.11.

We have now brought you to the very cell and den of Death, where this monſter was framed and faſhioned, where it was firſt conceived, brought forth and nurſed up. I have diſcovered to you the original and beginnings of Sin, whoſe natural iſſue is Death, and ſhut it up in one word, the Will. That which hath ſo troubled and amuſed men in all the ages of the Church to find out; that which ſome have ſought in heaven, in the boſome of God, as if his Providence had a hand in it, and others have raked hell, and made the Devil the authour of, who is but a perſwader and a ſoliciter to promote it; that which others have tied to the chain of Deſtiny, whoſe links are filed by the phanſie alone, and made up of air, and ſo not ſtrong enough to bind men, much leſs the Gods themſelves, as it is ſaid; that which many have buſied themſelves in a painful and unneceſſary ſearch to find out, opening the windows of Heaven to find it there, running to and fro about the Univerſe to find it there, and ſearching Hell it ſelf to diſcover it, we may diſcover in our own breaſts, in our own heart. The Will is the womb that conceiveth this monſter, this viper, which eateth through it, and deſtroyeth the mother in the birth. For that which is the beginning of action, is the beginning of Sin, and that which is the beginning of Sin, is the cauſe of Death. *In homine quicquid eſt, ſibi proficit*, ſaith Hilary; There is nothing in Man, nothing in the world, which he may not make uſe of to avoid and prevent Death: And *in homine quicquid eſt, ſibi nocet*; There is nothing in Man, nothing in the world, which he may not make an occaſion and inſtrument of ſin. That which hurteth him may help him. That which circumſpection and diligence may make an antidote, neglect and careleſneſs may turn into poyſon. Ἀρετὴ ἐκ περιιρέσεως, οὐκ ἐξ ἀνάγκης γίνεται, ſaith Baſil; *As Goodneſs, ſo Sin is the work of our Will, not of Neceſſity.* If they were wrought in us againſt our will, there could be neither good nor evil. *I call heaven and earth to witneſs*, ſaid GOD by his ſervant Moſes, *I have ſet before you life and death, bleſſing and curſing.* And what is it to ſet it before them, but to put it to themſelves, to put it into their own hands, to put it to their choice? Chuſe then which you will. The Devil may tempt, the Law occaſion ſin, the Fleſh may be weak, Temptations may ſhew themſelves; but not any of theſe, not all of theſe, can bring in a neceſſity of dying. For the Queſtion or Expoſtulation doth not run thus, *Why are you under a Law? Why are you weak?* or, *Why are you dead?* for reaſons may be given for all theſe, and the In Pſal. 118. Deut. 30.19. Rom. 7. 11.

Juſtice

Juſtice and Wiſdome of God will ſtand up to defend them: But the Queſtion is, *Why will ye die?* for which there can be no other reaſon given, but our *Will.*

And here we muſt make a ſtand, and take our riſe from this one word, this one ſyllable, our *Will:* For upon no larger foundation then this we either build our ſelves up into a temple of the Lord, or into that tower of Babel and Confuſion which God will deſtroy. We ſee here all is laid upon the *Will:* But ſuch is our folly and madneſs, ſo full of contradictions is a wilfull ſinner, that though he *call Death unto him both with words and works*, though he be found guilty, and ſentence of death paſt upon him, yet he cannot be wrought into ſuch a perſwaſion, That he was ever willing to die. *Nolumus noſtrum, quia malum agnoſcimus*; We will not call ſin ours, becauſe we know it evil; and ſo are bold to exonerate and unload our ſelves upon God himſelf. It is true, there is light, but we are blind, and cannot ſee it: There is comfort ſoundeth every where, but we are deaf and cannot hear it: There is ſupply at hand, but we are bound and fettered, and can make no uſe of it: There *is balm in Gilead*, but we are lame, and have no hand to apply it. We complain of our natural weakneſs, of our want of grace and aſſiſtance. When we might know the danger we are in, we plead ignorance. When we willingly *yield our members ſervants unto ſin*, we have learnt to ſay, We did not do it *plenâ voluntate*, with full conſent and will; and what God hath clothed with Death, we cloath with the fair gloſs of a good intention and meaning. We complain of our bodies and of our ſouls, as if the Wiſdome of God had failed in our creation. We would be made after another faſhion, that we might be good; and yet when we may be good, we will be evil. And theſe webs a ſick and unſanctified phanſie will ſoon ſpin out. Theſe are receipts and antidotes of our own tempering, deviſed and made uſe of againſt the gnawings of conſcience: Theſe we ſtudy and are ready and expert in, and when Conſcience beginneth to open and chide, theſe are at hand to quiet it and put it to ſilence: We carry them about for eaſe and comfort, but to as little purpoſe as the women in Chryſoſtom's time bound the coins of Alexander the Great or ſome part of S. John's Goſpel to eaſe them of the head-ach: For by theſe receipts and ſpells we more envenom our ſouls, and draw nearer to Death by thinking to fly from it, and are tenfold more the ſervants of Satan becauſe we are willing to do him ſervice but not willing to wear his livery. And thus *excuſando exprobramus*, our apologies defame us, our falſe comforts deſtroy us, and we condemn our ſelves with an excuſe.

Wiſd. 1. 16.

Tert. Apol. c. 1.

Jer. 8. 22.

Rom. 6. 13, 19.

To draw then the lines by which we are to paſs; we will firſt take off the *Moriemini*, the cauſe of our Death, from our Natural weakneſs, and from the Deficiency of Grace: For neither can our natural weakneſs betray, nor can there be ſuch a want of grace as to enfeeble, nor hath Satan ſo much power as to force the Will, and ſo there will be no neceſſity of dying either in reſpect of our natural weakneſs, or in regard of Gods ſtrengthning hand, and withholding his grace. And then in the next place we will ſhew that neither Ignorance of our duty, nor Regret or Reluctancy of Conſcience, nor any Pretenſe or good Intention can make Sin leſs ſinfull, or our death leſs voluntary. And ſo we will bring Death to their doors who have ſought it out, who have called it to them, who are confederate with it, and are worthy to be partakers thereof. And

Firſt, *Why will ye die, O houſe of Iſrael? Why will ye die?* we may perhaps anſwer: we are dead already.

——*Hæret lateri lethalis arundo.*

The

The poysoned and deadly dart is in our sides. Adam sinned, and vve die. *Omnes eramus in illo uno, cum ille unus nos omnes perdidit*; We vvere all the loins of that one man Adam, vvhen that one man slevv us all. And this we are too ready to confess, that we are *born in sin.* Nay, we fall so low as to damn our selves before we were born. This some may do in humility; but most are well content it should be so, well pleased in their pedegree, well pleased to be brought into the world in that filth and uncleanness which God doth hate, and make the unhappiness of their birth an advocate to plead for those pollutions, for those wilfull and beloved sins, which they fall into in the remaining part of their life, as being the proper and natural issues of that Weakness and Impotency with which we were sent into the world. But this is not true in every part. That vveakness, vvhatsoever it is, can dravv no such necessity upon us, nor can be vvrought into an apology for sin, or an excuse for dying. For to include and vvrap up all our actual sin in the folds of original vveakness, is nothing else but to cancel our own debts and obligations, and to put all upon our first parents score, and so make Adam guilty of the sins of the whole world. Our natural and original weakness I will not now call into question, since it hath had such Grandees in our Church, men of great learning and piety, for its nursing Fathers, and that for many centuries of years: but yet I cannot see why it should be made a cloak to cover our other transgressions, or why we should miscarry so often with an eye cast back upon our first fall, which is made ours but in another man; nor any reason, though it be a plant watered by the best hands, why men should be so delighted in it, why they should lie down and repose themselves under its shadow; why they should be so willing to be weak, and so unwilling to hear the contrary; why men should take so much pains to make the way to happiness narrower, and the way to death broader then it is; in a word, why we should thus magnifie a temptation, and desparage our selves; why we should make each importunate object as powerful and irresistible as God himself, and our selves as idoles, even nothing in this world. *Magna pars humanarum querelarum non injusta modò materiâ, sed stulta est*; The world is full of complaints and excuses; but the complaints which the world putteth forth are for the most part most unjust, and void of that reason which should present and commend them. For when our souls are pressed down and overcharged with sin, when we feel the gripes and gnawings of our conscience, we commonly lay hold on those remedies which are worse then the disease, and suborn an unseasonable and ill-applied conceit of our own natural weakness (which is more dangerous then the temptation) as an excuse and comfort of our overthrow. We fall, and plead we were weak; and fall more then seven times a day, and hold up the same plea still; till we fall into that place where we shall be muzled and speachless, not able to say a word, where our complaints will end in curses, in weeping and wailing and gnashing of teeth. *Omnes nostris vitiis favemus, & quod propriâ facimus voluntate ad naturæ referimus necessitatem*; We are all tender and favourable to our own sins; and because they pleased us when we committed them, we are unwilling to revile them now, but wipe off as much of their filth as we can, because we resolve to commit them again; and those transgressions which our Lusts conceived and brought forth by the midwifery of our Will, we remove as far as we can, and lay them at the door of Necessity, and are ready to complain of God and Nature it self.

Licentiam assurpare prætexto necessitatis. Tert. De cult. Fæmin.

Petrarch. l. 3. *R. S.* c. 1.

Hieron. Amando.

Now this complaint against Nature when we have sinned is most unjust; for God and Nature hath imprinted in our souls those common principles

of goodneſs, *That good is to be embraced, and evil to be abandoned, That we muſt do to others as we would be done to*, thoſe practick notions, thoſe anticipations, as the Stoicks call them, of the mind, and preparations againſt Sin and Death, which, if we did not wilfully ſtifle and choke them, might lift up our ſouls far above thoſe depreſſions of Self-love and Covetouſneſs, and thoſe evils which deſtroy us, *quæ ratio ſemel in univerſum vincit*, which Reaſon with the help of Grace overcometh at once. For Reaſon doth not onely arm and prepare us againſt theſe inrodes and incurſions, againſt theſe (as we think) ſo violent aſſaults, but alſo, when we are beat to the ground, it checketh and upbraideth us for our fall. Indeed to look down upon our ſelves, and then *lift up our eyes to him from whom cometh our ſalvation*, is both the duty and ſecurity of the ſons of Adam. And when we watch over our ſelves, and keep our hearts with diligence, when we ſtrive with our inclination and weakneſs as well as we do with the temptation, then if we fall, God *remembreth whereof we are made*, conſidereth our condition, that we are but men; and though we fail, *his mercy endureth for ever*. But to think of our weakneſs, and then to fall; and becauſe we came infirm and diſeaſed into the world to kill our ſelves; to *ſeek out Death in the errour of our life*, to dally and play with danger, to be willing to joyn with the temptation at the firſt ſhew and approch, as if we were made for no other end, and then to complain of weakneſs, is to charge God and Nature fooliſhly, and not onely to impute our ſins to Adam but to God himſelf. And thus we bankrupt our ſelves, and complain we were born poor; we criple our ſelves, and then complain we are lame; we deliver up our ſelves, and fall willingly under the temptation, and then pretend it was a ſon of Anak, too ſtrong for ſuch graſhoppers as we. We delight in ſin, we trade in ſin, we were brought up in it, and we continue in it, and make it our companion, our friend, with which we moſt familiarly converſe, and then comfort our ſelves, and caſt all the fault on our temper and conſtitution and the corruption of our nature, and we attribute our full growth in ſin to that ſeed of ſin which we ſhould have choked, which had never ſhot up into the blade, and born ſuch evil fruit, but that we manured and watered it, and were more then willing that it ſhould grow and multiply. And this though it be a great ſin, as being the mother of all thoſe miſhapen births and monſters which walk about the world, we dreſs and deck up, and give it a fair and glorious name, and call it *Humility*; Which is, ſaith Hilary, *the hardeſt and greateſt work of our faith*, to which it is ſo unlike, that it is the greateſt enemy it hath, and every day weakneth and diſenableth it, that it doth not *work by charity*, but leaveth us Captives to the world and ſin, which but for this conceit it would eaſily vanquiſh and tread down under our feet. We may call it *Humility*, but it is Pride, a ſtubborn and inſolent ſtanding out with God that made us upon this foul and unjuſt pretenſe That he made us ſo, *humilitas ſophiſtica*, ſaith Petrus Bleſenſis, the humility of hypocrites, which at once boweth and puſheth out the horn, in which we diſgrace and condemn our ſelves, that we may do what we pleaſe, and ſpeak evil of our ſelves, that we may be worſe. *Oh wretched men that we are!* we groan it out, and there is muſick in the ſound, which we hear, and delight in, and carry along in our mind, and ſo become wretched indeed, even thoſe miſerable ſinners which will ever be ſo. And ſhall we call this *Humility*? If it be, it is, as the Apoſtle ſpeaketh, *a voluntary humility*, but in a worſe ſenſe. He is the humbleſt man that doth his duty: For that Humility which is commended to us in Scripture, letteth us up to heaven? this, which is ſo epidemical, ſinketh us into the loweſt pit. That *Humility* boweth

Natura non ad optimam mentem genuit, Quint. l. 12. Inſt.

Pſal. 62. 1. & 121. 1.

Pſal. 103. 14.

Wiſd. 1. 12.

Humilitas maximum fidei opus, Hil. in Pſal. 130.

Rom. 7. 24.

Col. 2. 18.

boweth us down with ſorrow, this bindeth our hands with ſloth; that looketh upon our imperfections paſt, this maketh way for more to come; that ventureth and condemneth it ſelf, condemneth it ſelf, and ventureth further; this runneth out of the field, and dare not look upon the enemy. *Nec mirum, ſi vincantur, qui jam victi ſunt*; And it is no marvel they ſhould fall and periſh whom their own ſo low and groundleſs opinion hath already overthrown.

For firſt, though I deny not a derived Weakneſs, and from Adam; though I leave it not after Baptiſme as ſubſiſtent by it ſelf, or bound to the centre of the earth, with the Manichee, nor waſht to nothing in the Font, with others; yet it is eaſie to deceive our ſelves, and to think it more contagious then it is, more operative and more deſtructive then it would be, if we would ſhake off this conceit, and rowſe our ſelves, and ſtand up againſt it. *Ignaviâ noſtrâ fortis eſt:* It may be it is our ſloth and cowardiſe that maketh it ſtrong. Certainly there muſt be more force then this hath to make us ſo wicked as many times we are, and there be more promoters of the kingdom of Darkneſs in us then that which we brought with us into the world. Lord, what a noiſe hath Original ſin made amongſt the ſons of Adam? and what ill uſe hath been made of it? When this Lion roareth, all the Beaſts of the forreſt tremble, and yet are beaſts ſtill. We hear of it, and are aſtoniſhed, and become worſe and worſe; and yet there are but few that exactly know what it is. When we are Infants, we do not know that we are ſo, no more then the Tree doth that it grows: Much leſs can we diſcover what poyſon we brought with us into the world, which (as it is the nature of ſome kind of poyſon) though it have no viſible operation for the preſent, may ſome years after break forth from the head to the foot in ſwellings and ſores full of corruption, and not be fully purged out to our lives end. Again, in the opening and dawning of our reaſon we have ſcarce ſo much light as to ſee our ſelves by, and we underſtand little more then the rod, which we ſoon forget, and boldly venture upon the ſame fault for which we felt it, and ſhould count it a virtue and our bounden duty to do it, but for the ſmart it bringeth with it, which yet can work in us little conſcience of guilt. And then in our riper age our blood runneth in our veins with more heat, and we are active and ſtrong to act over that with ſome ſenſe and feeling which we learnt but imperfectly in our nonage, which our nurſe pratled into us, which ſervants read to us with a licentious tongue and wanton behaviour: and many times we repeat and expreſs thoſe rudiments and principles of thrift which thoſe who are ſet over us do commonly firſt teach, and we ſhew our ſelves as perfect in them as thoſe old gray-headed Atheiſts that taught them. Theſe we take up betimes, Wantonneſs, Revenge, Love of the world; and being uſed unto them, they are no burdens: and if at any time they wring us, we have learnt ſo much at Church as to caſt them off upon Adam, to eaſe our ſelves with the remembrance of our natural Weakneſs, though we know not what it is, nor have learnt it half ſo perfectly as we have done thoſe other leſſons, which have no evil in them, as we think, but that which is of ancient extraction, derived from the firſt evil that was ever ſeen under the ſun. But then in our old age, which is a complication and collection of all ſins, as well as diſeaſes, how ſhould a dim eye diſcover it in the midſt of ſo many evil habits wreathed and platted one within another, Covetouſneſs wrought in with Luxury, and with Luxury Cruelty, each thwarting and yet friendly complying one with the other? Can we now ſay that theſe ſins were thus multiplied and raiſed to ſuch a height by the power and continued force of that fatal legacy which our firſt Parents left us? Or was this the beſt crown

wherewith our mothers crowned us in the day of our conception? Can we labour and toyl, can we affect and ſtudy ſin, can we make it our buſineſs, our ambition, to walk in our evil wayes, and ſay that we were put in them from the beginning, and forced forward by the violent hand that firſt put us in? Indeed the old man, the old ſinner is glad to hear of another *Old man*, although he never intendeth to crucifie him, nor well underſtandeth what it is, no more then the vulgar do Antichriſt, which in their phanſie is a Beaſt, and hath horns. *Multitude of years* (though Age be talkative) yet many times know no more of this primitive and ſo much famed evil then they *who are but of yeſterday*. Even they who have been brought up in Nob, in the City and Univerſity of Prieſts, have not all agreed in their diſcovery of this evil, but have preſented it in ſo many ſhapes that it will be hard to chuſe and ſay, This is the right, this, this it is. I am ſure their opinions are more then the ſins can be which Original ſin doth neceſſarily bring into act. The Anabaptiſts in the dayes of our fore fathers called it *ſomnium Auguſtini*, S. Auguſtine's dream. Some make it a ſin, and ſome a puniſhment onely, ſome make it both. Some have made it to be nothing but the want and deprivation of original righteouſneſs, or an habitual averſion and opliquity of the will. Others have made it the image of the Devil. There be that conceive the whole eſſence of Man to be corrupted. There be that make it an Accident; and there have been that have made it a Subſtance: and there have not been wanting thoſe who have made it nothing. All agree in this, That there is ſomething in us which we muſt ſtrive to ſubdue and keep under. Some call it our Natural inclination, which may be the matter of virtue as well as of vice; others, Original ſin, which to yield to is to die, but to curb and reſtrain, to fight againſt and conquer it, is the great work and buſineſs of a Chriſtian. I ſpeak not this to take away our original Weakneſs, but to take it away from being an excuſe: For,

Job 32. 7.
Job 8. 9.
See Melanct. l. c. de perc.

In the ſecond place, our natural Weakneſs is ſo far from excuſing our ſin, or making it leſs voluntary, that we are bound by our very profeſſion *to crucifie* this *old Adam* in us, *to mortifie our earthly members* and luſts, *non exercere quod nati ſumus*, not to be what indeed we are; to be in the body, but out of the body; to tame the wantonneſs of the Fleſh. For did we not for this give up our names unto Chriſt? were we not baptized in this Faith? It is my Melancholy, ſaith the Envious; It is my Choler, ſaith the Revenger; It is my Blood, ſaith the Wanton; It is my Appetite, ſaith the Glutton: and ſo every man runneth on in his own wayes, becauſe the wind that driveth him cometh from no other treaſury but himſelf, no other corner but his corrupt heart. *Fructu peccatorum utuntur, ipſa ſubducunt*; They are content to reap the fruit and pleaſure of ſin, but withdraw the ſin it ſelf, and remove it out of the way. But this is not the right uſe of our natural Weakneſs, which may be left in us, but (as all agree) to humble, not diſarm us; to ſhew we are men, weak and impotent in our ſelves, not to make us proud and rebellious againſt our God, but to ſet us upon our guard, and make us beſtir our ſelves, and call up all our forces, and ſend our Prayers as Ambaſſadours to Heaven for help and ſuccour againſt this inmate and domeſtick enemy. The Envious ſhould purge his Melancholy, and *rejoyce with them that rejoyce, and weep with them that weep*; the Cholerick bridle his Anger, and make it ſet before *the Sun*; the Wanton quench that fire in his Blood, and *make himſelf an eunuch for the kingdome of heaven*; the Glutton, πολεμῶν τῇ γαστρὶ, *wage war with his Appetite*, and *ſet a knife to his throat*. If this care were general, if we underſtood Chriſtianity aright, and did ſtrive and ſtruggle with our ſelves (the beſt Contention in the world!) if

Rom. 6. 6.
Col. 3. 5.
Rom. 12. 15.
Eph. 4. 26.
Matth. 19. 12.
Julian. Antiochens.
Prov. 23. 2.

if we did do an act of justice upon our selves, perform that judicatory part of the Gospel, labour to bind this Old Man in chains, and *crucifie the Flesh with the lusts and affections*, we should not complain, or rather speak so contentedly, of Adam's fall; not bemone our selves, and yet be pleased well enough in in; not take that doctrine with the left hand which is offered to us with the right, or, as he spake in the Historian, *sinistrâ dextram amputare*, cut off our right hand with our left, and by a sinister and unnecessary conceit of our own weakness rob and deprive our selves of that strength which might have defended us from Sin and Death; which now is voluntary, because we cannot derive it from any other fountain then our own Wills. For, Gal.5 24.

Last of all, be the blemishes in the Understanding and Will, which we are said to receive by Adam's fall, what they may be, either by certain knowledge or conjecture, yet we shall not die unless we will. And if *such we were all, yet now we are washed, now we are sanctified, now we are justified in the name of the Lord Jesus Christ.* And the Leper who is cleansed complaineth no more of his disease, but returneth to give thanks. The Blind man who is cured doth not run into the ditch, and impute it to his former blindness, but rejoyceth that he can now see the light, and walketh by the light he seeth. And we cannot without foul ingratitude deny but what we lost in Adam we recovered again in Christ, and that improved and exalted many degrees. For, *Not as the offense, so is also the free gift*, saith the Apostle. *For as by the offense of one many were made sinners*, that is, were under the wrath of God, and so considered as if they had themselves committed that sin, *so by the obedience of one many shall be made righteous*, made so not onely by imputation (That we would have, and nothing else; have sin removed, and be sinners still) but made so, that is, supplyed with all helps and with all strength that is necessary and sufficient to forward and perfect those duties of piety which are required at the hands of a justified person. For do we not magnifie the Gospel from the abundance of light and grace which it affordeth? Do we not count the last Adam stronger then the first? Is not he able to *cast down all the strong holds, all the towring imaginations* which Flesh and Blood, though tainted in the womb, can set up against him. And therefore, if we be truly (what we profess our selves) Christians, this Weakness cannot hurt us; and if it hurt us, it is because we are not Christians. 1 Cor.6.11. Rom.5.15,19. 2 Cor.10.4,5.

To conclude; If in Adam we were all lost, in Christ we are come home and brought nearer to heaven. *Et post Jesum Christum*, when we have given up our names unto Christ, and profess our selves members of that mystical Body whereof he is the Head, all our complaints of Weakness and disabilitie to move in our several places is vain and unprofitable, and injurious to the Gospel of Christ, which *is the power of God unto salvation.* And a gross and dangerous errour it is, when we run on and please our selves in our evil wayes, to complain of our hereditary infirmities, and the weakness and imperfection of nature. For God may yet breathe his complaints and expostulations against every son of Adam that will not *turn.* Though you are weak, though you have received a bruise by the fall of your first Parents, yet *in me is your strength*; and then, *Why will ye die, O house of Israel?* Rom.1.16. Hos.13.9.

We must now remove those other pretenses of Flesh and Blood; But to our next and last Part.

The

The Three and Twentieth SERMON.

PART VIII.

EZEKIEL XXXIII. 11.

Turn ye, Turn ye from your evil wayes: For why will ye die, O houſe of Iſrael?

WE are told, and can tell our ſelves, that Sin is a burden: and he that lieth under a burden ſeeketh Eaſe. Nor doth he alwaies ask counſel of his Reaſon to chooſe that which is made and fitted to remove it; but oftentimes through the importunate irkſomneſs of his pain he layeth hold on that which is next; and that's the beſt; though it leave him under the ſame load and preſſure, and all his art and contrivance hath gained no more then this, that he thinketh it lighter then it was, when it is the ſame, but with a large addition of weight. And thus we ſin, but cannot perſwade our ſelves we were willing to ſin: we run upon our death, and yet it is that which both our eye and our will abhorreth. We die: for, 1. we were born weak, 2. we want means to avoid death, 3. we want light to ſee our wayes, 4. we walk on in them, but we walk in pain; and though we make no ſtop, yet we have many a check: We would not, and yet we will go on; we condemn our ſelves for what we do, and do it: And, laſt of all, we ſeek death, but we mean life; we do thoſe things whoſe end is death, but to a good end, and ſo make our way to heaven through hell it ſelf; intend well, and do thoſe things which can have no other wages but death. Theſe are pillows which we ſew under our own elbows; Original weakneſs; Want of grace; Ignorance of our wayes; the Reluctancy of our Conſcience, which we call *Involuntarineſs*: And if theſe be not ſoft and eaſie enough to ſleep on, we bring in a good meaning and a good intention to ſtuff and fill them up.

Judg. 16. And on theſe we ſleep ſecurely, as Samſon did in the lap of Dalilah, till our ſtrength go from us, and we grow weak indeed, fit for nothing but to grind in his priſon and to do him ſervice who put out our eyes; able to die and periſh, but not able to live; ſtrong to do evil, but faint and feeble and loſt to that which is good.

Mark 1. 1. For as we have ſought for eaſe from the beginning of the world, ſo have we alſo from *the Beginning of the Goſpel*, as S. Mark hath it. As we have brought in the firſt Adam infecting and poyſoning us, ſo we would find

find ſome deficiency in the ſecond; as if that Grace which he plenteouſly ſpreadeth in our hearts had not virtue enough to expel the venome and purge it out. As we pretend want of ſtrength, ſo we pretend want of help and ſuccour, the want of that Grace which we might have, which we have, but will not uſe. And there is nothing more common in the world, even in their mouthes who know not what it is. What mention we the Many? What talke we of thoſe who like thoſe narrow-mouthed veſſels receive but little becauſe it is powred out too faſt; and many times have as little feeling of what they receive as thoſe earthen veſſels to which we compared them? *Grace*, it is in every mans mouth: the ſound of it hath gone through the earth; and they hear it, and eccho it back again to one another. They talk and diſcourſe of it, and yet all are not ſaved by that Grace they talk of. *Ebrius ad phialam, mendicus ad januam*; Auguſt. The Drunkard ſpeaketh of it in his cups, and *by the Grace of God he will drink no more*, and yet drinketh drunk till there be no appearance in him either of Grace or Nature, either of the Chriſtian or the Man. The Beggar he maketh it his Topick, and hopeth it will melt him he beggeth of into compaſſion; and yet he hath not power to unfold his hands to work, that he may need no relief. Grace ſoundeth in every ear, and every ear is delighted with it; and it is to them as the ſound of a conſecrated Bell is to the ſuperſtitious, and they conceive it hath power to drive the Devil out of their coaſt; whilſt they not fall but run into thoſe temptations which they might have overcome by that Grace they talkt of. What ſpeak we of theſe? Even they who have a great name for learning, and are of the firſt rank and file, have not brought it forth to the Sun and to the people in that ſimplicity and nakedneſs that upon the firſt ſight they may ſay, This is it. Sometimes it is an infuſed Habit; ſometimes it is a Motion or Operation; ſometimes they know not how to diſtinguiſh it from Faith and Charity. It is one and the ſame, yet it is manifold. It exciteth and ſtirreth us up; it worketh in us, and it worketh with us? it preventeth and followeth us. And thus they handle Grace as the Philoſophers do the Soul: they tell us what wonders it worketh, but not its eſſence; they tell us what it doth, but not plainly what it is.

But let us take it in its moſt plain and vulgar ſenſe, for that ſpecial and ſupernatural aſſiſtance which promoteth and upholdeth us in that courſe and thoſe actions which carry us on to a ſupernatural end; but not ſhut out that Grace of God by Chriſt Jeſus, by which we are juſtified, which in Scripture is called χάρις, *the Grace and favour of God*, and in moſt places is oppoſed to the Works of the Law; nor thoſe χαρίσματα, thoſe *gifts and graces*, as Quickneſs of wit, Depth of underſtanding, and the like; nor Gods Mercies, by which we are ſo often intreated; nor his promiſes, which do even woo and allure us; nor any beams of the glory of that Goſpel which are all agents and inſtruments in working us out a crown, in bringing us to that end for which we were made and deſigned. And he that ſhall look back upon theſe, cannot conceive that God will ſhorten his hand, and be deficient and wanting to us in that help and aſſiſtance which is fit and neceſſary for us in this our race; that he will ſpeak to us by his Son, ſpeak to us by his blood, ſpeak to us by his mercies, ſpeak to us from heaven, and then leave us, as the Oſtrich doth her young ones in the ſand, open to injuries and temptations, naked and without help to defend us againſt that violence which may tread us to death? This certainly cannot conſiſt with his Juſtice and his Goodneſs, *who having given us Chriſt, will with him give us all things*; (for how ſhould it be otherwiſe? ſaith S. Paul) *who giveth to all men liberally, and upbraideth not*, ſaith S. James. Rom. 8. 32. Jam. 1. 5.

James. To pretend a want of Grace and assistance from God, what is it but to cast all our imperfections upon him, as well as upon Adam? as if we sinned, and were defective in our duty, not through our own negligence and corrupt and perverse wills, but because God refused to give us strength to do it; gave us a Law, and left us in fetters; bid us go and
2 Sam. 19. 26. meet him in our obedience, when we were as lame as Mephibosheth, and had no servant to help us; as if the heavens were as brass, and denied their influence, and God did on purpose hide himself, and withdraw his grace, that we might fall from him and perish. And therefore Hilary passeth this heavy censure upon it, *Impiæ est voluntatis*, It is the sign of a wicked heart, and one quite destitute of those graces and riches which are the proper inheritance of believing Christians, to pretend they therefore want them because they were not given them of God. A dangerous errour it is: And we have reason to fear it hath sunk many a soul to that supine carelessness and deadness from whence they could never rise again. For this is one of the wiles of our enemy, to make use not onely of the flying and fading vanities of this world, but even of the best graces of God, to file and hammer them, and make them snares, and so work temptations out of that which should strengthen us against them. Faith is suborned to keep out Charity; the spirit of Truth is named to lead us into errour, and the power of Gods Grace hath lost its authority and energy by our unsavoury and fruitless panegyricks. We hear the sound and name of it, we bless and applaud it, but the power of it is lost, not visible in any motion, in any action, in any progress we make in those wayes in which alone Grace will assist us. It floateth on the tongue, but never moveth either heart or hand. For do we not lie still in our graves, expecting till this trump will sound? Do we not cripple our selves in hope of a miracle? Do we not settle upon our lees, and say, God can draw us out? wallow in our blood, because he can wash us as white as snow? Do we not love our sickness, because we have so skilful a Physician? and since God can do what he will, do what we please? This is a great evil under the Sun, and one principal cause of all that evil that is upon the earth. It maketh us stand still, and look on, and delight in it, and leave it to God alone and his power to remove it, as if it concerned us not at all, and it were too daring an attempt for us mortals, the sons of Adam, to purge and cleanse that Augean stable which we our selves have filled with dung; as if Gods Wisdom and Justice did not move at all, and his Mercy and Power were alone busie in the work of our salvation: Busie
1 Cor 6. 15. to save the adulterer: for though he be *the member of an harlot*, yet when God will he shall be made a *member of Christ*: to save the seditious, for though he now breath nothing but hail-stones and coals of fire, yet a time will come where he shall be made peaceable, whether he will or no: to save them who resolve to go on in their sin: for God can check them when he please, and bring them back to obedience and holiness: in a
2 Pet. 2. 3. word, to save them *whose damnation sleepeth not*. I may say with the Father, *Utinam mentirer*, Would to God in this I were a lier: But we have too much probability to induce us to believe it as a truth, that they who are so ready to publish the free and irresistible power of God's Grace, and call it his honour, dishonour him more by the neglect of their duty, which is quite lost and forgot in an unseasonable acknowledgement of what God can, and a lazy expectation of what he will work in them, and so make God Omnipotent to do what his Wisdom forbiddeth, and themselves weak and impotent to do what by the same Wisdom he commandeth, and then (when they commune with their heart, and find not there those longings and pantings after piety, that true desire and endeavour to

Non est bonæ & solidæ fidei, omnia ad voluntatem Dei referre, ut non intelligamus aliquid esse in nobis ipsis Tertull. Exhort. ad castitatem.

to mortifie their earthly members, which God requireth, when in this Dialogue between one and himself their hearts cannot tell them they have watched one hour with Christ) flatter and comfort themselves, that this emptiness and nakedness shall never be imputed to them by God, who, if he had pleased, might have wrought all in them in a moment by that force which flesh and blood could never withstand. And thus they sin, and pray; and pray, and sin: and their Impiety and Devotion, like the Sun and the Moon, have their interchangeable courses: it is now night with them, and anon it is day, and then night again; and it is not easie to discern which is their day, or which is their night, for there is darkness over them both. They hear and commend Virtue and Piety; and since they cannot but think that Virtue is more then a breath, and that it is not enough to commend it, they pray, and are frequent in prayer; pray continually, but do nothing; pray, but do not watch; pray, but do not strive against a temptation, but leave that to a mightier hand to do for them and without them, whilst they pray and sin; call upon God for help, when they fight against him, as if it were God's will to have it so. If he would have had it otherwise, he would have heard their prayers, and wrought it in them: And therefore he will be content with his Talent though hid in a napkin, which if he had pleased might have been made ten; and with his seed again, which if he had spoke the word had brought forth fruit a hundred-fold. Hence it cometh to pass that, though they be very evil, yet they are very secure; this being *the triumph of their Faith*, not *to conquer the world*, but to leave that work for the Lord of hosts himself, and in all humility to stay till he do it: For they can do nothing of themselves, and they have done what they can, which is nothing. And now this heartless and feeble and (if I may so speak) this do-nothing devotion, which may be as hot on the tongue of a Pharisee, and tied to his phylactery, must be made a sign of their election before all times, who in time do those things *of which we have been told often that they that do them shall not inherit the kingdome of heaven.* 1 Joh. 5. 4. Gal. 5. 21. Phil. 3. 18.

I do not derogate from the power of Gods Grace: They that do are not worthy to feel it, but shall feel that power which shall crush them to pieces; They rather derogate from its power, who bring it in to raise that obedience, which coming with that tempest and violence, it must needs destroy and take away quite. For what obedience is there where nothing is done, where he that is under command doth nothing? *Vis ergò ista, non gratia*, saith Arnobius; This were not Grace or Royal favour, but a strange kind of emulation to gain the upper hand. We cannot magnifie the Grace of God enough, which doth even expect and wait upon us, woo and serve us. It is that *unction*, that precious ointment, S. John speaketh of: but we must not pour it forth upon the hairy scalp of wilful offenders, who loath the means, *despise prophecy, quench the spirit*, and so hinder it in its operation, of men who are as stubborn against Grace as they are loud in its commendations, as active to resist as to extoll it. For this is to cast it away and nullifie it, this is to make it nothing by making it greater, nay, to turn it into wantonness. 1 John 2. 27. 1 Thess. 5. 19, 20.

But it may be said, That when we are fallen from God we are not able to rise again of our selves: We willingly grant it. That we have therefore need of new strength and new power to be given us, which may raise us up: We deny it not. And thirdly, That not onely the power but the very act of our recovery is from God: Ingratitude it self cannot deny it. But then, That man can no more withstand the power of that grace which God is ready to supply us with then an infant can his birth, or the dead their resurrection; That we are turned whether we

will or no; is a concluſion which thoſe premiſſes will not yield. This flint vvill yield no ſuch fire, though you ſtrike never ſo oft. We are indeed ſometimes ſaid *to ſleep*, and ſometimes *to be dead in ſin*: but it is ill building concluſions upon no better Baſis then a figure, and, becauſe we are ſaid *to be dead in ſin*, infer a neceſſity of riſing when we are called. Nor is our obedience to Gods inward call of the ſame nature with the obedience of the Creature to the voice and command of the Creatour: for the Creature hath neither reaſon nor will, as Man hath; nor doth Gods power work after the ſame manner in the one as in the other. How many *Fiats* of God have been fruſtrate in this kind? How often hath he ſmote our ſtony and rocky hearts, and no water flowed out? How often hath he ſaid, *Fiat Lux*, let there be light, and we remained ſtill in darkneſs? We are free agents; and God made us ſo, when he made us men: and our actions, when his power is mighty in us, are not neceſſary, but voluntary; nor doth his Power work according to the working of our phanſie, nor lie within the level of our carnal imaginations, to do what they appoint, but it is accompanied and directed by that Wiſdom which he is, and he doth nothing, can do nothing, but what is agreeable to it. As it was ſaid of Cæſar in Lucane, though in another ſenſe,

Velle putant, quodcunque poteſt;

we think that God will do whatſoever he can: But we muſt know that as he is powerful, and can do all things, ſo he is wiſe, and ſweetly diſpoſeth all things as he will; and he will not ſave us againſt our will. For to neceſſitate us to goodneſs, were not to try our obedience, but to force it. *Et quod neceſſitas præſtat, depretiat ipſa*; Neceſſity taketh off the price and value of that it worketh, and maketh it of no worth at all. And then God doth not voluntarily take his Grace from any; but if the power of it defend us not from Sin and Death, it is becauſe we abuſe and neglect it, and will not work with it which is ready to work with us. For Grace is not blind, as Fortune, *nec cultores præterit, nec hæret contemtoribus*; She will neither paſs by them who will receive her, nor dwell with thoſe perſons which contemn her, nor ſave thoſe who will deſtroy themſelves.

To conclude this; He is moſt unworthy to receive Grace who in the leaſt degree detracteth from the power of it: And he is as unworthy who magnifieth and rejecteth it, and maketh his life an argument againſt his doctrine, ſaith Grace cannot be reſiſted, and reſiſteth it every day. He that denieth the power of God's Grace is ſcarſe a Chriſtian; And he is the worſt of Chriſtians who will not gird up his loins and work out his ſalvation, but loitreth and ſtandeth idle all the day long, ſhadoweth and pleaſeth himſelf under the expectation of what God will do, and ſo turneth his grace into wantonneſs. Let us not abuſe the Grace of God, and then we cannot magnifie it enough: But he that will not ſet his hand to work upon a phanſie that he wanteth Grace, he that vvill not hearken after Grace, though ſhe knock and knock again (as Fortune vvas ſaid to have done at Galba's gate) till ſhe be vveary, hath deſpiſed the Grace of God, and cannot plead the vvant of that for any excuſe, vvhich he might have had, but put it off, nay, vvhich he had, but ſo uſed it as if it had been no Grace at all. They that have Grace offered, and repel it, they that have antidotes againſt Death, and vvill not uſe them, can never anſvver the expoſtulation, *Why will ye die?*

And certainly he that is ſo liberal of his Grace hath given us knovvledge enough to ſee the danger of thoſe vvayes vvhich lead to Death: And therefore, in the next place, Ignorance of our vvayes doth not *minuere voluntarium*, make our ſin leſs vvilful, but rather aggrandize it. For firſt, vve may, if vve vvill, knovv every duty that tendeth to life, and every

every ſin that bringeth forth death. We may know *the Devils enterpri-ſes*, ſaith S. Paul. And the ignorance of this findeth no excuſe, when we have power and faculty, light and underſtanding. When the Go-ſpel ſhineth brightly upon us, to diſpell thoſe miſts which may be placed between the Truth and us, then if we *walk in darkneſs and in the ſhadow of death*, we ſhall be found *guilty not ſo much of not finding out the truth, as of refuſing it*, as Hilary ſpeaketh of a ſtrange contempt in not attaining that which is ſo eaſily atchieved, and which is ſo neceſſary for our preſer-vation. I know every man hath not the ſame quickneſs of apprehenſion, nor can every man make a Divine; and it were to be wiſht every man would know it. Οὐ παντὸς ἐστι τὸ δογματίζειν, It is not for him that threſheth out the corn to reſolve controverſies or State queſtions. But S. Peter requireth that every man ſhould be *able to give an anſwer, a reaſon of his faith:* And if he can do that, he knoweth the will of God, and is well armed and prepared againſt death, and may cope with him and deſtroy him, if he will. And this is no perplext nor intricate ſtudy, but fitted and proportioned to the meaneſt capacity. He that cannot be a Sera-phical Divine may be a Chriſtian: He that cannot be a Rabbi may be an honeſt man. And if men were as diligent in the purſuit of the truth as they are in managing their own temporal affairs, if men would try as many concluſions for knowledge as they do for wealth, and were as am-bitious to be good as they are to be rich and great, if they were as much afraid of Gods wrath as they are of poverty and the frown of a mortal, this pretenſe of want of knowledge would be ſoon removed and quite taken out of the way. For now *the Grace of God hath appeared unto all men*, and *commanded all men every where to repent*, and *turn from their evil wayes*. What apologie can the Oppreſſour have, when Wiſdome it ſelf hath ſounded in his ears, and told him, *Thou ſhalt love thy neighbour as thy ſelf?* for even fleſh and bloud would ſoon conclude that no man will oppreſs himſelf. What can the Revenger plead after the thunder, *Vengeance is mine?* What can the Covetous pretend, when he heareth, *Go, ſell all, and give to the poor?* What can the Seditious ſay, when he is plainly told, *He that reſiſteth ſhall receive damnation.* Can any man miſs his way where there is ſo much light to direct him? when he brought a great part of his leſſon along with him into the world, which he may run and read, and underſtand? How can he there erre dangerouſly where the Truth is faſtned to a pillar, where there is ſuch a Mercury to ſhew him his way?

2 Cor. 2. 11.

Sub ſcientiæ facultate ne-ſcire repudiatæ magis quàm non compertæ veritatis eſt reatus, Hil. in Pſal. 118.

1 Pet. 3. 15.

Tit. 2. 11. Acts 17. 30.

Lev. 19. 18.

Rom. 12. 19.

Matth. 19. 21.

Rom. 13. 2.

And therefore, in the ſecond place, if we be ignorant, it is becauſe we will be ignorant. If we could open a window into the breaſts of men, we ſhould ſoon perceive a hot contention between their Knowledge and their Luſts, ſtrugling together like the twins in Rebekah's womb, till at laſt their Luſt ſupplanteth their Knowledge, and gaineth the preemi-nence. *Nolunt intelligere, nè cogantur & facere*, ſaith Auguſtine; They will not underſtand their duty, leſt that many draw upon them an obli-gation to do it; nor will they ſee their errour, becauſe they have no mind to forſake it. For their Knowledge pointeth towards life, but not to be attained to but by ſweat and blood, which their Luſt loatheth and trembleth at. And therefore this *knowledge is too wonderful for them*, nay, it is as the gall of bitterneſs unto them. As Nero's mother would not ſuffer him to ſtudy Philoſophy, *quia imparaturo contraria*, becauſe it preſcribeth many moral virtues, as Sincerity, Modeſty, and Frugality, which ſort not well with the Crown, and muſt needs fall croſs with thoſe actions which Politie and Neceſſity many times ingage the Monarchs of the earth; ſo do theſe look upon the Truth as a thing contrary to them,

Pſal. 139. 6.

Suet. Neronis, c. 25.

as checking their Pride, bridling their Malice, bounding their Ambition, chiding their Injuſtice, threatning their Tyranny, and ſo they ſtudy to unlearn, ſuppreſs and ſilence it, and will not hear it ſpeak to them any more, but ſet up a Lie, firſt the childe, then the paraſite of their Luſts, and enthrone it in its place to reign over them, and guide them in all their waies. I remember Bernard in one of his Sermons upon the Canticles telleth us that he obſerved many caſt down and very ſad and dejected upon the knowledge of the Truth, not ſo much for that it did ſhew them the danger they were in, and withal an open and effectual door to eſcape, but that it choaked the paſſages, and ſtopped up the way to their old *aſylum* and ſanctuary of Ignorance. For Truth is not onely a light, but a fire to ſcorch and burn us, not onely a direction, but a Satyre: It
Tit. 2. 12. *teacheth us to deny ungodly luſts*; and, if we obey not, it cenſureth and condemneth us. This Ignorance then cannot excuſe our Sin, or make our Death leſs voluntary, becauſe our Luſt hath taken the place of Knowledge, and dictateth for it, and we grope at noon-day, and will not ſee thoſe ſins which, though they be works of darkneſs, yet are as viſible as the light it ſelf. Rebellion is not therefore no ſin, becauſe it cometh gravely towards us in the habit of Zeal and Religion. Profaneneſs is not excuſable, becauſe fanatick perſons count Reverence Superſtition. Deceit is not warrantable, becauſe I hold it as a poſitive truth, *That the wicked have title to the things of this world*, and my phantaſtick Luſts have drawn out another concluſion, where there was no *medium*, no premiſſes to be found, *That I am a righteous perſon*; and then followeth a concluſion as wilde as that, *That I may rob and ſpoil them*. But theſe are but *bella tectoriala*, artificial daubings, and the weakeſt eye may ſee through them, and diſcover a monſter. And as Tully in one of his books *De Finibus* telleth us that thoſe Philoſophers who would not plainly ſay that Pleaſure was their *ſummum bonum* or chiefeſt happineſs, but Vacuity of ſorrow and trouble, did *vicinitate verſari*, bordered and came near to that which they firſt called it: ſo the world hath found out divers names to colour and commend their fouleſt ſins, but bring them to the trial, and they muſt needs mean one and the ſame thing, and that Zeal and Rebellion, Devotion and Profaneneſs, Taking from the wicked and downright Coſenage are at no greater diſtance then theſe two, a Fiend and a Devil, but that the Devil is then worſt when he taketh the name of *an*
2 Cor. 11. 14. *Angel of light*. The truth is plain enough, but the Prince of this world hath ſo blinded men that they will not ſee it. For their Luſt, which laid their Conſcience aſleep, hath taken the chair, and preſcribeth for it, and
Judg. 19. 30. driveth them on to do that which was *never done nor ſeen*, to tread all
Wiſd. 2. 11. Laws of God and man under feet, and make *their ſtrength the Law of unrighteouſneſs*. I know not whether we may call this Ignorance or no. It is too good a name for it, and nothing but our Charity can make it ſo, or grace it ſo much. If it be Ignorance, it is a proud, puffing, majeſtick, inſolent ignorance. The Jewiſh Rabbies might well ſay, *Error doctrinæ re-*
Maimonid. More Neroth. part. 3. c. 41. *putatur pro ſuperbia*; This ignorance is nothing but pride, or the iſſue of it, even of that pride which threw Lucifer down from heaven, and raiſeth men here upon earth to fling them down after him.

But, in the laſt place, to conclude this; If this Ignorance be not affected, or rather forced, and made a pillow to ſleep on, yet if it proceed onely from ἀπροσεξία, *non-attention*, and ſupine negligence to keep it out, yet in matters which concern life and death we are as much bound to
Pet. Ærod. de Reb. Iudicat. de Fide & Relig. c. 5. Idem. know the means how as to ſtrive to attain the one and eſcape the other. For what I ought to do, I ought to know. The Jews have a ſaying, *Delinquit propheta, qui à propheta decipitur*; It is a great fault in a Prophet

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to be deceived, th ugh by another Prophet. The Civilians; *Imperitia medicorum dolo comparatur*, Ignorance in a Phyſician is a kind of cheat, and a bloody cheat; for the ignorant Phyſician *negotiatur animas hominum*, ſaith old Cato in Pliny, doth trade, and deceive men out of their lives when they moſt truſt in him. If a man be ignorant, and will adminiſter Phyſick, he will kill: If a man be ignorant, and will preach, he will alſo propheſie lies: If he be a Magiſtrate, and will govern, he will alſo ſhake the pillars of the Common-wealth. If he be a Chriſtian, and be ignorant, then as he will profeſs, ſo alſo will he run into the ſnares of the Devil. And this his Ignorance is no plea againſt that Law which he was bound to know as well as to keep. *Ex toto noluiſſe debet, qui imprudentia defenditur*; He that will plead ignorance or Errour for an excuſe, muſt have his whole will ſtrongly ſet up againſt it, and then the great difficulty or impoſſibility of avoiding it may be his advocate and ſpeak for him: but if he make room for it when he might exclude it, if he embrace that which may let it in, or make no uſe of the light that detecteth it; if he will, or reject not, or be indifferent; if he diſtaſt the truth for ſome croſs aſpect it hath on his deſigns, and love a lie becauſe it ſmileth upon them and promoteth them, then this Ignorance is a ſin, and the laſt the greateſt, and therefore cannot make up an excuſe for another ſin, for thoſe ſins which it bringeth in in triumph; but it is ſo much the more malignant, in that he had light, but did turn his face away and would not ſee it, or did hate and deſpiſe it, and blow it out. For he that will not know the wayes of life, or calleth his evil wayes by that name, may vvell be asked the queſtion, *Why he will die.* Ignorance then is not alvvayes an excuſe. For ſome are negligent and indifferent, will not take the pains to lift themſelves up to the truth by thoſe ſteps and degrees which are ſet for them and are the way unto it, and ſo walk as in the night which themſelves have made, becauſe they would not look upon the Sun. Others ſtudy and affect it; and when the truth will not go along with them to the end of their deſignes, they perſwade themſelves into thoſe errours which are more proportioned to it, and will friendly wait upon them, and be ſerviceable to fill and anſwer that expectation which their luſt had raiſed, and call them by that name. They will not know what they cannot but know, nor ſee Death, though he ſtand before them in their way, and ſo are led on with pomp and ſtate, with theſe falſe perſwaſions, with theſe miſerable comforters, to their grave.

Plin. N. Hiſt.

Sen. Contr. l. 9. c. 5.

But, in the next place, when we find ſome check of conſcience, ſome regret, ſome gainſayings in our mind, that vve are unvvilling to go on in theſe evil vvayes, and yet take courage and proceed, vve are ready to pleaſe our ſelves vvith this thought, and are ſoon of the opinion, that vvhat vve are doing, or have done already, if it be evil, yet is done againſt our vvill: And if Deſtruction overtake us, it ſeiſeth on them that did ſo much hate and abhor it that they ſhook and trembled vvhen it did but ſhevv it ſelf to them in a thought. And this I take to be an errour as full of danger as it is void of reaſon, of no uſe at all, but to make us favour our ſelves, and ingage and adventure further in thoſe vvayes vvhich lead unto death. I deny not but as there is great difference in ſins, ſo there may be a difference alſo in committing them; that the righteous perſon doth not drink dovvn ſin vvith that delight and greedineſs vvhich the vvicked do, that they do not ſport themſelves in the vvayes of death, nor fall into them vvith that eaſineſs and precipitancy, that they do not count it as a purchaſe to ſatisfie their luſts: and that moſt times the event is different; for the one falleth dovvn at the feet of God for mercy, the other hardneth his heart and face, and vvill not bovv. But yet I cannot

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number it amongſt the marks and characters of a righteous man, or (as ſome love to ſpeak, and may ſo ſpeak if they well underſtood what they ſaid) of one of the elect, when he falleth into any mortal grievous ſin, as Adultery, Murder, and the like, that he doth not fall *plenâ voluntate*, with full conſent and will, but more faintly and remiſsly, as it were with more gravity then other men; that he did actually fall, but was not willing to fall; that is, that he did will indeed the ſin which he did commit, but yet did commit it againſt his will. Nor can I think our conſent is not full, when we chide and rebuke the tentation, and yet ſuffer it to win ground, and gain more and more advantage againſt us; when we have ſome grudgings, ſome petty murmurs in our ſelves, and in our hearts defame thoſe ſins which we ſhew openly in our actions. For when we have done that which is evil, we cannot ſay we would not have done it; when we have made room for Sin to enter, we cannot ſay that we would have excluded it.

For firſt, I cannot ſee how theſe two ſhould meet ſo friendly, a double Will, nay, a contrary Will, in reſpect of one and the ſame act, eſpecially when Sin is not *in fieri*, but *in facto eſſe*, when the temptation hath prevailed, and the Will determined its act. Indeed whilſt the act was ſuſpended, and our mind wavering and in doubt where to faſten, which part to embrace, whether to take the wedge of gold, or to withdraw; whether to ſmite my brother, or to ſheath up my Sword and Anger together; whether to taſte or not to taſte the forbidden fruit; when it was in labour as it were, and did ſtrive and ſtruggle between theſe two, the Delightfulneſs and Unlawfulneſs of the object, between the Temptation and the Law, whileſt *the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh*, there may be ſuch an indifferency, a kind of willing and nilling, a profer and diſtaſt, an approch and a pawſe, an inclination to the object and a fear to come near: But when the Senſe hath prevailed with the Will to determin for it againſt the Reaſon, *when Luſt hath conceived, and brought forth*, then there is no room for this indifferency, becauſe the Will hath determined its act, and concluded for the Senſe againſt the Reaſon, for the Fleſh againſt the Spirit. For we muſt not miſtake the fluctuations and pawſes and contentions of the mind, and look upon them as the acts of the Will, which hath but one ſimple and indiviſible act, which it cannot divide between two contraries, ſo as to look ſtedfaſtly on the one, and yet reflect alſo with a look of liking upon the other. Our Saviour hath fitted us with an inſtance, *Ye cannot ſerve God and Mammon*. If we know then what the Will is, we ſhall know alſo that it is impoſſible to divide it, and ſhall be aſhamed of that apologie, to ſay we ſin *ſemi-plenâ voluntate*, with an imperfect, with an half Will, we know not how. There may be indeed a kind of velleity and inclination to that which is good, when the Will hath embraced that which is evil: there may be a *probo meliora*, a liking of the better, when I have choſen the worſer part: But this is not a willing, but an approbation and an allowing of that which is juſt, which ariſeth from the light of our Mind and the law of our Underſtanding, from that natural Judgment by which we diſcern that which is evil from that which is good; and it is an act of our Reaſon, not of our Will. And thus I may will a thing, and yet diſlike it; I may embrace, and condemn it: I may commend Chaſtity, and be a Wanton; Hoſpitality, and be a Nabal; Clemency, and be a Nero; Chriſtianity, and be worſe then a Jew: I may ſubſcribe to the Law that it is juſt, and break it; I may take the cup of Fornication, and drink deep of it, for ſome pleaſant taſte it hath, when I know it will be my poyſon.

Gal. 5. 17.

James 1. 15.

Matth. 6. 24.

And

And therefore, in the ſecond place, this renitency and reſiſtency of Conſcience is ſo far from apologizing for us, as for ſuch as ſin not with a full conſent, that moſt times it doth add weight to our ſin, and much aggravate it, and plainly demonſtrate a moſt violent and eager conſent of the will, which would not be reſtrained, but paſſed as it were the rampier and bulwark which was raiſed againſt it to the forbidden object. Neither the Law, nor the voice and check of Conſcience (which is to us in the place of God) could ſtop or reſtrain us, but we play the wantons, and dally with Sin as the wanton doth with his ſtrumpet; we do *opponere oſtium, non claudere*, put the door gently to, but not ſhut and lock it out; but it is welcome to us when it knocketh, but more welcome when it breaketh in upon us. We frown, and admit it; chide, and embrace it; bid it farewell, vvhen vve are ready and long to joyn vvith it; make a ſhew of running from it, when we open our ſelves to receive and lodge it in our heart. Again, if the pravity and obliquity of an act is to be meaſured and judged by the vehement and earneſt conſent of the will, then the ſin which is committed with ſo much reluctancy will prove yet more ſinful, and of a higher nature then thoſe we fell into when we heard no voice behind us to call us back. For here the will of the ſinner is ſtubborn and perverſe, and maketh haſt to the forbidden object againſt all oppoſition whatſoever; againſt the voice of the Law, which is now loud againſt him; againſt the motions of the Spirit, which he ſtriveth to repell; againſt the clamours of Conſcience, which he heareth and will not hear; even againſt all the artillery of Heaven. It doth not yield to the tentation when no voice is heard but the Tempter's, nothing diſcovered but the beauty and allurement of the object, nor upon ſtrategeme or ſurpriſals; but it yieldeth againſt the thunder of the Law and dictate of Conſcience: it admitteth Sin, not in its beauty and glory, when it is dreſt up with advantage, and cometh toward us ſmiling to flatter and woo us, but it joyneth with it when it is cloathed with Death, when it is reviled by Conſcience, and hung round about with all the curſes of the Law: it ſwalloweth down Sin, not when it is as ſweet as honey, but when it hath a mixture and full taſte of the bitterneſs of gall: and ſo, though our ſin be againſt our Conſcience, yet it is not againſt our Will, and therefore is the more voluntary. *Senec. N. Q. l. 4. 2.*

Beſides, in the laſt place, this is a thing which almoſt befalleth every man that is not delivered over to a reprobate ſenſe, whoſe eye of Reaſon is not quite put out, vvho is not unmanned, and hath quite loſt all feeling or ſenſe of that vvhich is evil and that vvhich is good. Nay, it vvas in Cain, it vvas in Judas, it is in every deſpairing ſinner, or elſe he could not deſpair. Theſe pauſes and deliberations, theſe doubtings and diſputes and divided thoughts are common to righteous and to vvicked perſons.

——*Duplici in diverſum ſcindimur hamo;*
Hunccine an hunc ſequimur?—— *Perſ. Sat. 5.*

Moſt men are more or leſs thus divided in themſelves. And, as Plautus obſerveth that it is the humour of ſome men, when they are at a feaſt, to diſlike the diſhes, but no whit the more to abſtain; *Culpant, ſed comedunt tamen*; they find fault with their meat, and yet eat it up: ſo it is with us; We oft diſreliſh Sin, and ſwallow it down; we cannot but condemn Sin, and we are as ready to commit it, and with him in the Comedy ask, *Quid igitur faciam?* What ſhall we now do? when we are knocking at the harlots door, and ready to break forth into action. And therefore this conceit, That a regenerate man doth not ſin with a full conſent, in that his conſcience calleth after him to retire in the very adventure,

venture, is very dangerous, and may be mortal to the heart that ſoſtereth it. For when this conceit hath filled and pleaſed us, we ſhall be ready with *Pilate* to *waſh our hands* when they are full of blood, and cry out *we are innocent* when we have *releaſed Barabbas*, let looſe our Senſe, Appetite and Affections to run riot, and *delivered Jeſus* the Juſt one *to be ſcourged and crucified*, delivered up our Reaſon to be a ſlave, and miniſterial to all thoſe evils which the Fleſh or Devil can ſuggeſt, and delivered up our Affections to be torn and ſcattered as ſo many ſtraws upon a wrought ſea, and never at reſt: in a word, we ſhall *contemnere peccata, quia minora putamus*, ſlight and paſs by our ſins in ſilence, becauſe we will not behold them in their juſt ſhape and proportion, in that horrour and terrour and deformity which might fright us from them. And this conceit is a greater tentation then that which firſt took us; for it bringeth on and uſhereth in the tentation, taketh from it all its diſplacency, that it may enter with eaſe; and when it hath prevailed, it ſhutteth out Repentance, which ſhould make way for that mercy and forgiveneſs which alone muſt make our peace. Every man favoureth himſelf, and is very open to entertain any doctrine which may cheriſh and uphold this humour, and make him leſs wicked, or more righteous, then he is. And though at firſt we find no reaſon which commendeth it to us, and craveth admittance for it, yet becauſe it ſpeaketh ſo friendly to our infirmities, and helpeth to raiſe up that which we deſire to ſee in its height, we take it upon truſt, and believe it to be true indeed, and ſtand up and contend for it as a part of *that Faith which was once delivered to the Saints*. And having this mark of the righteous, *That we ſin, but check our ſelves in it*, we take our ſelves to be ſo, righteous perſons, though we be ſo ill qualified, that an impartial eye beholdeth it, and findeth ſo much probability, as pointeth to it as to the mark of the Beaſt. It is with many of us as it was with the ſlave in Tacitus, who being like Agrippa in outward favour and the lineaments of his body, did alſo take upon him to counterfeit his perſon, and being asked by Cæſar, *How he came to be Agrippa*, ſtoutly anſwered, *As thou cameſt to be Cæſar. Nemo non benignus ſui judex*; There are but few, or none at all, that are not too favourable judges in their own cauſe; and though they be ſlaves and ſervants unto Sin, yet will be ready to put on the perſon of a Prince, of a Saint, of a choſen veſſel, and by the help of Imagination and the frequency of thoſe pleaſing and deceitful thoughts at laſt verily believe himſelf to be ſo. And if reluctancy and regret, and the turning away of the face of the ſoul, the Conſcience, at the evil we do, be a mark of a regenerate man, then certainly a very Pagane, a notorious ſinner, may find this mark about him, and though he commit ſin with greedineſs, yet may he lay him down, and reſt and ſleep upon this concluſion, That hating ſin as he doth, and committing that ſin which he thinketh he hateth, his name may be written in heaven, and he be alſo one of the elect.

Matth. 27. 24.

Jude 3.

Annal. 2.

But then, to conclude this, a ſtrange thing it may ſeem that we ſhould firſt wound our Conſcience, and then force her to pour in this balm; firſt not hear her ſpeak, and then bring her in to make this plea, that we did not hear her; firſt ſlight and offend her, and then make her our advocate; *I ſpake unto you, and you heard not: It is your happineſs. Had I not ſpoken, your ſin had been greater then it is.* And thus we do evil with leſs danger (That is our thought) becauſe we firſt told our ſelves that we ſhould not do it. But call we our ſin what we pleaſe, a ſin of *infirmity*, or a ſin with *a half-will*, with *a half conſent*, with *a will and no will*, *Non mutatur vocabulis vis rerum*, Words and names have no power to change and alter the nature of our ſin, or to abate any degree of its

Quintil. l. 9. *Inſt. c.* 1.

poyſon

poyſon and malignity. And pretend we what we will, Θεῷ ἐνὶ γόνασι κεῖται, the ſentence and judgment is the Lord's; and in his ſight even thoſe ſins which we do with reluctancy and ſome contention with our ſelves, are voluntary, and without repentance bind us over to death. Even of them who ſin though they check and condemn themſelves before the act, who ſay they would not, and yet do it, this Queſtion may be asked, *Why will ye die?*

We come now to the laſt pretenſe, which is commonly taken up by men who are willing to be evil, but not willing to go under that name. And we ſhall but touch it; for it will ſoon fall to pieces with a touch. This pretenſe is made up of a bad will and a good intention or meaning, which is indeed of a good will and a bad; the one being levelled on the end, the other on the means that lead unto it; and the one is ſet up to commend and authorize the other. For, as ſome think, if the end be fair, it caſteth a beauty and luſtre upon the way that leadeth to it, though it be as foul as Sin can make it. And then, when our Will is evil, it is not evil, becauſe it looketh further then that evil, to ſomething that is ſo good that by its virtue it will transform and change the nature of it, and make it like unto it ſelf. And, if we look into the world, we ſhall find that nothing hath deceived men more, nothing hath wrought more miſchief on the earth, then a groundleſs thought, That that muſt needs pleaſe God which is done to a good end, with a good mind, and an ardent affection and zeal; That of the two Tables we may break the one, to ſecure and preſerve the other; That we may ſerve God when we break his will, and honour him when we deface his image; That that ſin which may damn a ſoul (and the leaſt may do that) is not conſiderable, if we carry it along but in our hopes to that end which we have ſet out with the fair title of Good, though it may ſometimes be a greater ſin then that which we would make uſe of to raiſe it up. But we muſt ſuppoſe it good. But yet we cannot think it can have ſuch a ſtrange and more then omnipotent virtue to change every thing, even that which is moſt contrary to it, into its ſelf, or to make things not to be what they are, or at the ſame time to be both good and evil. This is but a ſophiſme, but a cheat, put upon us by the Devil. For there be two things to make up a good intention, or elſe it is not good: firſt it muſt be levelled to a right and warrantable end, and then carried to it in a due and orderly courſe, by thoſe means which are fitted and proportioned to that end. And ſure Sin is ſo unlike to that which is good, that it were eaſier to diſſolve the Earth, and then ſet it upon its pillars again, then to draw Good and Evil to ſuch a ſubordination as to ſerve to advance one another. What a ſtrange ſight would it be to ſee ſuch a Fig grow on ſuch a Thiſtle? to ſee one evil Spirit drive out another, which commonly bringeth in ſeven worſe then himſelf? to ſee Religion brought into the world upon the Devils ſhoulders? Beſides, every thing that is good, whether it be a Natural good or a Civil good or a Divine good, hath its proper and peculiar means ordained and fitted to it, either to procure or preſerve it. If I deſire Health, Temperance and a good Diet are the means. If I would have Food and Rayment, Induſtry is the means. If I would keep my friend, Fidelity is the means. If I would have a well-ordered Family, Diſcipline is the means. If I would eſtabliſh a Common-wealth, Juſtice is the means: That, that alone will uphold it, ſaith Solomon, who was the wiſeſt of Kings, and knew the fitteſt means for that end. But who ever heard of any uſe that Sin was ever of? what end can that be proportioned to? If there be any, it is not worth the naming: Prov. 20. 28.

ming: The end of it is Damnation. Run to and fro through the earth, look about in every corner of the universe, search all the records from Adam to this moment, you shall never find any other. For our Health; it destroyeth it, striketh us in the very gates of life, cutteth us off in the midst of our dayes, and tumbleth our gray hairs with sorrow into the grave. *For this many are weak and sick amongst us, and many are asleep.* For our Food; it maketh it gravel in our mouths. It strippeth us of our rayment, and driveth us amongst swine. For Friendship; it may tie a knot, but it will fly in pieces of it self: for the friendship of evil men is as false and deceitful as themselves. For our Families; it raiseth *a tempest even in these basons*, these little bodies, these petty resemblances of a Republick: *It setteth father against son, and son against father*; it maketh a servant a traytour, raiseth enemies within doors, and draweth out a *battaglia* in a cottage. For Common-wealths; the least sin may sooner overthrow them then the greatest set them up, and of all their glories they cannot shew any one that was brought in by either. It may raise them for a time perhaps to some height; but then it getteth up above them, lieth heavy upon them, presseth them down, breaketh them to pieces, and burieth them in their rubbish. This Sin doth; and shall that which can do nothing but work desolation be a fit prop for Religion to lean on when she seemeth to sink, or to bring her back when the voice is that she is gone out of our coasts? Can Evil be fit for any thing but that which is like it?

1 Cor. 11. 30.

Fluctus in simpulo, Proverb. Tull. 3. Deleg.

But we are told, *Tale erit opus tuum, qualis intentio*; That our work doth follow the nature and quality of our intention. True, if the Intention be evil: If I build a Church to set up idoles; if I build a Colledge to perpetuate my name; If I be very holy on the sudden, and pay my vow to usurp a Crown; if I do a good act in it self for some evil end: for then the intention altereth and changeth the nature of it, and maketh it like unto it self. And the reason is plain, Because any one bad circumstance is enough to make an action evil, but *bonum ex causâ integrâ*, the concurrence of all is required to denominate it good. *Multa nonlicita vitiat animus*; The mind and intention doth bring in a guilt upon those actions which are otherwise lawful, but cannot make that just which is forbidden, cannot answer for the breach of a Law. Briefly, a good intention and a good action may be joyned together, and be one, nor can they be good but in in this conjunction: but to joyn a good intention to a bad action, is, with Mezentius in the Poet, to tie a living body to a carcase. It may colour indeed and hide a bad action, but it cannot consecrate it. It may disguise a man of Belial, but it cannot make him a Saint. It may be as a ticket or a pass to carry a wicked man to the end which he setteth up, and there leave him more secure it may be, but without doubt more wicked then before. For Murder now hath no voice, Faction is Devotion, Sacrilege is Zeal; all is well, because we mean well, We fix up a good intention in our phansie, and that is our pole-star, and having that in our eye we may steer our course as we please, and bulge, but swell our sayls, and bear forward boldly, till at last we are carried upon that rock which sinketh us for ever. And therefore, to conclude this, a good Intention cannot pull out the sting from Death, nor the guilt from Sin; but if we sin, though it be with an honest mind, we sin voluntarily. In brief, though we know it not to be a sin, though from the tribunal of Conscience we check our selves before we commit it, though we do evil but intend good, though we see it not, though we approve it not, though we intend it not as evil, yet evil it is, and a voluntary evil, and without repen-

Bernard. De modo bene vivendi, c. 15.

Greg. Past. Cur. part. c. 4.

repentance hath no better wages then death; and this Expoſtulation may be put up to us, *QUARE MORIEMINI? Why will ye die?* For we cannot ſay but they are willing to die who make ſuch haſt to the pit of ruine, and in their ſwift and eager purſuit of Death do but caſt back a faint look toward the land of the living.

We muſt now draw towards a concluſion, and conclude and ſhut up all, even Death it ſelf, in the Will of man. We cannot lay it upon any natural Weakneſs, nor upon the Want of grace and aſſiſtance. We cannot plead Ignorance, nor the Diſtaſte and Reluctancy of our mind. Nor can a good Intention name that Will good which is fixt on evil, nor the Means which we uſe commend and ſecure that end which is the work of Sin, and hath Death waiting upon it. If we die, we can find no other anſwer to this queſtion, *Why will ye die?* but that which is not worth the putting up: It is *quia volumus*, becauſe we will die. Take all the Weakneſs or Corruption of our nature; look upon that inexhauſtible fountain of Grace, but, as we think, dryed up; take the darkneſs of our Underſtanding, the cloud is from the Will; *Nolumus intelligere*, We will not underſtand. Take all thoſe ſad ſymptomes and prognoſticks of death, a wandring unruly phanſy; it is the Will whiffeth it about. Turbulent Paſſions; the tempeſt is from the Will. *Etiam quod invitus facere videor, ſi facio, voluntate facio*; even that which I do with ſome reluctancy, if I do it, I do it willingly. All provocations and incitements imaginable being ſuppoſed, no Love, no Fear, no Anger, not the Devil himſelf, can determin the Will, or force us into action: and if we die, it is *quia volumus*, becauſe we will die. If Death be the concluſion, that which inferreth it is the Will of man, which brought Sin and Death into the world.

And this may ſeem ſtrange, that any ſhould be willing to die. Ask the profaneſt perſon living, that hath ſold himſelf to wickedneſs, and ſo is even bound over to Death, and he will tell you he is willing to be ſaved: Heaven is his wiſh, and eternal happineſs his deſire. As for Death, *the remembrance of it is bitter unto him.* Death! if you do but name it, he trembleth. The Glutton is greedy after meat, but loatheth a diſeaſe. The wanton ſeeketh out pleaſures, but not thoſe evils they carry with them under their wing. The Revenger would waſh his feet in the bloud of his enemy, but not be drowned in it. The Thief would ſteal, but would not grind in the priſon. But the Philoſopher will tell us, Ἡ ἀρχὴ ἐν αὐτῷ, *The beginning of all theſe is in the Will.* He that will be intemperate will ſurfet; he that will be wanton will be weak; *he that taketh the ſword will periſh by the ſword*; he that will ſpoil will be ſpoiled; and he that will ſin will die. Every mans death is a voluntary act, not κατ' ἔξιν, *out of any natural appetite* to periſh, but κατὰ προαίρεσιν, *by his own choice*, who did chuſe it, though not *in ſe*, not in it ſelf, which is ſo terrible, but *in cauſis*, as the Schools ſpeak, in its cauſes, in thoſe ſins in which it is bound up, and from which it cannot be ſevered. Sin carrieth Death in its womb; and if we ſin, we are condemned and dead already. We may ſee it ſmile upon us in ſome alluring pleaſure, we may ſee it glitter in a piece of gold, or woo us in the rayes of Beauty, but every ſmile, every reſplendency, every raie is a dart, and ſtriketh us through. *Why will we dye?* Why? The holy Ghoſt is high and full in the expreſſing it. We *love Death:* and Love, ſaith the Father, is *vehemens voluntas*, a vehement and an active will. It is ſaid to have wings, and to flie to its object: but it needeth them not; for it is ever with it. The Covetous is kneaded in with the world; they are but one lump: It is

Eccl. 41. 1.

Ariſtot. Eth. 2. 1.

Matth. 26. 52.

Clem. Alex. Strom. 2.

Prov. 8. 36.

his God, one in him, and he in it. The Wanton calleth his ſtrumpet his *Soul*; and when ſhe departeth from him, he is dead. The Ambitious feedeth on Honour, as it is ſaid Chamelions do on air; a diſgrace killeth him. *Amamus mortem*; we love Death; which implyeth a kind of union and connaturality and complacency in Death. Again,
Prov. 2.14. *exſultamus rebus peſſimis*, we rejoyce and delight in evil; *Ecſtaſin patimur*, ſo ſome render it, we are tranſported beyond our ſelves, we talk of it, we dream of it, we ſweat for it, we fight for it, we travel for it, we triumph in it, we have a kind of traunce and transformation, we have a jubile in ſin, and we are carried delicately and with
Iſa. 28.15. triumph to our death. Nay, further yet, we are ſaid *to make a covenant with Death*: We joyn with it, and help it to deſtroy our ſelves,
1 Kings 22.4. As Jehoſhaphat ſaid to Ahab, *I am as thou art, and my people as thy people*; we have the ſame friends and the ſame enemies, we love that that upholdeth its dominion, and we fight againſt that that would deſtroy it. We ſtrengthen and harden our ſelves againſt the light of Nature and the light of Grace, againſt Gods whiſpers and againſt his loud calls, againſt his exhortations and obteſtations and expoſtulations, which are ſtrength enough to diſcern Death, and pull him from his pale horſe. And all theſe will make it a *Volumus* at leaſt, not a Velleity, as to good, but an abſolute vehement Will. After we have weighed the circumſtances, pondered the danger, conſidered and conſulted, we give ſentence on Death's ſide; and though we are unwilling to think ſo, yet we are willing to die. To love Death, to rejoyce in Death, to *make a covenant with Death*, will make the *Volumus* full. To the queſtion, *Why will ye die?* no other anſwer can be given but, *We will.* For if we ſhould ask further, *Yea, but why will ye?* here we are at a ſtand, horrour and amazement and confuſion ſhut up our mouth in ſilence, as Matth. 22.12. when the Gueſt was queſtioned *how he came thither*, the Text ſaith, ὁ δὲ ἐφιμώθη, *capiſtratus eſt*, he was muzled, he was ſilent, he could not ſpeak a word.

For concluſion then; Let us, as the Wiſe-man counſelleth, *keep our*
Prov. 4.23. *heart*, our Will, *with all diligence: for out of it are the iſſues of life*, and out of it are the iſſues of Death. Let us take it from Death, and confine and bind it to its proper object, bind it with thoſe bonds which were made to bind Kings and Nobles, the moſt ſtout and ſtubborn and imperious heart, bind it with the Fear of Death, with the Fear of that God which here doth ask the queſtion, and not ſeek to eaſe our ſelves by an indiſcreet and ill-applied conſideration of our natural Weakneſs. For how many make themſelves wicked becauſe they were made weak? How many never make any aſſay to go, upon this thought, That they were born lame? Original Weakneſs is an article of our Creed, and it is our Apologie; but it is the Apologie of the worſt, of the Cove-
1 John 2.16. tous, of the Ambitious, of the Wanton; when it is *the luſt of the eyes* that burieth the covetous in the earth; *the luſts of the fleſh*, that ſetteth the Wanton on fire; *the pride of life*, that maketh the Ambitious climb ſo high. *Prima hæc elementa*, theſe are the firſt Elements, theſe are their Alphabet. They learn from their Parents, they learn from their friends, they learn from ſervants to raiſe a bank, to enoble their name, to delight themſelves in the things of this world. Theſe they are taught, and they have their method drawn to their hands. By theſe evils words, which are the proper language and dialect of the world, their manners are corrupted: And for this our father Adam is brought to the bar, when it is Mammon, Venus and the World that have bruiſed us more then his fall could do.

Secondly,

Secondly, pretend not the Want of Grace. For a Christian cannot commit a greater solœcisme then to pretend the want of that which hath been so often offered, which he might have had if he would; or to conceive that God should be unwilling he should do his will, unwilling he should repent and turn unto him. This is a charge, as well as a pretense, even a charge against God, forbidding us rise up and walk when we were lame, and not affording us a staff, nor working a miracle. Grace is of that nature that we may want it though it be not denied, we may want it when we have it: and indeed we want Grace as the covetous man wanteth money, we want it because we will not use it, and so we are starved to death with bread in our hands. For if we will not eat our daily bread, we must die.

In the next place, let us not shut up our selves in our own darkness, nor plead Ignorance of that which we were bound to know; which we do know, and will not; which is written with the Sun-beams; which we cannot say we see not, when we may run and read it. For what mountainous evils do men run upon? what gross, what visible, what palpable sins do they foster, *quæ se suâ corpulentiâ produnt*, sins which betray themselves to be so by their bulk and corpulency? Sacrilege is no sin: and I cannot see how it now should, for there is scarce any thing left for its gripe. Lying is no sin; it is our Language, and we speak as many lies almost as words. Perjury is no sin: for how many be there that reverence an oath? *Jura, perjura*, is an Axiome in our Morality and Politie, and secureth our estates, and intaileth them on our posterity. Deceit is no sin; for is is our trade. Nay, Adultery is no sin; you would think with the Heathen, with those who never heard of the name of Christ; nay, but with those who call upon it every day, and call themselves the *knowing men*, the *Gnosticks*, of this age. And whilst *men love darkness more then light*, with some men there will scarce be any sins upon that account as sins till the day of judgement.

Injurandum rei servandæ, non perdendæ, conditum est, Plaut. Rud. Act. 5. sc. 3. *Mantile, cui quotidianæ noxæ extergentur*, Laber.

Next, bring not in thy Conscience to plead for that sin which did *τύπτειν, beat*, and wound, thy Conscience. For the office of thy Conscience is, before the fact to inform thee; and, after the fact, if it be evil, to accuse thee: and what comfort can there be in this thought, That thou didst not follow her information; That she called it a sin, and thou didst it; That she pointed out to it as to a rock, and thou wouldst needs chuse it for thy haven? No, commonly this is the plea of those whose hearts are hard, and yet will tell you they have a *tender conscience*. And so they have; tender, in respect of a ceremony or thing indifferent: Here they are struck in a manner dead, quite beside themselves, as if it were a basilisk; here they are true and constant to their conscience, which may erre: but not tender in respect of an eternal Law, where it cannot mistake: Here they too often leave their conscience, and then excuse themselves that they did so. In the one they are as bold as a Lion, in the other they call it the frailty of a Saint. This they do with regret and some reluctancy, that is, by interpretation, against their will.

Last of all, do not think thy action is not evil because thy Intention was good. For it is as easie to fix a good intention upon an evil action as it is to set a fair and promising title on a box of poison. *Hay and stubble* may be laid upon a *good foundation*; but it will neither head 1 Cor. 3. 12.
vvell nor bed vvell, as they say, in the vvork of the Lord. We must look as vvell to vvhat vve build as to the *Basis* vve raise and set it on, or else it vvill not stand and *abide*. We see vvhat a fire good Intentions have kindled on the earth, and vve are told that many of them burn in hell.

I

I may intend to beat down Idolatry, and bury Religion in the ruines of that I beat down. I may intend the eſtabliſhing of a Common-wealth, and ſhake the foundation of it. I may intend the Reformation of a Church, and fill it with Locuſts and Caterpillars innumerable. I may intend the Glory of God, and do that for which *his Name ſhall be evil ſpoken of*; and it will prove but a poor plea, when we blaſphemed him, to ſay we did it for his Glory. Let us then lay aſide theſe Apologies: for they are not Apologies, but accuſations, and detain us longer in our evil wayes then the falſe beauty and deceitful promiſes of a tentation could, which we ſhould not yield to ſo often, did not theſe betray us, nor be fools ſo long, if we had not ſomething to ſay for our ſelves. And ſince we cannot anſwer the Expoſtulation with theſe, ſince theſe will be no plea in the court of Heaven, before the tribunal of Chriſt, let us change our plea, and let us anſwer the laſt part of the Text with the firſt, the *Moriemini* with the *Convertimini*; anſwer God *that we will turn*, and then he will never ask any more, *Why will ye die?* but change his language, and aſſure us we ſhall not die at all. And our anſwer is penned to our hands by the Prophet, *Behold, we come, we turn unto thee: for in the Lord our God is the ſalvation of Iſrael.* And our Saviour hath regiſtred his in his Goſpel, and left it as an invitation to turn, *Come unto me, all ye that be weary of your evil wayes, and are heavy laden*, feel the burden you did ſweat under whileſt you were in them; *and I will eaſe you*, that is, I will *deliver you from this body of Sin*, fill you with my Grace, enlighten your Underſtandings, *ſprinkle your hearts from an evil Conſcience*, direct your Eye, level your Intentions, lead you in the wayes of life, and ſo fit and prepare you for my kingdom in Heaven. To which he bring us, &c.

Jer. 3. 22, 23.

Matth. 11. 28.

Rom. 7. 24.

Hebr. 10. 22.

The

The Four and Twentieth

SERMON.

1 COR. XI. 25.

This do ye, as oft as ye drink it, in remembrance of me.

THat which is made to degenerate from its first institution, is so much the worse, by how much the better it would have been if it had been levelled and carried on to that end for which it was ordained. The truth of this is plain and visible, as in many others, so in this great business of the Administration of the Lords Supper: Which in its right and proper use might have been as Physick to purge and as Manna to feed the soul to eternal life; but being either raised higher or brought lower than it self, either made more or less then it is, either made miraculous or nothing, hath become fatall and destructive, and hath left most men *guilty of the body and blood of our Lord.* Some we see have quite changed and perverted the Ordinance of Christ, scarce lest any shadow or sign of its first institution, have made of a Supper for the living a Sacrifice for the dead, turned the Minister into a sacrificing Priest, Bread and Wine into very Flesh and Blood and Bones, the Remembrance of Christs death into the Adoration of the outward elements; have written books, filled many volumes in setting out the miraculous virtue it hath, of which we may say as Pliny did of the writings of those magical Physicians, that they have been published *non sine contemtu & irrisu generis humani*, not without a kind of contempt and derision of all the world, as if there breathed not in it any but such who were either so brutish as not to know, or such fools as to believe whatsoever fell from the pen of such idle dreamers. Others fall short, are more coldly affected, and lose themselves in a strange indifferency, as not fully resolved whether it be an institution that bindeth or no, and look upon it rather as an invention of man than the word and command of Christ. Others run far enough from Superstition, as they think, and are great enemies to Popery, and yet unawares carry a Pope with them in their belly, lean too much to the *opus operatum*, to the bare outward action, think what they will not say, that if they come to the Feast, it is not much material what garment they come in; the outward elements are of virtue to sanctifie the profaner himself; that though they have been haters of God, yet they may come to his Table; though they have crucified Christ, yet here they may taste and see how gracious he is. These extremes have men run upon, whilst they did neglect the plain and easie rule by which they were to walk; the one upon the rock of Superstition; 1 Cor. 11. 27.

Superſtition; the other, as it falleth out moſt commonly, not only from the Errour which they were afraid of, but from the Truth it ſelf, which ſhould be ſet up in its place. We ſee at the firſt inſtitution almoſt, and when this bleſſed Table was as it were firſt ſpread, that many abuſes crept in to poyſon the Feaſt. Some by factiouſneſs, others by partiality, and ſome by drunkenneſs profaned it, did come and ſit down, and eat and
v. 21. drink, but to their puniſhment and damnation. Therefore S. Paul having laid open their groſs errours and profanations. and ſet their irregularities in order before them, preſcribeth the remedy, and calleth them back to the firſt inſtitution, and the example of Chriſt himſelf. Firſt he ſhew-
v. 23--25. eth the Manner of Chriſts inſtitution, *He took the bread, and gave thanks, brake it, and gave it them*, and ſecondly, the Myſtery ſignified thereby; The breaking of the Bread and pouring out of the Wine repreſent the bruiſing of his Body and ſhedding of his Bloud for the remiſſion of ſins. Laſt of all, the End of the inſtitution and celebration of the Lord's Supper, in the words of my Text, *This do ye, as oft as ye do it, in remembrance of me.*

Theſe vvords I read to you as S. Pauls, but indeed they are Chriſt's, *delivered* by Paul, but *received* from Chriſt, as he telleth us v. 23. In them you may behold Chriſt's Love ſtreaming forth, as his bloud did on the croſs. For not content once to die for us, he vvill appear unto us as a crucified Saviour to the end of the vvorld, and calleth upon us *to look upon him*, and *remember* him, *whom* our ſins *have pierced*; preſenteth himſelf unto us in theſe outvvard elements of Bread and Wine, and in the
Gal. 3. 1. breaking of the one and pouring out of the other *is evidently ſet forth before our eyes*, and even *crucified amongſt us*, as S. Paul ſpeaketh, thus condeſcending and applying himſelf to our infirmities that he may heal us of our ſins, and make and keep us a peculiar people to himſelf.

And ſince the vvords are Chriſt's, vve muſt in the firſt place look up and hearken to him who breatheth forth this Love; ſecondly, conſider what task his Love hath ſet us, what we are to do; thirdly, *ex præſcripto agere*, ſince it is an injunction whoſe every accent is Love, do it after that form which he hath ſet down, after the manner which he hath preſcribed. So the parts are four; 1. the Authour of the inſtitution; 2. the Duty enjoyned, to *do this*; 3. to do it *often*; 4. Laſtly, the End of the inſtitution, or the Manner how we muſt do it, we muſt do it *in remembrance of him*, *i. e.* of all thoſe benefits and graces and promiſes which flowed with his bloud from his very heart, which was *ſick with Love*. And with theſe we ſhall exerciſe your Chriſtian Devotion at this time.

Firſt, we muſt look upon the Authour of the inſtitution. For in every action we do it is good to know by what authority we dot it.
Lib 1. 1. de Morib. Eccl. c. 2. And this is the very order of Nature, ſaith S. Auguſtine, *ut rationem præcedat autoritas*, that Authority ſhould go before and have the preeminence of Reaſon; that where Reaſon is weak, Authority may come in as a ſupply to ſtrengthen and ſettle it. For what can Reaſon ſee in Bread and Wine to quicken or raiſe a Soul? What is Bread to a wounded ſpi-
1 Cor. 8, 8. rit, or Wine to a ſick ſoul? *For neither if we eat, are we the better*, the more accepted; *nor if we eat not, are we the worſe*, ſaith S. Paul. It is true, the outward Elements are indifferent in themſelves, but Authority changeth and even tranſelementeth them, giveth them virtue and efficacy a commanding power, even the force of a Law. He that put virtue into the Clay and Spittle to cure a bodily eye, may do the ſame to Bread and Wine to heal our ſpiritual blindneſs. He that made theſe a ſtaff to our bodies may make them alſo a prop to our ſouls, when they droop and ſink. And then if he ſay, *This do ye*, though our Reaſon ſhould be at a ſtand,

and

and boggle at it as at a thing which holdeth no proportion with a Soul, yet we must *do it* because he saith it. It may be said, I have not his *Word* sufficient, *which is able to save our souls?* Is it not enough for me to *beat down my body*, to *pour forth my prayers*, to *crucifie my flesh*? No: Nothing is sufficient but what the authority of Christ hath made so. *Nescit judicare, quisquis didicit perfectè obedire*, is true in matters of this nature: We have no judgement of our own; our wisdome is to obey, and let him alone to judge what is fit who alone hath power to command. Authority must not be disputed with, nor can it hear, *Why should I do this?* For such a question denieth it to be Authority. If it were possible that God, to try our obedience, should bid us sow the rocks, or water a dry stick, or teach a language we do not know (as the Jesuites do their Novices) a necessity would lie upon us, and wo unto us if we did it not: How much rather then should we obey when he commandeth for our advantage, giveth us a law that he may give us more grace, bindeth us to that which will raise us nearer to him; when he spreadeth his table, prepared his viands, biddeth us eat and drink, and then saith grace, biddeth a blessing himself unto it, that we may grow up in his favour, and be placed amongst those great examples of eternal happiness? Look not then on the Minister howsoever qualified. For a brass-seal maketh the same impression which a ring of gold doth: and it is not material whether the seal be of baser or purer metal, so the image and character be authentick, saith Nazianzene. Look not on the outward Elements: for of themselves they have no power at all, no more than the water of Jordan had to cure a leper, but their power and virtue is from above. The force and virtue of a Sacrament lieth in the institution; all the power it hath is from the Authour. Before it was Bread, but common Bread; now it is Manna, the Bread of strength, the Bread of Angels. And this truth thou maist build upon; nor doth the Church of Rome deny it. And though they have added five Sacraments, and may add as many more as they please. *Quicquid arant homines, navigant, ædificant*, any thing we do may be made a Sacrament: When the Phansie is working she may spin out what she please. Yet they cannot deny that every Sacrament must have immediate institution from Christ himself, from his own mouth, or else it is of no validity: and therefore they are forced to pretend it, though they cannot prove it, in those which themselves have added for their own advantage. Think then when thou heareſt these words, *Take, eat; This is my body which was broken*, thou heareſt thy Saviour himself speaking from heaven. Think not of the Minister, or the meanness of the Elements, but think of him who took thee out of thy blood, and sanctified thee with his, and by the same power is able to sanctifie these outward Elements; by the virtue of whose institution *the cup of blessing which we bless*, which *he blessed first*, shall be to every one that cometh worthily *the comunion of the bloud*, and *the Bread which we break*, which he first brake, *the communion of the body of Christ*. And thus much of the Authour. Jam. 1. 21. 1 Cor. 10. 16.

Let us now consider what he enjoyneth us to do. The Command is to *do this*, that is, to do as he did, though to another end, to *take Bread*, and to *give thanks*, and *eat* it; and so of the Cup, to *take* and *drink* it. And if this be done with an eye to the Authour, and a lively faith in him, this is all: For this Table was spread not for the dead, but for the living This, I say, is all. But some have stretched this word beyond its proper and natural signification. Others, and that a multitude, do rest under the shadow of the word, content themselves in the outward action, do *do* it, and no more; which indeed is not to *do* it. For though this

word *to do* be not of so large a signification as the Church of Rome hath drawn it out in, that they might build an Altar, and offer up Christ again, which they say is to *remember* him, yet is it not so scant and narrow as Ignorance and Prophaneness make it. *Verba non sono, sed sensu sapiunt*, saith Hilary; We must not tie our selves to the sound, but lay hold on the sense of the words. And this word *to do* though it be less than *the little cloud* in the book of the Kings, nothing near so big as *a mans hand*, yet, if it be interpreted, it will spread and be as large as Heaven it self, and containeth within its sphere and compass all those stars, those graces and virtues, which will entitle us to bliss, by fitting and qualifying of us to do it. For indeed *non fit quod non fit legitimè*, that is not done which is not done as it should be. Those duties in Scripture which are shut up in a word are of a large and diffusive interpretation. When God biddeth us hear, he biddeth us obey. When he biddeth us believe he biddeth us love. When he awaketh our understanding he commandeth our Hand. When he biddeth us *do this* he biddeth us perfect our work. For Hearing is not Hearing without Obedience. Faith is dead if it work not by Charity; and Knowledge is but a dream without Practice; and we do not that which we do not as we should. *To do this* then is not barely to take the Bread and eat it: This Judas himself might do; this he doth that doth it to his own damnation. And therefore though it be not now common Bread and common Wine, but consecrated and set apart for this holy use, yet we must be careful that we attribute no more unto them than Christ the Authour doth. We must not suffer our eyes to dazle at the outward Elements nor must we rest in the outward Action. For this were in a manner to transsubstantiate the Elements, and bring the Body and Bloud of Christ into them; which nothing can do but Faith and Repentance: This were to make the very action of Receiving *opus privilegiatum*, as Gerson speaketh, to give it a greater prerogative than was ever granted out of the court of Heaven: This were to rest in the means as in the end, and at once to magnifie and profane it; This were to take it as our first parents did the Apple, that *our eyes may be opened*, and then to see nothing but our own shame: This were to eat, and to be damned.

Adverſ. Conſt. Aug.

1 Kings 18. 44.

But this we shall not need to insist upon. For it is sufficient to point out to it as to a thing to be *done*. And that we may *do* it, besides the Authority and Command and Love of the Authour, we have all those motives and inducements which use to stir up and incite us unto action, even then when our hands are folded and we unwilling to move, as, 1. the Fitness and Applyableness of it to our present condition, 2. the Profit and Advantage it may bring, 3. the Pleasure and Delight it carrieth along with it, 4. the Necessity of it; which are as so many allurements and invitations, as so many winds to drive us on, and make us *fly* to it *as the Doves to their windows*.

Isa 60. 8.

And first it fitteth and complyeth as it were with our present condition, *blanditur nostræ infirmitati*, and even flattereth and comforteth and rowzeth up our weakness and infirmity. As our Saviour speaketh upon another occasion, *This voyce*, this institution, *came for our sake*. *We walk by faith*, saith the Apostle: *Et hoc est nostræ infirmitatis*, saith the Father, and this is a sign and an argument of humane infirmity, that *we walk by faith*, that God can come no nearer to us, nor we to him, that we see him onely with that eye which, when it is cleerest, *seeth* him *but as in a glass, darkly*. And therefore as God sent Adam into the world, and gave him *adjutorium simile sibi*, a help convenient and meet for him, so doth he place us in his Church, and affordeth us many helps meet for us and

John 12. 30.
2 Cor. 5. 7.
1 Cor. 13. 12.
Gen. 2. 18 &c.

and attempered to our frailty and humane infirmity. He ſpeaketh to our Ear, and he ſpeaketh to our Eye; he ſpeaketh in thunder, and he ſpeaketh in a ſtill voyce. He paſſeth his promiſe, and ſealeth and confirmeth it. He preacheth to us by his word, and he preacheth to us by theſe *ocular Sermons*, by viſible Elements, by Water to purge us, and by Bread and Wine to ſtrengthen us in his grace, and omitteth nothing that is meet and convenient for us. When God told the people of Iſrael that he would no longer go before them himſelf, he withall telleth them he would ſend his Angel, which ſhould lead them; and when we are not capable of a nearer approach, he ſendeth his Angels, his Word, his Apoſtles, his Sacraments, which like thoſe *miniſtring Spirits, miniſter for them who are heirs of ſalvation.* Hebr. 1. 14. And, not content with the general declaration of his mind, he addeth unto it certain ſeals and external ſigns, that we may even *ſee* and *handle* and *taſt the word of life.* 1 Joh. 1. 1. And as it was ſaid by Laban and Jacob, when they made a covenant, *This ſtone ſhall be witneſs between us*, Gen. 31. 48. &c. ſo God doth ſay to thy ſoul by theſe outward Elements, This covenant have I made with thee, and this that thou ſeeſt ſhall witneſs between thee and me. Do thou look upon it, and bring a bleeding renewed heart with thee, and then *do this*; and *I will look upon it*, as upon the *Rain-bow*, and *remember my covenant* which was made in the blood of my Son. Gen. 9. 16. I thus frame and apply my ſelf to thee in things familiar to thy ſight, that thou mayeſt draw nearer and nearer to that light which now thy mortal eye, thy frailty and infirmity, cannot attain to. And ſhall we not meet and embrace that help which is ſo fitted and proportioned to us?

Secondly, Profit is a lure, and calleth all men after it. And if you ask with the Apoſtle, Τίς ἡ ὠφέλεια; *What profit is there?* we may anſwer with him, *Much every manner of way.* Rom 3. 1. For what is profit but the improvement of our eſtate, the bettering of our condition? As in the increaſe of Jacobs cattel, the doubling of Jobs ſheep, as when Davids ſheep-hook was changed into a ſcepter, here was improvement and advantage. And this we find in our ſpiritual addreſſes, in our reverent acceſs to this Table, a great improvement, *in ſome thirty, in ſome ſixty, in ſome an hundred fold*, Mark 4. 20. a Will intended, a Love exalted, our Hope increaſed, our Faith quickened, more earneſtly looking on God, more compaſſionately on our Brethren; more Light in our Underſtanding, more Heat in our Affections, more Conſtancy in our Patience; every vitious Inclination weakned, every Virtue rooted and eſtabliſhed. What is but braſs it refineth into gold, raiſeth the man, the earthy man, to the participation of a Divine nature. And ſhall we not be covetous of that which is ſo profitable and advantageous?

Thirdly, Pleaſure is attractive, is eloquent, and pleadeth for admittance. Who will not *do* that which bringeth much delight and pleaſure when it is done? And here in this action of worthy Receiving is not that ſhort tranſitory Meteor, the flattery and titillation of the outward man, but that *new heaven* which Reaſon and Religion create in the mind: *the joy of the harveſt*, as the Prophet ſpeaketh, for here we *reap in joy* what we *ſowed in tears*: the joy and triumph of a Conquerour; for here we tread down our enemy under our feet: the joy of a priſoner ſet at liberty; for this is our Jubilee. And ſuch a joy the blood of Chriſt, if it be taſted and well digeſted, muſt neceſſarily bring forth, a pure, refined, ſpiritual, heavenly joy. *Pretious blood*, ſaith S. Peter, not to be ſhed for a trifle, for that joy which is no better then madneſs; and *the blood of an immaculate Lamb*, not to be poured forth for a ſtained, wavering, fugitive joy, for a joy as full of pollution as the World and the Fleſh, from

whence it ſpringeth. Bring but a true taſt with thee, a ſoul purged from thoſe vitious humours which vitiate and corrupt it, and here is not onely Bread and Wine, but living Bread, Bread that *putteth gladneſs into the heart more then Corn and Wine* can. Here is Chriſt, here is Joy, here is Heaven it ſelf. And ſhall we not *do* that which filleth the heart with ſō much joy in the doing it? Shall we not *take* and *eat* that which is ſo pleaſant to the taſt?

Pſal. 4. 7.

Laſt of all, it is not onely convenient, pleaſant and profitable, but it is neceſſary to *do* it. For if this Sacrament could have been well ſpared, that men might have well kept the Law of the inward man without it, our Lord, who came to beat down all the rites and ceremonies of the Law, would not have raiſed up this. But he knew it neceſſary, and therefore left it upon record, as binding as a Law, and for ought we find, nay without all doubt, did never recall or diſpenſe with it. *Do this*, is plain; and *Do it often*, is plain enough; but *Do it not*, or *Do it ſeldome*, is never read. But he calleth and commandeth us to his Table, to feed on the Body and Bloud of Chriſt, and in the ſtrength thereof to *walk before him and be perfect*: that when our ſouls be run to decay, when good habits are weakned, and the graces of God diſcoloured and darkned in us, when our knees are enfeebled, and our hands hang down, when our faculties begin to ſhrink and be parched as with the drought of ſummer, we may come to this fountain, and fill our ciſterns, and recover our former ſtrength and beauty. Our fault it is, and a great one, to be ever enquiring what bindeth and what is neceſſary: and if Neceſſity drive us not, like dull beaſts we will not mend our pace, and are more led by Omri's ſtatutes, by humane laws, then Chriſts inſtituitions; when, if we rightly weigh it, whatſoever is convenient for us, whatſoever may be advantageous to us in the ſervice of our Lord, ſhould be as powerful with us as if it came under the imperial form of a Law; and what is convenient and fitted to us in ſuch a caſe, is alſo neceſſary for us in the ſame condition; neceſſary, I ſay, if a more violent neceſſity come not to croſs and hinder it: for when nothing is wanting but a will, then *a neceſſity lyeth upon us, and wo unto us if we do it not.* So now you have them all four: And to conclude this, if theſe will not quicken and move us to come, we are dead in ſin, and have loſt our taſt. Will convenience move us? We talk much of it. Here is a duty fitted and proportioned to our preſent condition. Will Profit move us? and whom doth not Profit add a wing to? Lo, here it is in this duty, the due performance of which repayeth all our coſt and pain with intereſt. Will Pleaſure move us? and whom doth not Pleaſure tranſport? Here is Joy, here is Paradiſe, here is Pleaſure, and there is none but it. Laſt of all, will Neceſſity move us? It is ſaid that will drive us; and if the reſt be but gentle gales, this is as a whirlwind. Behold, here is Neceſſity, a duty as neceſſary as our own wants and the authority of our High Prieſt and King can make it, who hath not onely commanded us to *do it*, but to *do it often*; Which now offereth it ſelf to our conſideration.

As often as you do it, implyeth a doing it often, ὁσάκις includeth a πολλάκις, and doth not leave it at large to our will and pleaſure, as an arbitrary thing, to be taken up when our diſcretion ſhall appoint the time. I will not be ſo bold as to preſcribe how often, nor is it neceſſary to be determined. Every mans want and neceſſity in this ſhould be a law unto him; and as oft as he findeth his ſoul to droop and faint, here he is to refreſh it; as oft as he feeleth the inward man to decay, here to repair it; as oft as he ſeeth the temple of the holy Ghoſt to gather duſt and filth, here to ſweep and purge it; when his faith beginneth to fail, here to

to confirm and ſtrengthen it. * If we come like rude and unmannerly gueſts, once is too often; but if we purge and cleanſe our hearts, if our ſtomachs be clean, if we come prepared for the feaſt, often we may come, but we cannot come too often. *Sic vive*, ſaith S. Ambroſe, *ut quotidie mereare accipere*; So paſs every day of thy life that thou mayeſt be fit to *do it* every day. I will not urge nor bind you to the practice of the firſt Chriſtians, who received every day, becauſe in time of perſecution, as children appointed to dye, they looked upon every day as their laſt: Although S. Cyprian will tell us they did it alſo in times of peace, and Sanit Auguſtine calleth it *Quotidianum miniſterium Dominici corporis*, a dayly office and miniſtery. The truth is, the Sacrament is fit for every day, but we are not every day fit for it: And in this different variety of circumſtances of time, and the diſpoſitions and qualifications of men, every man muſt be his own judge and lawgiver; and yet the royal Law bindeth him to be fit every day. A great ſhame it is that any man ſhould be dragged to a feaſt. For what a ſtrange law would that ſeem which ſhould bind a hungry man to eat, or a ſick man to take phyſick, or a dying man to taſt of the water of life? Look upon the primitive Chriſtians, whoſe practice hath been accounted the beſt interpreter of Scripture, and if thou canſt not with them *do it* every day, yet let every fair opportunity ſet thy day. Chriſt's dead yet all-quickning *Carkaſe* is the ſame ſtill, and we ſhould be *Eagles*, as well as they, to fly to it. The Bloud of Chriſt is the ſame, his death as full of virtue and efficacy; he is ſtill a fountain of life to them who will taſt him; nor was his moſt pretious Bloud ſhed for the firſt Chriſtians, and in tract and continuance of time dryed up. At this fountain we may draw as well and as oft as they, if our pitcher be as fit. And if we loved *the cup of bleſſing*, we ſhould not fear how oft it came into our hands. But to ſpeak truth, we have degenerated from that Devotion, that Love, that Zeal, which inflamed their breaſts, and retain nothing but the memory of their exceeding piety, which we look upon rather as a pious errour then a juſt and regular devotion. And becauſe we are unfit and therefore unwilling to *do it*, we perſwade our ſelves that Superſtition had an early birth, and did follow Religion at the heels to ſupplant it, that by their buſie and too frequent remembrance of Chriſt the primitive Chriſtians did rather flatter then worſhip him, or at beſt that they did that which with more Chriſtian prudence they might have left undone: For if it were Devotion then, it could not be loſt in the body and flux of time, which could have no ſuch influence upon it as to change it ſo that it ſhould become a ſin in the laſt age which was thought a duty in the firſt; ſince Devotion is like Chriſt himſelf, *yeſterday, and to day, and the ſame for ever.* Devotion is ſtill the ſame, but we are not the ſame, but have been bold with her name, and in that name have conjured up thoſe evil ſpirits which blaſt the world, and breathe nothing but profaneneſs; have ſtarted queſtions, raiſed ſcruples, made new caſes of conſcience, which they, walking in the ſimplicity and integrity of their hearts, never heard nor thought of, and ſo did *do it* and *do it often*, with leſs art and noiſe, but with more piety, with a zeal of a purer flame, and with a heat more innocent. Their devotion was to do it often; ours is to talk and magnifie it, and to do it when we pleaſe. The duty it ſelf of celebration how oft hath it been neglected and ſet at deriſion in this latter age? what tragedies raiſed about a name? what comedies, what ſcoffs and jeſts upon the holy action? what groſs and impious partiality in admitting men unto it? How have we diſtinguiſht and made a ſtrange difference of one from another, and counted none fit but of ſuch a part or ſuch a faction? when, were we not too far engaged

in

*Si quotidianum eſt cibus cur poſt annum ſumis? Amb. l. 6. de Sacram. c. 4 Cypr. ep. 54. & 69.

Epiſt. 180.

Matth. 24. 28.

1 Cor. 10. 16.

Hebr. 13. 8.

in the world, and did not the world too far engage and bind us to ſuch a ſide or faction, we could not but ſee that the very being of a ſide or faction, the dividing our ſelves from our brethren for things no whit eſſential to Chriſtianity, hath force enough not onely to drive us from this Table, but to ſhut us out of heaven. For what ſhould ſuch uncharitable men do at a feaſt of Love? What ſhould ſuch carnal men (the Apoſtle calleth them ſo) feed on this ſpiritual food? I will not ſtand to confute theſe groundleſs and ridiculous but dangerous and deſtructive phanſies, for theſe men have more need of our tears and prayers then our confutation. I had rather remove thoſe hindrances and retardances, thoſe pretenſes and excuſes, which men not well exerciſed in piety uſe to frame and lay in their own way, and ſo, fearing a fall and bruiſe at that which no hand could ſet up againſt them but their own, make not their approches ſo oft as they ſhould to this holy Table. For when we are to do a thing, one thing or other interveneth and ſtartleth and troubleth us, that we omit and do it not.

And the firſt and great pretenſe is our own Weakneſs and Unworthineſs, which is the iſſue of our own Will, begot in us by the ſenſe of ſome habit of ſin which we have diſcovered reigning ſtill in our mortal bodies; at the ſight of which we ſtart back even from that which might help us, and cannot compoſe and qualifie our ſelves for the celebration. Before the action we are afraid, even afraid of the feaſt, afraid of life: At the Table we have a ſad and caſt-down countenance, drawn out more by a diſquieted troubled mind then that reverential joy which it ſheweth forth in the outward man when it is at reſt: And we go away from it with the ſame burden we brought to it, which we would and would not lay down; are weary, but ſeek not eaſe, but from thoſe averſions which make the burden heavier then it was; and then we feel it again, and ſo are ever preparing and never prepared to come to this Feaſt. For our preparation is our mortifying of our ſinful luſts; which is not done whileſt any one ſin hath this power and dominion in us. For how can he come to this fountain of life who is unwilling to live? how can he partake of Chriſts bloud who yet loves that ſin for the waſhing away of which Chriſt ſhed it? ſuch a one ſinneth if he come, and he ſinneth if he come not; a miſerable *Dilemma* that Sin driveth him upon; that, like the ſervant in the Comedy, *ſi faxit, perit; ſi non faxit, vapulat*; if he *do it*, he *eateth his own damnation*, and ſhall nevertheleſs be puniſht if he *do it* not. For not onely acts but alſo omiſſions are evil. It is a ſin to kill my father; and it is a ſin not to help him. It is a ſin to oppreſs; and it is a ſin not to give an alms. It is a ſin to reſiſt a ſuperiour; and it is a ſin not to honour him. It is a ſin to contemn the Sacrament; and it is a ſin not to receive it: And the one leadeth to the other; Neglect or Indifferency to open Profaneneſs, ſins of Omiſſion to ſins of Commiſſion. He that doth not what he ſhould hath made a bridge for his Luſts, which will ſoon carry him over to do what he ſhould not. He that will not help his parents will be drawn on by the leaſt temptation to diſhonour them. He that will not feed the poor will be ſoon induced to grind their face. He that will not honour the King, when opportunity favoureth him, will pull him from his throne. He that neglecteth the Sacrament, or is indifferent within a while may be ready to take it away as a thing of no uſe at all. Sin conſiſteth as well in the negation or non-performance of that we are bound to as in the doing of ſome act which is contrary to it, in which commonly it endeth at laſt. Nor is it then onely when the Will is directly carried to the omiſſion it ſelf, when I will not do it becauſe I will not do it; which is high contempt: but when the Will

Will ſettleth and reſteth upon that by which I am hindred from doing that which I am bound to do, and which I would willingly and might eaſily do but for this obſtacle which I my ſelf ſet up againſt my ſelf, but for that ſin which is the iſſue of my Luſt, and which I had rather cleave to then to the command of Chriſt. So that now I do not abſtain from the Lords Table upon neceſſity, but voluntarily: Nor can I ſay, *I would receive*, when I thus ſay within my ſelf, *I will yet ſin*. For he that will not prepare himſelf will not ſit down at Chriſts Table. But we may hear ſomtimes large expreſſions of ſorrow from thoſe who are ſo backward in this duty. Troubled they are that they are ſick, but not fit for a Phyſician; that they are hungry, but have no ſtomach to that which ſhould feed and nouriſh them; that they love the feaſt, but are not yet prepared to eat. *I am ſorry*, is ſoon ſaid, even by them who yet take pleaſure in and reap profit and advantage from that ſin which they bewail; who condemn it by theſe mournful and ſad declarations of their mind, and yet give it the higheſt place in their heart. *I am ſorry*, is too often a lye. But if it be not a lye, it is and will be accepted as our preparation. *For godly ſorrow bringeth forth repentance not to be repented of*; and every 2 Cor. 7. 10.
Penitent is a fit Communicant. He that hath mingled his tears with his Saviours bloud is a welcome gueſt at this Table.

What then is to be done in this caſe, when the conſcience of ſome habit of ſin keepeth us from coming? Certainly a great ſin it muſt needs be to make one ſin an apology for another, to excuſe a ſin of omiſſion by a ſin of commiſſion, and when I will not do that which I ſhould, to put in this plea, That I have done what I ſhould not. This knot then, like the Gordian knot, muſt be cut aſunder with the ſword, with the ſword of the ſpirit. That habit of ſin muſt be ſhaken off: and we muſt uſe a violence upon our ſelves, ſtrive and labour with earneſtneſs, and by practiſing that which is contrary to it, to be leſs and leſs fettered and entangled every day. For to remain in it cannot be Infirmity or Weakneſs (for that name we give even to Malice it ſelf) but Obſtinacy and a pleaſing and wilfull Perſeverance in ſin. Why wilt thou not come? or rather why wilt thou ſtill ſin? For what wert thou made a Chriſtian? For what did the grace of God appear? For what did his moſt pretious bloud guſh out of his ſides, but to purge and cleanſe thee from thy ſin? Why doſt thou love thy diſeaſe? Why doſt thou favour thy fleſh and corruption? Why doſt thou envenom and feſter thy ſore? Why art thou ſuch a Judas as firſt to betray thy Saviour, and then hang thy ſelf? Why doſt thou ſtill ſtand out, and wilt not be cured? Why doſt thou prefer thy Sin before the Sacrament, thy huſks before the Bread of life? Why art thou ſick, and wilt be ſick, dying, and reſolved to die? Thou wilt not come becauſe thou haſt ſinned. Break off thy ſin, and come. If thou condemneſt thy ſelf, why doſt thou not forſake thy ſelf? Doſt thou acknowledge what thou art, and yet continue what thou art? Thou who wilt ſtrike that man to the ground who ſtandeth in the way to honour or wealth, haſt not heart enough to deſtroy that ſin which thou ſayſt doth obſtruct thy paſſage, and keep thee from this Feaſt, from the Table of the Lord, which was ſpread on purpoſe that thou ſhouldſt firſt demoliſh and remove thy ſin, and then come and eat.

This then is but an hindrance and a block of offenſe of our own hewing, an evil ſpirit which we invited to us; and we muſt caſt it out. Tell me, canſt thou believe? Why, then thou mayſt come. Is thy faith ſtrong enough *to caſt down thoſe imaginations which ſet themſelves up againſt Chriſt*, 2 Cor. 10. 5.
to work in thee holy deſires and reſolutions? And art thou now in an agony, in a bleſſed contention with thy ſelf? Art thou ſerious in the reſiſtance

ſtance of thy enemy, and doſt thou gain ſome conqueſt over him every day? Then thou maiſt come, though thou art not yet made perfect.

For we muſt remember (that the weaker Chriſtian lye not down under his burden, not able to move towards *the cup of bleſſing* when it is reacht forth unto him) we muſt remember, I ſay, that Faith and true ſanctifying Grace have a wide latitude, that they are not ſo quick and active in one man as in another, and yet may ſave both. There be who by continual watching over themſelves, by continual ſtrugling with themſelves, by a vehement and inceſſant preſſing forward, are welnear come unto the mark; who have ſo confirmed themſelves in the profeſſion and exerciſe of Chriſtian Religion that they run their race with joy, and are ſcarce ſenſible of a tentation; who have made Holineſs ſo familiar to them that no wile or enterpriſe of Satan can divorce them; In a word, who by 1 John 3. 9. and 5. 18. Luke 14, 18. &c. *that ſeed which is in them keep themſelves that the Wicked one toucheth them not*, as S. John ſpeaketh. Theſe have no *Oxen* nor *Farms*, theſe are not *married* to the World, and therefore they will come.

Again, there be ſome who are but as it were *Incipients* in the School of Chriſt, in their way, labouring and panting forward, as it were *in fieri*, in the making, framing and compoſing themſelves by that royal Law which the Church of Chriſt holdeth forth unto them; who though they have for ſome time ſuckt the breaſts of the Church, and *received the ſincere milk of the Word*, 1 Pet. 2. 2. are not yet *grown thereby* into *perfect men in Chriſt Jeſus*, have not yet that ſtrength to *deſtroy the* whole *body of ſin*, but fall ſometimes into this ſin, ſometimes into that; but thoſe they fall into are not ſo many nor ſo manifeſt, not ſo offenſive and hurtful to others, nor of that number or bulk as to ſhut them out of the Church, or to exclude them from the Communion of Saints. Phil. 3. 12. Theſe *have not yet attained*, but they *follow after:* Though they have an eye toward the world, yet they come to Chriſts Table with a firm reſolution to *pluck it out:* Though their *right hand offendeth* them, yet they will *cut it off*, and with all their ſtrength and with all their ſoul ſhake off the yoke of ſin, and take Chriſt's upon them, and even now are they hot and intentive on that work. Theſe men, I ſay, may, nay ought to come, and here quicken their Faith, improve their Charity, ſtrengthen and fix their Reſolutions. And they who are ſo ſevere and over-rigid as to drive them from it, do ſhut themſelves out, though not from the Table, yet from the Feaſt, and are more unfit then they, becauſe they want that Charity which is requi- Matth. 12. 20. red of a gueſt, even that Charity which *will not break the bruiſed reed*, Numb. 11. 29. *nor quench the ſmoking flax.* It was a pious wiſh of Moſes, *Would God all the Lords people were Prophets:* And it were as much piety to wiſh, and with his ſpirit, *Would all Chriſtians were perfect*, that every one were as 1 Cor. 4. 4. S. Paul, and *knew nothing by himſelf.* But we are *in via:* And as travellers on the way, one man maketh more haſt then another, walketh with more eaſe and delight, ſlippeth not, falleth not ſo often; another walketh after, though not with the ſame ſpeed and chearfulneſs, becauſe he meeteth with rubs and difficulties, which he every day contendeth with; and both at laſt by the guidance of the ſame Spirit and by the power of a compaſſionate Saviour come to their journeys end, and he that goeth before and he that cometh more faintly and ſlowly after meet at laſt and ſit down together in the ſame heaven. And now in ſuch variety of tempers, ſuch diverſity of tentations, amongſt ſo many errours, which ſome men quit themſelves of with leſs ſome with more trouble, we may applaud thoſe who are near the top of perfection, but we muſt not deſpiſe thoſe who are in their aſcent, and labouring and ſtriving forward after them; not quench the ſpirit in any man, though it burn not ſo brightly in ſome as it doth in others who are more fully enlightned; not ſhut them

them out as unclean beasts, because they discover something of the frailty of man. Even such as these it is plain S. Paul admitted in this chapter, and he pleads for them Gal. 6. 1. as for those who are to be *restored with the spirit of meekness:* and we cannot shut them out from his Table or presence, whom Christ is so willing to meet, when *being weary and heavy laden they come unto him.* Nor doth this admitting weaker Christians open a door to let in wilfull offenders, nor a gap to let in the Goats to feed in the same green pastures with the Sheep. These *beasts*, if they come too near, will *be thrust through with a dart.* But then all sins are not of the same malignity; and we must put a difference between Judas's fall and Peter's. All sins do not strike us out of the Covenant, and therefore do not drive us from Christs Table, where we are to renew and confirm it. There be some sins which are *devoratoria salutis*, and swallow up all hope of salvation whilest they remain in us. There be *peccata fortia*, boistrous and mighty sins, which do urge the Justice of God, and even weary and conquer his clemency: There be others which weaker Christians through frailty fall into even in the state of grace, and which God will not be extreme to punish, though in justice he might, but remaineth a Father still of those who seriously endeavour, yet sometimes fail, for his covenants sake which he made in his Son Jesus Christ: And of these sins S. John speaketh, *If we sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is a propitiation for our sins.* In a word, if all that sin were excluded, the Feast were at an end; and if some that sin were not excluded, the Table were no more a Table, but an Altar for thieves and murderers to fly to. Fear then of infirmity is no excuse; but we should shake it off with our sin. It is an evil spirit of our own raising; and we must conjure it down.

Hebr. 12. 20.

Amos 5. 12.

1 John 2. 2.

But there is another pretense, and it is drawn from a high conceit of the Sacrament, and an apprehension of an excessive and Angelical kind of perfection which some conceive is necessary to the due celebration of it: And so they are going towards it, but make no speed; are in action, but do nothing; are coming, but never come. This may seem to be great humility; but, as Bernard speaketh, *ista humilitas tollit humilitatem*, this humility putteth true Humility from its office. For it is she alone that taketh us by the hand, and leadeth us to this Supper. *Dicendo se indignum fecit se dignum*, saith the same Father of the Centurion in the Gospel. If we can truly say, *We are unworthy*, we make our selves worthy, and thus we set forward towards it. But groundless Scrupulosity, which many times is rather the issue of Pride then the daughter of humility, seeth the way, and then sitteth down in it, and then maketh every pibble a mountain, puzzleth and perplexeth us; setteth us a framing and fashioning dangers and inconveniences to our selves, and summing them up, like the man in Lucian, who sat on the sea-shore numbring each wave as it came towards him, till at last the waves, driving one another, beat on and wrought themselves over his head, and drowned him. In a word, it weakneth and disenableth us in the performance of our duty, and with it we are so good that, as the Italian proverb is, we are good for nothing. This is but a scruple indeed, and it weigheth no more, and the least breath is strong enough to blow it away. For upon the same inducement we must seal up our lips, and never pray; we must stay at home, and not go to Church. * For τίς πρὸς ταῦτα ἱκανός; *what mortal is fit for these things?* How can Dust and Ashes speak to the Majesty of Heaven? What ear is purged enough to hear his word? Whose feet are clean enough to tread his courts? And why do we pretend Weakness or Unworthiness? Are we too weak, are we too unworthy, to do his will? Or can Christ com-

mand us that which our Unworthineſs will make a ſin for us to do? When the trumpet hath ſounded, when the Law is promulged, this fear muſt vaniſh. When our Saviour hath once ſpoken it, *Take, eat; this is my body*, ſhall we neglect *to do it*, and make this our plea, That we are not worthy *to do it?* When he would cleanſe and purge us, ſhall we cry, We are unworthy? unfit to do his will, but not unfit to break it? unfit to be redeemed, but not unfit to periſh? unfit to empty our ſelves of our pollution, but not unfit to ſettle on our lees? Oh it is ill thus to apologize and diſpute and fret our ſelves to deſtruction, to lye ſick and bedrid in ſin, and ſay we are unfit and unworthy to be healed. And what Reverence is that to Chriſt, which crucifieth him again, and trampleth his bloud under our feet? For not to receive it, not to be purged and bettered by it, I am ſure is in the higheſt degree to diſhonour it.

I ſhall inſiſt the longer upon this, for I ſee too many withdraw and put from them this favour and grace of God, and call it Reverence: But they might well bluſh at this their apology, if they did rightly conſider what Reverence is. Now Reverence is nothing elſe but a kind of juſtice paying back that which is due to a benefit, for ſome good it hath brought or may bring unto us, and is either our verbal or our real gratitude. *Ye ſhall reverence my Sanctuary*, Levit. 19. 30. for here we offer up our ſelves to God, and God deſcendeth in bleſſings upon us. The word of the Lord is reverend; for *it is the power of God unto ſalvation. Therefore I eſteem all thy precepts*, ſaith David; and, *Holy and reverend is his name*: for whatſoever good we do we do in God's name. And yet ſee, if we *take not heed*, if we *keep not our feet*, we may bow in his temple, and *offer up the ſacrifice of fools*. We may greedily *hearken what God will ſay*, and yet deſpiſe his word. We may call upon his Name, do wonders in his Name, and yet blaſpheme it; as the Jews bowed before Chriſt when they mockt him, and ſpet upon him, and ſmote him on the head. No: Reverence is the payment of a debt: And what is due to the Sanctuary? Even that we ſhould *lift up holy hands*. What do we ow unto the Word? Even obedience. And what reverence is due to the Sacrament? In Scripture we read of none *in terminis*: for there need no command to bind us to honour it. Who will not reverence that love which is breathed forth from Majeſty? Who doth not reverence the meaneſt gift that cometh from the hands of a King? But what Reverence is that that refuſeth it? Or is he reverent who, when he is invited to a royal feaſt, will not come? What Reverence is that that leaveth Chriſt's Body as it were hanging on the Croſs, and his Bloud poured out on the ground, and will not ſtoop to take it up? If we look upon it well, we ſhall find that excuſe hath not a more ugly face in any defect which it is brought in to countenance then in this. For tell me, why ſhould we not be afraid to hear the Word? Why have we ſuch itching ears? Why do we throng and preſs into God's courts? Is there not as great a preparation due unto that? Is it ſo eaſie a matter to fling off all our unruly affections? Are we ſo ſoon made fit to ſpeak unto God that he may hear, or to hear when he doth ſpeak? Or may we as ſoon do it as *pull off our ſhooes from our feet*, and make good the thing it ſelf as eaſily as we can the repreſentation? Indeed we make it our Apology, but it is foul ingratitude: And we cannot call it by a worſe name: for it taketh in all, our Negligence, our Lukewarmneſs, our Imprudency, our Carnality, our Love of thoſe evils which firſt trouble us, and then make us loath our peace, firſt make us ſick, and then afraid of the Phyſician. This excuſe, I am ſure, is not put up by thoſe whom Chriſt biddeth *depart into*

Rom. 1. 16. Pſal. 119. 128. Pſal. 111. 9.

Eccl. 5. 1.

1 Tim. 2. 8.

ever.

everlasting fire. They do not say, *We are unworthy to feed, or clothe, or visit thee,* but, *We never saw thee hungry, or naked, or in prison.* They did not think that Christ had been shut in prison with John the Baptist, or that he had begged in Lazarus. If Heaven should open it self to receive thee, wouldst thou stay below with Sin and Misery, and cry *thou art unworthy to strive to enter in?* Behold, here in the Sacrament Paradise is as it were again laid open to thee, and no *Cherub* standeth against thee, and shall this weak Pretense of a wilfull sinner be as *a flaming sword* to keep thee from *the tree of life?* Say then to these Pretenses, as thou shouldst to Satan, who is the forger of them, *Avoid, get you behind me.* For this is a command laid upon all Christians, and supposeth all able to receive it; and no man is infirm or weak or unworthy but he that maketh himself so. *God's commandments are not grievous,* saith S. John; and amongst them all there is not one less grievous then this. For is it not easier *to do this* then *to deny our selves, to take up the cross, to love our enemies, to lay down our lives for the brethren?* And yet under this heavy obligation we lye. Whether we make it good or no I know not; but, whether it be done or not, no man, I think, did ever put up this pretense, *That he was unworthy to do it.* And shall we even offer our selves to the hardest task, to the weightier matters of the Gospel, and startle and fly back and be afraid of the Sacrament? Are we fit to receive Christ's commands, which exact our goods and our life, and shall there be a time when we shall be unfit to receive the pledges of his love? Are we worthy to be Christians, and not worthy to be Communicants?

Matth. 25. 41. 1 John 5. 3. Matth. 16. 24. Matth. 5. 44. 1 John 3. 16.

I do not here forbid Preparation: for it is that I urge and press. But Unworthiness is the worst excuse, because we are bound to cast it off, and we cannot more dishonour the Sacrament then by not receiving it. For from what root but that of Bitterness doth this evil weed, this baneful pretense, spring up? Let us take an inventory of all those things which occasion it, and we shall find them all to be such fruit of which we may well be ashamed. The best of them is our Calling and necessary Imployments in the world. And is the World, which *passeth away,* of such value with us, that we will not leave it behind us for a while to meet with Christ at his Table; Is *our daily bread* sweeter to us then *the bread of life?* Is Mammon a greater God then God himself? But then the rest are of that nature that we should be afraid to think of them; Lukewarmness in religion, Love of our sins, Unwillingness to part with them, or to be saved too soon. These are the rotten bones which lye under this painted sepulchre, this glorious pretense of great Reverence to the Sacrament; Our Farm, our Ox, our Wife, our Vanity, our Sin is preferred before Christ, and then we say *we reverence him.*

1 Cor. 7. 21.

But now take this pretense of Reverence with the best interpretation you can give it. Suppose they that pretend it are not men devoted to the world and vanity, but such as do try and examin themselves every day, and keep a careful watch over their hearts: And yet it is scarce probable such men should pretend Unworthiness: For these tares of excuses commonly grow upon the Rocks and Barrenness, and not upon good ground. But suppose this high Reverence they have of the Sacrament may keep them off, and make them afraid to come near; Yet, as S. Paul speaketh in another case, *This is utterly a fault in them.* If not παράπτωμα, yet it is ἥττημα. It is not so bad as Profaneness, but *a fault* it is and a neglect too large for this excuse to palliate and cover.

1 Cor. 6. 7.

For 1. by this their abstaining they do either pity or condemn those that are more forward, as persons that venture too far upon that *formidable mystery,* which they look upon at distance, and tremble, and dare not

come near; as those that do not well consider what they do, and therefore are bold to do it; as men whom not Conscience but Presumption bringeth to the Altar. They will say perhaps they pass no such censure on their brethren, they condemn them not: But yet they may, and speak not a word, condemn them by their actions, as *Noah did condemn the world by his faith.* For when in our behaviour we turn our back upon them, there is something of a sharp reprehension flyeth from us, like an arrow from a Parthians bow, after those who walk another way. And this *utterly is a fault*, by my *not eating to condemn them that eat.* This is *contristare fratres*, to grieve our brethren, to make them think that *mors in olla*, death is in the pot, danger in eating the Bread of life. This is *to walk uncharitably*, and, for ought we know, *to destroy him with our not eating for whom Christ dyed.* Or 2. their refraining to come may keep others at the same distance. And it is not easie to determin *utrùm pejor res an pejori exemplo agatur*, as Cato speaketh to another purpose in Livy; whether is more dangerous, their absence to themselves, or the example to others. For if Moses turn his back, who will not be afraid to come near to the mount? If men of more reserved conversation, who *keep themselves unspotted of the world*, tremble and dare not come nigh, how many weak Christians, who hope here to receive their additional strength, be struck with terrour, and so refuse to come, and think of these mysteries as the Germanes in Tacitus did of those offices which they performed to their Goddess *Hertha*, the Earth? The Goddess was washed, and they who ministred unto her were swallowed up in the same lake: *Arcanus hinc terror, sanctáque ignorantia*, saith the Historian, *quid sit illud quod tantùm perituri vident*; Hence a secret terrour and holy ignorance possest them, who wondred what that Divine power should be which none could see but they who were to perish in the sight. For to minister to it was to dye.

Hebr. 11. 7.

Rom. 14.

2 Kings 4. 40.

Rom. 14. 15.

De morib. Germanor.

I know we cannot give too much reverence unto the Sacrament, we cannot give enough. But that servant doth but little honour his master, who will bow and cringe, and kiss his hand, and keep at distance, and yet sleep in his service. Obedience and Reverence are twins, they are born and grow up and dye together. I am not truly reverent till my Obedience speaketh and publisheth it: If I obey not, my Reverence is but a name, and profiteth nothing, as S. Paul spake in another case, *If I be a breaker of the law, my circumcision is made uncircumcision.* If I do not come as Christ commandeth, I may call it Reverence, but he will count it a great dishonour to his love.

Rom. 2. 25.

We complain much of the Superstition of the Romish party, we are angry with their Altars, their vestments, their bowings and cringes, and count it a kind of theatrical Idolatry; and I think without breach of charity we may; for, as they make it, it is one of the greatest Idoles in the world: But we must take heed how we cry down Superstition in others, whilst we suffer it to lye at our own doors; how we condemn it for a monster as it walketh abroad, when we hug and cherish it in our own breasts. For what is Superstition but a groundless fear? what is it but a fear where no fear is, or, if there be, a fear which we are bound to abolish? A fear to do our duty is something worse then superstition. If we do not make the Sacrament an Idole, yet by this kind of lazy reverence we make it nothing in this world, and as much as in us lyeth frustrate the Grace of God, which in these outward Elements is presented in a manner to the eye.

Superstitio error insanus est: amandos timet, quos colit violat. Quid enim interest utrùm Deos neges an infames? Sen. ep. 123.

I have dwelt the longer on this subject because I see this duty so much neglected: Some not fit to come, others not so much unfit as unwilling:

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Some ſo ſpiritual, or rather ſo carnal and profane, that they contemn it; ſome ſo careleſs, that they ſeldome think of it, but ſuffer their ſoul to run to ruine, not to be raiſed and repaired till it be taken from them: Some pleading their own infirmity, others the high dignity of theſe myſteries. The beſt of which pretenſes is a ſin, which one would think were but a hard and uneaſie pillow for a ſick conſcience to reſt on. *Not come*, becauſe *I care not? not come*, becauſe *I will not? not come*, becauſe *I dare not? Not come? That utterly is a fault*, and Neglect doth aggrandize it, Contempt doth make it yet greater, and Infirmity and Conceit of our unworthineſs is another fault, and our high Eſteem of the ceremony cannot wipe it out, but it ſheweth it ſelf even through this Reverence, and ſheweth us guilty of the Body and Bloud of Chriſt, though we eat not this Bread nor drink this Cup. We pretend indeed we cannot, but the truth is we will not come. Let us not then bring in our Unworthineſs as an excuſe: For ſuch an Apology is our doom which we paſs againſt our ſelves, which removeth and ſetteth us far off from any relief of that mercy which ſhould ſeal our pardon, becauſe we ſay we need it not. *We ought not to do what we ought to do*, and, *We are unworthy to do our duty*, is brought in as an excuſe, but it is our condemnation. Let us then *do it*, and let us *do it often:* And, in the laſt place, let us *do it* to that end for which Chriſt did firſt inſtitute and ordain it: Let us *do it in remembrance of him.*

And now we may imagin that this is a thing ſoon done, a matter of quick diſpatch. For as the Jews had *Moſes*, ſo have we Chriſt *read in our Churches every Sabbath-day*, He is the ſtory and the diſcourſe of the times: We name him almoſt as often as we ſpeak, too often name him, becauſe not with that reverence which we ſhould: But thus *to remember him* may be a greater injury then forgetfulneſs: Better we never knew him then thus *to remember him.* And therefore we muſt remember that this *Remembrance* conſiſteth not in a bare calling back into our mind every paſſage of his glorious œconomy, by bringing him from his cratch to his croſs, and from his croſs to his grave. For words of Knowledge in Scripture evermore imply the Affections. When Joſeph deſired Pharaohs Butler *to remember him*, his meaning was he ſhould procure his liberty. When Nehemiah prayeth to God to *remember him*, he interpreteth himſelf, *and pardon me according to the multitude of thy mercies.* When the Thief on the croſs beſpeaketh Chriſt *to remember him when he came into his kingdome*, he then begged a kingdome. Indeed ſuch a benefit deſerveth to be had in everlaſting remembrance. For what is a jewel of a rich *price in the hands of a fool*, who hath *no heart* to receive and keep it? What were all the glory of the Stars and of the Sun and of the Moon, which God hath ordained, if there were no eye to behold them? How can ſeed be quickned if the womb of the Earth receive it not? What a pearl is the Goſpel, if the Heart be not the cabinet? and what is Chriſt if he be not *remembred?*

Acts 15. 21. Gen 40. 14. Neh. 13. 22. Luke 23. 42. Prov. 17. 16.

We muſt then, and upon this occaſion eſpecially, open the regiſter of our ſoul, and enroll Chriſt there in deep and living characters. For the Memory is a preſerver of that which ſhe receiveth. But it is not enough for us to behold theſe glorious phantaſmes, and carry them about with us as pretious antidotes, unleſs we bring them *ab inteſtino memoriæ ad os cogitationis*, as S. Auguſtine ſpeaketh, from the inward part of the Memory to the mouth and ſtomach of the Cogitative faculty, which is our ſpiritual rumination and chewing of the cud; unleſs we do *colloqui cum fide*, hold a colloquie within us, and catechiſe our Faith, and enquire whether we remember Chriſt as we ſhould; whether our Faith be as ſtrong, our Hope as ſtedfaſt, our Charity as fervent as ſo great Love requireth? whether

Cont. Fauſt. Manic l. 6. c. 7.

it

it be ſuch a Faith, and ſuch an Hope, and ſo intenſive a Charity as Chriſt and his love thus diffuſed abroad might beget; whether Chriſt be hung up in this gallery of our ſoul onely as a picture, or whether he be a living Chriſt, and dwelleth in us of a truth. For the Memory, as it is the womb to form and faſhion Chriſt, ſo it may yield good bloud to nouriſh him. And in this ſenſe that of Plato may be true, Μαθήσεις, ἀναμνήσεις, *We learn and are inſtructed by thoſe notions which were formerly imprinted in our Memory.* We *do conceive and are in travel*, as S. Paul ſpeaketh, *with Chriſt, till he be fully formed in us.* We work him out *in cogitatorio*, in the elaboratory of our Hearts. When we have Chriſt in our thoughts, and his precepts alwaies before our eyes, as in a book which checketh us at every turn, and by a frequent contemplation of them draw our ſouls out of thoſe encumbrances which many times involve and fetter them; when we recollect our Mind into it ſelf, and faſten it to this Rock, where it may reſt as upon a holy hill, from whence it may look down and behold every object in its proper ſhape, look upon an Injury as a benefit, or Perſecution as a bleſſing, and ſee Life in the face and countenance of Death; then and not till then we may be ſaid to *remember* Chriſt. For can he *remember* a meek Chriſt, who will be angry without a cauſe? Can he *remember* a poor Chriſt, that maketh Mammon his God? Can he *remember* the Prince of peace, who is wholly bent to war? Can he *remember* Chriſt, who is as ready to betray him as Judas, and nail him to the croſs as Pilate? Better he were quite raced out of our memory then that we ſhould thus ſet him there as a mark to be ſhot at, then to be thus ſet up to be ſcorned and reviled and ſpit upon and crucified again; better never to have known him, then to know and put him to ſhame. And therefore, if we will *remember* him, we muſt contemplate him in his own ſphere, in that ſite and aſpect which he looketh upon us; *deliberare, & cauſas expendere*, well weigh and conſider upon what terms and conditions we did firſt receive and entertein him in our thoughts and memories. And this will drive Chriſtianity home, make it enter into the ſoul and ſpirit, faſten and rivet Chriſt into us, and make him a part of us, that his promiſes and precepts and the virtue of his death and paſſion may be in our memory as veſſels are in a well-ordered family, whence upon every occaſion we may readily take them out for our uſe, find a defenſe againſt every temptation, a buckler for every dart, that ſo the Love of Chriſt may ſwallow up all reluctancy in us in victory. This giveth us a true taſt and reliſh of the ſweetneſs of thoſe bleſſings and benefits which we receive in the Sacrament. *The ſweetneſs of honey*, ſaith Baſil, *is not known ſo well by the Philoſophers diſcourſe* as by the taſt, which is a better and ſurer judge then the moſt ſubtile Naturaliſt: No more are the benefits of Chriſt and his Goſpel, though uttered by the tongue of Men and Angels, underſtood ſo well by the words which convey them, as in a heart melted and tranſformed into the Love of Chriſt, as in the mind of man when it is *the ſame mind which is in Chriſt Jeſus.* There Chriſt is *remembred* indeed, there he is placed, not as in the high-Prieſts hall, to be mockt and derided and blaſphemed, but as in his throne, in his heaven, where he diſpenſeth his light, his joy, his glory, ſuch glory as no Elequence is equal to, no language can expreſs, not S. Paul himſelf, who *was caught up into Paradiſe*, and taſted the ſweetneſs of it, but telleth us no more then this, that they were ἄρρητα ῥήματα, *the words were unſpeakable words, words which it was not poſſible for a man to utter.* Which was in effect to tell us he did feel, but could not tell us what it was. And thus to taſt Chriſt is *to remember* him.

Plato ſolus in tanta gentium ſylvâ, in tanto ſapientum prato, idearum & oblitus & recordatus eſt, Tertull. De anim. c. 12.

Gal. 4. 19.

2 Cor. 12. 4.

And

And first, this taketh in our Faith. I do not mean a dead and unactive faith: For that leaveth us dead and buried in a land of Oblivion, never looking upon Christ or his benefits, not gathering any strength or virtue from him, no more considering this our High-Priest then if he had never offered himself, never satisfied, never been. But I mean *a faith that worketh by love*, a faith that followeth Christ through every period and stage and passage of his blessed œconomy; a faith that is a disciple, and followeth him whithersoever he goeth, looketh upon him in time of prosperity, and clotheth him in the dayes of affliction, forgetteth them, remembring him; in injuries, and forgiveth them; in death it self, and maketh him our Resurrection; maketh us one with him, that we cannot think or speak or move, that we cannot live, nor dye, without him. Now the time of receiving the Sacrament, of receiving these pledges of Christs Love, and these pledges of our Faith, is the time of actuating and quickning and increasing our Faith, that it may be more apprehensive, more opperative, more lively, that it may even spring in our hearts at the mention of Christ, at this representation of his Body and Bloud, as *the babe did in Elisabeths womb at the Virgin Mary's salutation.* Luke 1. 48. For our Faith, as it may have its increasings and improvements, so it may have its decreasings and failings. It may be weakned by the daily incursions which the World and the Devil make upon it, by presenting objects of terrour to daunt and enfeeble it, objects of delight to slumber and charm it. It may be weakned by the daily avocations and common actions of our life, that we may not cleave so close unto Christ, not eye him with that intention, not love him with that fervour, not obey him with that chearfulness which we should, but be in a disposition ready to fall off, and let go our hold of him. And therefore as we must at all times stir it up and actuate it, so especially in our approches to the Lords Table. For in this doth our preparation to it, in this doth the benefit and power of the Sacrament, principally consist. Here our Saviour as it were doth again present himself to us, open his wounds, shew us his hands and his side, speak to us as he did to Thomas, *Reach hither your fingers, and behold my hands; and reach hither your hands, and thrust them into my side. Take, eat; This is my body. And be not faithless, but believing.* John 20. 27. Here shake off that chilness, that restiveness, that acedie, that wearines, that faintness of your Faith; here warm and actuate and quicken it, that it may be a working, fighting, conquering Faith. For thus to *do it* is *to do this in remembrance of Christ.*

Secondly, It taketh in Repentance. By this we do most truly *remember* Christ: *remember* his Birth, and are born again; for Repentance is our new birth: *remember* his Circumcision, and circumcise our hearts; for Repentance is μεγάλη περιτομὴ, *the great circumcision*, saith Epiphanius: go about with him, doing good; for Repentance is our obedience: *remember* him on his Cross; for Repentance setteth up a Cross in imitation of his, and lifteth us up upon it, stretcheth and dilateth all the powers of our soul, pierceth our hearts, and so *crucifieth the flesh and the affections and lusts* thereof. Our Repentance, if it be true, is an imitation of Christs suffering, a revenge upon our selves for what the Jews did to him, the proper issue and effect of his Love. For what Christ worketh in us he first worketh upon us, maketh us see and feel and handle his Love, that we may be active in those duties of love which by his command and ensample we owe to him, and in him to our brethren. He dyed to *be a propitiation for our sins*, that is, that he might make sin to cease, for so the word ἱλάσκεσθαι implyeth. 1 John 2. 2. & 4. 10. He giveth us strength by Repentance quite to extinguish and abolish sin. Thus if we repent, thus if we

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do, we *do it in remembrance of him.* And this we are alwaies to do, but then eſpecially when we prepare our ſelves to make our addreſſes to Chriſts Table. For though Repentance be the fruit of a due Examination of our ſelves, yet we may and muſt examin our Repentance it ſelf: And the time to do it is now. Now thou art to renew thy Covenant, thou muſt alſo renew thy Repentance. In the feaſt of the Atonement the
Lev. 23. 29. Lord telleth his people, *Whatſoever ſoul ſhould not be afflicted that day, ſhould be cut off.* This is a day for it, in this day thou muſt do it: This is the ſeaſon to ranſack thy ſoul, to ſee how many grains of Hypocriſie were left behind in thy former Repentance, what hollowneſs was in thy Grones, what coldneſs in thy Devotion; to ſee what advantage Satan hath ſince taken, what ground he hath won in thy ſoul. And then *in remembrance* of Chriſts Love ſet afreſh to the work of Mortification; wound thy heart deeper, lay on ſurer blows, empty thy ſelf of thy ſelf, of all that ruſt and rubbiſh which thy Self-love left behind. And then ſtir up thoſe graces in thee which through inadvertency and careleſſneſs lye raked up as in the aſhes. In a word, refine every Virtue, quicken every Grace, intend thy Will, exalt thy Faith, draw nearer to Chriſt, and ſo renew thy Covenant, and ſit down at his Table. And thus if thou *do it*, thou *doſt it in remembrance of him.*

I might here take in the whole train, the whole circle and crown of Chriſtian graces and virtues, and draw them together, and ſhut them within the compaſs of this one word *Remembrance*; for it will comprehend them all; Knowledge, Obedience, Love, Sincerity, Thankfulneſs (from whence the Sacrament hath its name, εὐχαριστία) Meditation and Prayer. For he that truly believeth and repenteth, as he is ſick of ſin, ſo is he ſick of Love, of that Love which in the Sacrament is ſealed and confirmed to us; he is full of ſaving knowledge, is ever bowing to Chriſts ſceptre, is ſincere and like himſelf in all his wayes; will meditate on Chriſts Love day and night, will drive it *ab animo in habitum*, as Tertullian ſpeaketh, from the mind to the motions and actions of the body, from the conſcience into the outward man, till it appear in liberal hands, in righteous lips; and in attentive ears; will breathe forth nothing but Devotion, Prayers, Hallelujahs, Glory, Honour and Praiſe for this his Love: And ſo he will become as the picture and image and face of Chriſt, reflecting all his favours and graces back upon him; as a pillar engraven with Gods loving kindneſſes, a memorial of Gods goodneſs thankfully ſet up for ever. And thus to *do it* is to *do it in remembrance of Chriſt.*

To conclude; Thus if we *do it*, if we thus *remember* him, he will alſo
Cant. 8. 6. remember us, remember us, and *ſet us as ſeals upon his heart, and ſignets on his arm*, remember us as his *peculiar treaſure.* And as our *Remembrance* of him taketh up all the duty of a Chriſtian, ſo doth his Remembrance of us comprehend all the benefits of a Saviour. Our Love of him and
Nazian. orat. 17. his Love to us are μία μνήμης ἐμπύρευμα, will be as *matter and fuel to nouriſh and uphold this remembrance between us for ever.* We ſhall remember him in humility and obedience, and he ſhall remember us in love and power. We ſhall remember him on earth, and he ſhall remember us in heaven, and prepare a place for us. He ſhall remember our affliction, and uphold us; he ſhall remember our prayers, and make them effectual; our almes, and make them a pleaſing ſacrifice. He ſhall remember our failings, and ſettle and eſtabliſh us; our tears, and turn them into joy. He ſhall remember all that we do or ſuffer, all but our ſins; thoſe he hath buried in his grave for ever. And now we are drawing near to his Table with fear and reverence, he will remember us, and draw nearer to us in

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these outward Elements then Superstition can feign him, beyond the fiction of Transsubstantiation: He will *abundantly satisfie us with the fatness of his house*; feed us, though not with his flesh, yet with himself; and move in us, that we may grow up in him. In a word, he will remember us in heaven more truly then we can remember him on earth, and distill his grace and blessings on us, be ever with us, and fill our hearts with rejoycing; Which will be a fair pledge of that solid, pure and everlasting joy in the highest heavens. And, Lord, remember us thus, now thou art in thy Kingdome. Psal. 36. 8.

The Five and Twentieth SERMON.

1 COR. XI. 26.

For as often as ye eat this bread, and drink this cup, ye do shew (or, *shew ye*) *the Lord's death till he come.*

THere is nothing so good in it self but it may prove the the worst of evils if it be not carried on to its right end, and fitly applied to that use for which it was ordained. *Frustrà est, quod rationem finis non ducit*, saith the Philosopher. Every thing hath its use from its end: If it decline from that, it is not onely unprofitable but hurtful. I do not warm my self with a plainer, nor smooth a table with fire: for this were not onely vain, but would destroy my work. The Arts themselves are not *liberal* but when they make men so, free and ingenuous. Arithmetick and Geometry are but a kind of Legerdemain, if they teach men onely *metiri latifundia, & accommodare digitos avaritiæ*, to measure Lordships, and to tell money. What need we instance in these? The Word of God, which bringeth salvation, may bring death, if it be not *received with the meekness* of a *babe, that we may grow thereby*. The Sacrament, the blessed Sacrament of the Lord's Supper, which hath been magnified too much, and yet cannot be magnified enough, was ordained as Physick to renew and revive and quicken our souls; but if it be not received to that end for which it was first instituted, it is not Physick, but *damnation*, *Non* QUID, *sed* QUEMADMODUM: It is not the bare Doing of a thing, but the Manner of doing it, the driving it on to its right end, which giveth it its full beauty and perfection. A sincere Heart and the Glory of God set the true image of Liberality on the gift of a mite; 1 Cor. 29.

Attention and Obedience make the Word *the ſavour of life*; Humility and Repentance ſanctifie a faſt; and *Shewing of the death of the Lord* maketh us truly partakers of his body and bloud. Our Saviour Chriſt hath fully decided this controverſie in a word, and with one breath as it were hath ſaid enough to ſtill the tumults of the diſputers, which have been as the raging of the ſea, and to ſettle all the vain and needleſs controverſies of this age; even in this, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν, *The fleſh profiteth nothing; it is the Spirit that quickeneth.* For to ſay his *fleſh profiteth nothing*, is a plain declaration that he meant not to give it us to eat. That which is nouriſhment to the body is not proportioned to the ſoul; nor will that which reneweth a ſoul reſtore the body to a healthful temper. Who would go about to recover a ſick man with an Oration of Tully's, or ſet a joynt with an axiom of Philoſophy? Who can reſtore a ſick ſoul with bread and wine, with fleſh or bloud? Although theſe two parts, the Soul and the Body, are knit and united together, and do ſympathize, ſo as that which refreſheth the body doth affect and pleaſe the mind, and that which cheareth the mind doth ſtrengthen the body; yet both the parts receive that which is proper to them, the body that which is of a corporeal nature, and the ſoul that which is ſpiritual, and both mutually communicate to each other the fruit and benefit of both, without the leaſt confuſion of their operations and proprieties: Although we ſee the actions of the body, as Hunger and Thirſt, many times attributed to the ſoul, and the functions of the ſoul, as to Will, and the like, to the body. Therefore we muſt diſtinguiſh between the Meritorious cauſe and the Efficiency and Application of it; which are both joyntly neceſſary, but their manner of operation is diverſe. It was neceſſary that the fleſh and bloud of Chriſt ſhould be ſeparated from each other in his violent death on the croſs, that his moſt precious bloud ſhould be poured out for remiſſion of ſins; but to make it a phyſical potion, to make it nouriſhment to our ſouls, it was not neceſſary that his bodily ſubſtance ſhould be taken into ours: For if it ſhould, our Saviour telleth us *it would profit nothing.* And the reaſon is plain, Becauſe the merit and virtue of his death, which is without us, is made ours, not by any fleſhly conjunction or union with him who merited for us by offering himſelf, but 1. by his Will, by which he in a manner maketh it over unto us, and 2. by our due receiving of it, which is made complete by our Conſent, and Faith, and Giving of thanks, which is the work alone of that *Spirit* which *quickeneth and giveth life.* The bleſſed Virgin did no doubt partake of the merit of Chriſt, but not becauſe ſhe conceived and bore him nine moneths in her womb, but in that ſhe conceived him by faith in her heart. *The womb was bleſſed that bare him, and the paps that gave him ſuck: but they rather were bleſſed who heard his word, and kept it.* The Fleſh and Bloud of Chriſt doth truly quicken us, as it was offered up for us a ſacrifice on the croſs, as a meritorious cauſe, and as he gave it for the ſalvation of the world: But it doth not quicken by being received into our bodies, but by being received into our ſouls. His merit was enough to ſave the whole world; and yet his merit were nothing, if not applied: and that application is not wrought without, but within us, not by *the Spirit of life*, but by the force and power of his death and paſſion, the meritorious cauſe. *For the law of the Spirit of life in Chriſt Jeſus hath made me free from the Law of Sin and Death.* What need we hear ſtir this Water of life, and turn it into gall and bitterneſs? Why ſhould this Bread be gravel between our teeth? Why ſhould Chriſt's love be made the matter of war and contention? It is called *the Body and Bloud of Chriſt*; and it is called *Bread* and *Cup* in my Text: And it is a miſerable ſervitude

John 6. 63.

Luke 11. 27, 28.

Rom. 8. 2.

ſaith

ſaith Auguſtine, *ſigna pro rebus accipere*, to take the ſigns of things for the things themſelves, and not to be able to lift up the eye of our mind above the corporeal creature to take in eternal light. That we may lift up ours, let us fix it upon the end for which Chriſt offered his body and bloud, and upon the end for which we are to receive the Sacrament and ſigns of it: And let one end be the meaſure and rule of the other. Let Chriſt lifted up on the croſs draw us after him, to follow as he leadeth. His body was bruiſed and his bloud ſhed *to purge us from all iniquity, and to make us a peculiar people unto himſelf*: That was Chriſt's end. And our end muſt be proportioned to it, So to receive the Sacrament of his body and bloud that it may be inſtrumental to that end. Which cannot be by eating his fleſh and bloud, that fleſh which was crucified, and that bloud which was ſhed. One would think it impoſſible that any ſhould think our Saviour ſhould command us that which is impoſſible, or ſhew us a way which cannot lead to the end. Fleſh and Bloud taken down into the ſtomach can no more feed and quicken a Soul then it can enter into the Kingdom of heaven: But his Obedience, his Humility, his Croſs and Paſſion, his meritorious Suffering and Satisfaction, theſe have power and influence on the Soul: Theſe are here preſented to us, as Manna, and better then Manna: and if we take them down and digeſt them, they will turn into good bloud, and feed us to eternal life. His Body and Bloud were thus given, and thus we muſt receive them. Our Saviour calleth it *his Body, and his Bloud*; and S. Paul calleth it the *Bread*, and the *Cup*: Nor is S. Paul contrary to Chriſt, but determineth and reconcileth all in the end both of Chriſt's ſuffering and our receiving, in the words of my Text, *As often as ye eat this bread, and drink this cup ye do ſhew* [or, *ſhew ye*] *the Lord's death till he come.*

In which words the Death of the Lord of life is preſented to us, and we called to *look up upon him whom* our ſins *have pierced through*, to behold *him wounded for our tranſgreſſions, ex cujus latere aqua & ſanguis, utriuſque lavacri paratura, manavit*, as Tertullian; out of whoſe ſide came water and bloud, to waſh and purge us, which make the two Sacraments, Baptiſm and the Lord's Supper. And the effect of both is our Obedience in life and converſation; that we ſhould *ſerve him with the whole heart* who hath bought us at ſo dear a price; that we ſhould waſh off all our ſpots and ſtains and foul pollutions in the laver of this Water and the laver of this Bloud. And therefore as he offered himſelf for us on the Croſs, ſo he offereth himſelf to us in the Sacrament, his Body in the Bread, and his Bloud in the Cup, that we may eat and drink and feed upon him and *taſte how gracious he is*; Which is the ſum and complement and bleſſed effect of the duty here in the Text, *to ſhew the Lord's death till he come.* For he that ſheweth it not, *manducans non manducat*, eating doth not, as Ambroſe: doth eat the Bread, but not feed on Chriſt: But he that fully acquitteth himſelf in this, ſhall be fed to eternal life. Let us then take the words aſunder: And there we find What we are to do, and How long we are to do it; the Duty, and the Continuation of it; the Duty, *We muſt ſhew forth Chriſt's death*; the Continuation of it, *We muſt do it till he come again to judgment.* In the Duty we conſider firſt an Object, what it is we muſt ſhew, *the death of the Lord*; Secondly, an Act, what it is *to ſhew and declare* it. *The death of the Lord*, a ſad but comfortable, a bloudy but ſaving ſpectacle. And καταγγέλλειν, *to ſhew*, a word of as large a compaſs as Chriſtianity it ſelf. And the duration and continuation of it, *till he come*, that is, to the end of the world. Of theſe in their order.

Iſa. 53. 5.

The object is in nature firſt, and firſt to be handled, *the death of the*

Lord. And this is moſt proper for us to conſider: For *by his ſtripes we are healed*, and by his death we live. And in this he hath not onely expreſſed his Love, but made himſelf an example, that we may take it out, and ſo *ſhew forth his death*. Firſt, it is his Love which joyned theſe two words together, *Death* and *the Lord*, which are farther removed then Heaven is from the Earth. For can the Lord of life die? Yes: *Amor de cœlo demiſit Dominum*; That Love which brought him down from his throne to his footſtool, that united the Godhead and Manhood in one Perſon, hath alſo made theſe two terms, *Death* and *the Lord*, compatible, and faſtned the Son of God to the Croſs; hath expreſt it ſelf not onely in Beneficence but alſo in Patience, not onely in Power but alſo in Humility, and is moſt lively and viſible in his Death, the true authentick inſtrument of his Love. He that is our Steward to provide for us, who ſupplieth us out of his rich treaſury, who ripeneth the fruit on the trees and the corn in the fields, who draweth us wine out of the vine, and ſpinneth us garments out of the bowels of the worm and the fleece of the flock, will alſo empty himſelf, and pour forth his bloud: He who giveth us balm for our bodies, will give us phyſick for our ſouls, will give up his ghoſt to give us breath and life. And here his love is in its Zenith and vertical point, and in a direct line caſteth the rayes of comfort on his loſt creature. This *Lord* cometh not naked, but clothed with bleſſings; cometh not empty, but with the rich treaſuries of heaven; cometh not alone, but with troops of Angels, with troops of promiſes and bleſſings. *Bonitas fœcunda ſui*; Goodneſs is fruitful and generative of it ſelf, gaineth by ſpending it ſelf, ſwelleth by overflowing, and is increaſed by profuſion. When ſhe poureth forth her ſelf and breatheth forth that ſweet exhalation, ſhe conveyeth it not poor and naked and ſolitary, but with a troop and authority, with ornament and pomp. For Love bringeth with it whatſoever Goodneſs can imagine, *munera & officia*, gifts and offices; doth not onely give us *the Lord*, but giveth us his ſufferings, his paſſion, his *death*; not onely his *death*, but the virtue and power of it, to raiſe us from the lethargy and death of Sin, that we may be quick and active to ſhew and expreſs it in our ſelves. *Olim morbo, nunc remedio laboramus*: The remedy is ſo wonderful, it confoundeth the patient, and maketh health it ſelf appear but fabulous. Shall *the Lord of Life* die? why may not Man, *whoſe breath is in his noſtrils*, be immortal? Yes: he ſhall; and for this reaſon, Becauſe it pleaſed *the Lord of Life* to die. We need not adopt one in his place, or ſubſtitute a creature, a phantaſm, as did Arius and Marcion, in his office: For he *took our ſins*, and he will take the office himſelf, he will *tread the wine-preſs alone*, and will admit *none with him*. Nor doth this Humility impair his Majeſty, but rather exalt it. Though he die, yet he is *the Lord* ſtill. The Father will tell us that they who denied this for fear were worſe then thoſe who denied it out of ſtomach, and the pretenſe of his honour is more dangerous then perverſneſs. For this is to confine and limit this *Lord*, to ſhorten his hand, *palos terminales figere*, to ſet up bounds and limits againſt his infinite Love and abſolute Will, καὶ ἑαυτῶν γνώμας τυπῶσαι, *to ſhape and frame him out to their own phanſie*, and indeed to blaſpheme him with reverence; to take from him his heavenly power, and put into his hand a ſceptre of reed. His Love and his Will quiet all jealouſies and anſwer all arguments whatſoever. It was his will to die: and he that reſteth in God's Will doth beſt acknowledge his Majeſty. For all, even Majeſty it ſelf, doth vail to his Will, and is commanded by it. What? *the Lord of life*, equal to the Father, *by whom all things were made*, ſhall he die? Yes: *quia voluit*, becauſe he would. For as at the Creation he might have made Man,

Iſa. 63. 3.

as

as he made other creatures, by his Word alone, yet would not, but wrought him out of the clay and faſhioned him with his own hands; ſo in the great work of our Redemption he did not ſend an Angel, one of the Seraphim or Cherubim, or any finite creature, which he might have done; but at the word's ſpeaking He crieth, *Lo, I come to do it my ſelf.* Look upon this object of Majeſty and Humility yet once again, and ſee the power and omnipotencie of his Love. In this laying down his life for us he was pleaſed to give a price infinitely above the merchandize, and, as in the world ſome buyers are wont to do, to buy his own affection to us, to pay down not a talent for a talent, but a talent for a mite, Himſelf for a worm, and his Love for the world? nay, by his infinite Love to bound as it were his infinite Power, his infinite Wiſdom and his illimited Will. For here his Power, Wiſdom and Will find a NON ULTRA, and are at the furtheſt. He cannot do, He cannot find out, He cannot wiſh for us more then he hath done; then, *being equal with God*, to *take upon him the form of a ſervant*, and in that form *to humble himſelf to the death of the croſs*. How ſhould this ſpectacle of Love and Power, of Majeſty and Humility, affect and raviſh our ſouls! How ſhould this fire of Love, theſe everlaſting burnings, kindled in our fleſh, enflame us! That benefit is great which preventeth our prayers; That is greater which is above our hope; That is greateſt which pre-occupateth and foreſtalleth our deſires: But what is that which over-runneth our opinion, and even ſwalloweth it up in victory! Had not he revealed his will, and told us he would die, we could not have deſired it but our *prayers* had *been turned into ſin*, our hope had been madneſs, and our opinion impiety. All that we can ſay is, that it was his infinite Love: And his Love defendeth his Majeſty, and exalteth the Humility of his Croſs, and maketh it as glorious as his Throne. For when he was faſtned to it, when he died, it was his Throne, and from it he threw down Principalities and Powers, and Sin, and Death it ſelf. Love hath this priviledge, that it cannot be defamed. Ἔστι γὰρ ἡμῖν νόμος, ſaith Plato: By a kind of law it hath the prerogative of Honour, and maketh Bondage free, Diſgrace honourable, Infirmity omnipotent, Death life; it worketh a harmony out of theſe two inconſiſtent terms, *Death* and *the Lord*, which is the joy of the whole earth. Thus is Chriſt's Death made a ſpectacle unto us, and his Love beſpeaketh us to behold it; and there needeth no other Oratour to perſwade us. For where Love is denied, *the tongues of Men and of Angels* are *but as a tinckling cymbal*. But this is not all; For,

In the ſecond place, Chriſt hangeth not on the croſs onely as a ſacrifice: That every eye is willing to behold, even the eye of fleſh, the eye that is *full of adulteries*: But he ſtandeth there as an Enſample to us of Humility, Patience, Obedience, Love. This Altar hath an inſcription, TOLLITE CRUCEM, *Take up your croſs, and follow me*. Not an Enſample alone: that cometh too ſhort: Nor a Sacrifice alone: for ſhall he be offered up for thoſe who deny him? Not an Enſample alone: For fleſh and bloud may follow him, but never overtake him, no not in thoſe wayes which he marked out with his bloud, of Obedience and Love. Nor Satisfaction alone: For how can he ſatisfie for thoſe who will be in evil what he is in good, *yeſterday, and to day, and the ſame for ever*? *Chriſt ſuffered for us*, ſaith S. Peter, *leaving us an enſample, that we ſhould follow his ſteps*. Can an humble Saviour be a ſacrifice for the proud? Can a meek Saviour dye for a revenger? Can a poor Chriſt give himſelf for him who will neither clothe nor feed him? Can he *in whom there was found no guile*, plead for him who is full of deceit? Can a Lamb be a ſacrifice for a Fox, a Wolf, or a Lion? He is ſacrificed; and all is done on his 1 Pet. 2. 21.

part:

part: There is a CONSUMMATUM EST, *It is finiſhed:* But our Obedience is not ſhut up in that, but beginneth where Chriſt's did end, and by the power and force of his Love muſt be carried on in an even and conſtant courſe unto our *Conſummatum eſt*, till we end. Ἔχομεν τὴν ἀπολύτρωσιν, Epheſ. 1. 7. *We have redemption*, and ὑποτύπωσιν, *a pattern*; *Juſſit fieri qui fecit.* He 1 Tim. 1. 16. ſacrificed himſelf for us, that we might offer our ſelves a lively ſacrifice to the Lord. *Jeſus Chriſt is a pattern to them who ſhall believe on him to life everlaſting.* We dare not ſay, with ſome, that Chriſt came into the world *non ad ſatisfactionem, ſed exemplum*; not to ſatisfie at all, but to direct us by his example in the wayes of life; not to pay down our debts, but to teach us an art of thrift, to be able to pay them our ſelves: But moſt true it is, if we make him not an enſample, he will not be a ſacrifice, *nor will there remain any ſacrifice for ſin.* God forbid that our Malice ſhould ſhelter it ſelf in his Love, that his Meekneſs ſhould be a buckler for our Revenge, that his Righteouſneſs ſhould ſhadow our Unrighteouſneſs, that all our Obedience ſhould be loſt in his Sacrifice; that becauſe he ſuffered ſo much to lead us the way, we ſhould take the leſs care to follow after him; that by the Goſpel, as by the Law, Sin ſhould *revive*; that the Law ſhould convince the conſcience, and the Goſpel flatter it; that the Law ſhould affright ſinners, and Chriſt encourage them; that the Croſs of Chriſt, which is a School of virtue, ſhould be made a Sanctuary for wilful offenders; that Chriſt ſhould *nail the handwriting againſt us to his croſs*, and then let fall a Diſpenſation from all righteouſneſs, and make it leſs neceſſary for us to obſerve ſo ſtrictly the moral Law; that this eaſe and benefit ſhould accrue to Chriſtians by the death of Chriſt, that we may be more indulgent to our ſelves, do what we liſt, Pardon lying ſo near at hand; that we ſhould deſtroy our ſelves, becauſe he is a Jeſus; pollute our ſelves, becauſe he is Chriſt to anoint us; be more rebellious, becauſe he is our Lord; and live in ſin, becauſe he died for it. A conceit ſo unreaſonable that even common reaſon abhorreth it. Had our Saviour given up his ghoſt, and left no precept behind him; had his Apoſtle been ſilent, and ſaid no more but that *he died for our ſins*, the weakeſt underſtanding might eaſily draw out this concluſion, that we are to forſake them. For why ſhould he dye for that which he was willing ſhould ſurvive? Or who would *lay his axe to the root of the tree*, and not cut it down to the ground? And yet as groſs a conceit as it is, we open our hearts to receive it: And it is *ſummus ſeculi reatus*, the great guilt of the age, the *pit* out of which *locuſts* ſwarm which are *as ſcorpions* to bring evil *on the earth.* Were it not for this Phyſick, men would not be ſo ſick; were it not for hope of reconciliation, men would not dare ſo oft to offend: and (which is moſt ſtrange) had not Chriſt ſo loved us, we had not perſecuted him; had he not been a ſacrifice, we had been more willing to have made him an enſample. *For we hope his Love, that nailed him to the croſs, will be ready to meet and ſuccour and embrace us in any poſture, in any temper whatſoever, though we come Zeph. 1. 8. towards him clothed with vengeance, in anger and fury, *with ſtrange apparel*, in wantonneſs and luſt, polluted and ſpotted with the world. Thus doth the ſophiſtry of our Senſual part prevail againſt the demonſtrations of Reaſon, which doth bring Chriſt in as *dead* for our ſins, but withall as *a Lord* to help us to deſtroy Sin by the power of his *death.* For both theſe are friendly linked together in *the Lord's Death*, his Love and his Enſample. *Et magnum nobis quàm parvo conſtat exemplum!* And this great example how little doth it coſt us! Not to be ſpit upon and buffeted and crucified, not to ſuffer and die: It is no more then this, καταγγέλλειν, *to ſhew it forth* in our ſelves *till he come*; Which is the Act here required, and my next Part.

And

And this we must do if we will be fitted for this Feast, and be welcome guests at the Lord's Table. Divines have told us of a threefold manner of feeding on the flesh of Christ; a Sacramental alone, a Spiritual alone, and a Sacramental and Spiritual both: Which distinction may not be rejected if it be rightly understood. 1. They that come to this Table and receive the Sacrament without faith and devotion, may be said indeed *to eat the Body of Christ*, (as that name is usually given to the Sacrament and sign; and the Sacrament of the body of Christ after a manner is the Body of Christ) and yet that of S. Augustine is true. *He that sheweth not forth his death eateth not his flesh; but is guilty of the body and bloud of Christ*; a Communicant, and no Communicant; an enemy, and not a guest; fitter to be dragged to the bar then to be placed at his Table. And what a morsel is that with which we take down Death and the Devil together? 2. Some there be whom not contempt and neglect, but necessity, the great patroness of humane infirmitie, keepeth from the Lord's Table and Sacrament; and yet they *shew his death*, look up upon his cross, draw it out in their heart in bleeding characters, apply it by faith, and make it their meditation day and night: And these, though they feed not on him Sacramentally, yet spiritually are partakers of his body and bloud, and so made heirs of salvation, though they *eat not this bread* nor *drink of this cup*. For what cannot be done cannot bind. Some Actions are counted as done, though they be never brought forth into act. If the *heart be ready*, though the tongue be silent, as a viol on the wall, yet we *sing and give praise*. Persecution may shut up the Church-doors, yet I may *love the place where God's honour dwelleth*. Persecution may seal up the Priest's lips, shut me up *in prison*, and *feed* me with no other *bread* then that *of affliction*; yet even in the lowest dungeon I may feed on this *Bread of life*: I may be valiant, and not strike a blow: I may be liberal, and not give a mite; hospital, when I have not a hole to hide my head in. He that taketh my purse from me doth not rob me of my piety; he that sequestereth my estate, yet leaveth me my charity; and he that debarreth me the Table, cannot keep me from Christ. As I told you out of Ambrose, *Manducans non manducat*; I may eat the Bread, and not be partaker of the Body: so *Non Manducans manducat*, Though I take not down the outward elements, yet I may feed on Christ. But happy, yea thrice happy, is their condition who can do both; so receive *panem Domini*, the Lord's bread, that they may receive also *panem Dominum*, be partakers of the Lord himself, who is *the Bread of life*. *Blessed is he that* thus *eateth Bread* with him at his Table: For he feedeth on him Sacramentally and spiritually both: Here he findeth those gracious advantages, his Faith actuated, his Hope exalted, his Charity dilated, the Covenant renewed, the Promises and Love of Christ sealed and ratified to him with his bloud. And this we shall do, this comfort and joy we shall find, even a new heaven in our souls, if *we shew*, καὶ γινώσκω, *preach and publish, his death*. Which we may look upon at first as a duty of quick dispatch; but if we look upon it again, & well weigh and consider it, we shall find that it calleth for and requireth our greatest care and industry. For it is not to turn the story of Christ's passion into a Tragedy, to make a scenical representation of his death, with all the art and colours of Rhetorick to declaim against the Jews malice or Judas's treason or Pilate's injustice; but rather to declaim & preach against our selves, to hate and abhor & crucifie our selves *Nos, nos homicidæ*; We, we alone are the murtherers Our Treachery was the Judas that betrayed him; our Malice, the Jew which accused him; our Perjury, the false witness against him; our Injustice, the Pilate that condemned him. Our Pride scorned him, our Envy grinned at him, our

Luxury

Luxury ſpit upon him, our Covetouſneſs ſold him. Our corrupt bloud was drawn out of his wounds, our ſwellings pricked with his thorns, our ſores lanced with his ſpear, and the whole body of Sin ſtretched out and crucified with the Lord of life. This indeed doth *ſhew his death*: This conſideration doth preſent the Paſſion, but in a rude and imperfect piece. *The death of the Lord* is *ſhewn* almoſt by every man, and every day. Some *ſhew* it, but withal ſhew their vanity and make it manifeſt to all men. Some *ſhew* it by ſhewing the Croſs, by ſigning themſelves with the ſign of it. Some to *ſhew* it, ſhew a Body which cannot be ſeen, being hid under the accidents of Bread and Wine. Some ſhew their wit inſtead of Chriſt's Paſſion, lift it up, as he was upon the croſs, ſhew it with oſtentation. Some ſhew their rancour and malice about a feaſt of Love, and ſo draw
Phil. 1. 15. out Chriſt with the claw of a Devil. *Some preach it*, as S Paul ſpeaketh, *out of envy and ſtrife, and ſome alſo of good will*. Some preach it, and preach againſt it. Some draw out Chriſt's Paſſion and their Religion together, and all is but a picture, and then ſound a trumpet, make a great cry, as the painter who had drawn a Souldier with a ſword in his hand, did ſound an alarm, that he might ſeem to fight. But this doth not *ſhew the Lord's death*, but, as Tertullian ſpeaketh, *id negat quod oſtendit*, denieth what it ſheweth. Καταγγέλλειν, *to ſhew, to preach, the death of the* Lord is more. We may obſerve that in Scripture words of Command and Duty carry with them more then they ſhew, and have wrapped up in them both the Act and the End, and are of the largeſt ſignification in the Spirit's Dictionary. *To* HEAR, is *to Hear*, and *to Doe*. *To* KNOW, is *to Know*, and *to Practice*. *To* BELIEVE, is *to Believe*, and *to Obey*. The Schools will tell us, FIDES *abſque addito in Sciriptura formata intelligitur*; Where *Faith* is named in Scripture without ſome addition, as *a dead Faith, a temporary Faith, an hypocritical Faith*, there evermore that *Faith* is commended *which worketh by Charity*. And ſo *to ſhew*, or *to preach, the death of the* Lord, is more then to Utter it with the tongue and Profeſs it. For thus Judas might *ſhew* it, as well as Peter: thus the Jews might *ſhew* it, that crucified him: Thus the profane perſon, that crucifieth him every day, may *ſhew* it. Yea, Chriſt's death may be the common ſubject for diſcourſe, and the language of the whole world. Therefore our *ſhewing* muſt look farther, even to the end. For what is Hearing without Doing? What is Knowledge without Practice? What is Faith without Charity? What is *ſhewing the death of the* Lord, if we do it not to that end for which he did die? Our hearing is but the ſenſuality of the ear; our Knowledge, but an empty ſpeculation; our Faith, but phanſie; and our *ſhewing the death of the* Lord, a kind of nailing him again to the croſs. For to draw his picture in our ear or mind, to character him out in our words, and yet fight againſt him, is *to put him to ſhame*. We muſt then underſtand our ſelves when we ſpeak to God as we underſtand God when he ſpeaketh to us, and in the ſame manner we muſt *ſhew* him to himſelf and the world as he is pleaſed to ſhew and manifeſt himſelf unto us. Chriſt did not preſent us with a picture, with a phantaſm, with a bare ſhew and appearance, of ſuffering for us: Nor muſt we preſent him with ſhadows and ſhews. And
Pſal. 80. what is God's *ſhewing himſelf*? *Thou that ſitteſt between the Cherubims ſhew thy ſelf*, ſaith the Pſalmiſt; ſhine thou clearly, to our comfort, and to the terrour of our enemies. God manifeſteth his Power, and *breaketh the Cedars of Libanus*. He maketh known his Wiſdom, and teacheth the children of men. He publiſheth his Love, and *filleth us with good things*. His Words are his bleſſings, and his demonſtrations in glory. He

ſpeaketh

ſpeaketh to us by peace, and ſhadoweth us by plenty, and *our garners are full.* And ſee how the creature echoeth back again to him! *The heavens declare the glory of God, and the firmament ſheweth his handy-work. Day unto day uttereth* [*welleth out*] *ſpeech, and night unto night ſheweth knowledge.* God's language is Power; God's language is Love; and God's language is Hope. God *planted a vineyard,* that expreſſeth Iſa. 5.
his Power: *and built a tower in it, and made a wine-preſs therein*; there is his Love: *and he looked for grapes*; there Hope ſpeaketh: *for he that* planteth, planteth *in hope.* He ſpake by his Prophets, he ſpake by his judgments, and he ſpake by his mercies; but ſtill he ſpake in hope: for he doth neither ſhine nor thunder but in hope. This is the heavenly dialect: and we muſt take it out. We muſt not ſpeak as one that beggeth on a ſtage, but as he that beggeth on the high-way, naked and cold and pinched with hunger. *Verba in opera vertenda:* By a religious Alchymie we muſt turn words into works, and when God ſpeaketh to us by his Prophets, anſwer him by our obedience; when he ſpeaketh to us in Love, *give him our hearts*; and when *he looketh for grapes*, be *full of good works.* This is Chriſt's own dialect, and he beſt underſtandeth it, and his reply is a reward: But from ſhews and words he turneth away his ears, and will not hear; that is, (for ſtill in God's language more is underſtood then ſpoke) he will bring us to judgment. And now we ſee what it is *to ſhew the death of the Lord*; not to draw it out in our imagination, or to ſpeak it with the tongue, but to expreſs the power and virtue of it in our ſelves, *to labour and travel in birth till Chriſt be fully formed in us,* till all Chriſtian virtues, which are as the ſpirits of his bloud, be quick and operative in us, till we be made *perfect to every good work.* And thus we *ſhew his death* by our Faith. For Faith, if it be not dead, will ſpeak, and make it ſelf known to all the world; ſpeak to the naked, and clothe him; to the hungry, and feed him; to thoſe who erre and are in darkneſs, and ſhine upon them. This is the dialect of Faith. But if the cold froſt of temptations, as S. Gregorie ſpeaketh, hath ſo niped it that it is grown chil and cold, and can ſpeak but faintly; if we have talked ſo long of Faith till we have left her ſpeechleſs; if ſhe ſpeak, but imperfectly and in broken language, now by a drop of water, and now by a mite; and then ſilent; *ſhew the death of Chriſt* onely in ſome rare and ſlender performance; behold, *this is your hour, and the power* of light; this your time of receiving the Sacrament is the time to actuate and quicken your Faith, to make it more apprehenſive, more operative, more lively, to give it a tongue, that it may *ſhew* and preach the wonderful works of the Lord.

And as we *ſhew the Lord's death* by our Faith, ſo we *ſhew* it by our Hope; which, if it be that *Hope* which *purifieth* the heart, will *awake our glory*, the Tongue. If it be well built and underpropped with Charity, it will ſpeak, and cry, and complain. And the language is the ſame with that of *the ſouls under the Altar. How long, Lord?* How long ſhall *the Fleſh* Rev. 6.
fight againſt the Spirit? How long ſhall we ſtruggle with temptations? When wilt thou *deliver us from this body of death? When ſhall we appear in the preſence of our God? Though we fall, we ſhall riſe again.* Though we are ſhaken, we ſhall not be overthrown. *Though thou killeſt us, yet we will truſt in thee.* This is the dialect of Hope. And here at this Table we muſt learn to ſpeak out, to ſpeak it more plainly, to raiſe and exalt it to a Confidence; which is the loudeſt report it can make.

Thirdly, we *ſhew and preach the Lord's death* by our Love; Which is but the echo of his Love. And we ſpeak it fully, as he doth to us; fill up the ſentence, and leave not out a word; make it manifeſt in the equality and univerſality of our obedience, as *he offered up himſelf a full, perfect and ſufficient ſacrifice for us. Quicquid propter Deum fit, æqualiter fit.* Our love to Chriſt muſt be equal, and like himſelf; not meet him at Church, and run from him in the ſtreets; not embrace him in a Sermon, and throw him from us in our converſation; not flatter him with a peny, and grind him with our oppreſſion; not *build* him *a tabernacle* in his *glory*, and deny him at his croſs. No: Love ſpeaketh to Chriſt as
Joſh. 1. the Iſraelites did to Joſhua, *Whatſoever he commandeth, it will do; and whitherſoever he leadeth, it will go*, againſt powers and principalities, againſt tribulation and perſecution, againſt the power of darkneſs and the Devil himſelf. This is the dialect of Love. And if Love wax cold, that it doth not plainly ſpeak this holy tongue, here is the *Altar*, and *from it* thou mayſt *take a live cole* to *touch* it, that it may revive and burn within thee. And that heart is not cold but dead which the Love of Chriſt preſented and tendered in the Sacrament cannot quicken and ſtir up into a flame. If this work not a miracle in us, and diſpoſſeſs us of *the dumb ſpirit*, it is *becauſe of our unbelief*.

Again, we *ſhew the Lord's death* by our Repentance, which ſpeaketh in *grones and ſighs unutterable*. When we *dye to ſin*, we then beſt *ſhew the death of the Lord*. Then his ſorrow is ſeen in ours, and his agony in our ſtrugling and contention with our ſelves. His complaints are heard in ours, and are the very ſame, *My God, my God, why haſt thou forſaken me?* We are lifted up as it were on a croſs, the powers of our ſoul are ſtretched and dilated, our hearts are pierced, our Fleſh is crucified, and Sin fainteth, and, when all is *finiſhed*, will *give up the ghoſt*. And then when we *riſe to newneſs of life*, it will be manifeſt that *Chriſt is in us of a truth*. A penitent ſinner is the beſt ſhew of, the beſt Sermon on a crucified Saviour. And here in this ſo viſible preſentment of his Body and Bloud our wounds muſt needs bleed afreſh, our Anger be more hot, our Indignation higher, our Revenge more bitter, and our Complaints louder. Here we ſhall repent of our Repentance it ſelf, that it is not ſo ſerious, ſo true, ſo univerſal as it ſhould be. Here our *wounds*, as David ſpeaketh, *will corrupt and putrefie*: But the bloud of Chriſt is a precious balm to cure them. Chriſt ſhall waſh away our tears, ſtill our complaints, take away our ſorrow, and by the power of his *Spirit ſeal us to the day of Redemption*.

Laſt of all, we muſt *ſhew the Lord's death* with Reverence. With Reverence? why, *the Angels deſire to look into* it, Thrones and Dominations bow and adore it; and ſhall not Duſt and aſhes, ſinning, dying men, *fall down and worſhip* that *Lord* who hath taken away *the ſting of Death, which is Sin*, and *ſwallowed up Death it ſelf in victory?* Let us then *ſhew the Lord's death with fear, and rejoyce with trembling*. By *Reverence* I do not mean that vain, unneceſſary, apologizing Reverence, which withdraweth us from this Table, and detaineth us amongſt the *ſwine* at *the huſks*, becauſe we have made our ſelves *unworthy* to go to *our Father's houſe*; a Reverence which is the daughter and nurſe of Sin, begot of Sin, and multiplying Sin; the Reverence of Adam behind the buſh, who was *afraid* and *hid himſelf*, unwilling to come out of the thicket when God called him; a Reverence ſtruck out of theſe two, Conſcience of ſin, and Unwillingneſs to forſake it. And what Reverence is that which keepeth the ſick from the Phyſician, maketh the wounded afraid of balm, and a ſinner run from his Saviour? This Reverence we muſt tread under foot, with

with the mother that bare it, and dash it against the Rock, the Rock Christ Jesus. First be reverent, and *sin no more*; and then make our approches to Christ with reverence. Shew our *death to sin*, that we may *shew the death of the Lord* for it. First leave our sin behind us, and then *draw near with a true heart, in full assurance of faith.* When as Job speaketh, we *are afraid of all our works*; of our Faith, that it is but weak, and call to him to strengthen it; of our Love, that it is not hot enough, and then stir it up; of our Hope, that it is but feeble, and then feed it with the bloud of Christ; of our Sorrow, that it is not great enough, and then drop a tear; of our Repentance, that it is not sincere enough, and then smite our hearts; look upon the wounds of Christ, and then rip up our own, that they may open and take in his bloud; when we are afraid of our Reverence, that it is not low enough, and then lay the cross of Christ upon it, all the benefits of a Saviour, and our own sins, to press it down lower, and make him more glorious, and us more vile in our own eyes: When we have thus *washed our hands in innocencie*, and our souls in the bloud of the immaculate Lamb, then Faith will quicken us, and Hope embolden us, and Love encourage us, and Repentance lead us on with fear and reverence to *compass his Altar.* For these are operative, and will evaporate, will break thy heart, humble thy look, cast down thy countenance, bow thy knee, and lay thee prostrate before the Mercy-seat, the Table of the Lord. Thus if we *shew his Death*, he will shew himself to us a *Lord* and a Saviour, he will *shew us his hands and his side*, he will shew his wounds and his bloud; the virtue of his sufferings shall stream out upon our souls, and water and refresh them; and we shall return from his Table as the Disciples did from his sepulchre, *with great joy*, even with that joy which is a pledge and type of that eternal jubilating joy at his Table in the Kingdom of Heaven.

The Six and Twentieth SERMON.

1 COR. XI. 28.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

AMongst all the duties of a Christian, whether Moral or Ceremonial, there is not one but requireth something to be done before it be done. Ἀγὼν, καὶ ὁ προαγὼν, καὶ μυσήρια πρὸ μυστηρίων, saith Clemens. *Those velitations and trials which are before the fight are a part of that exercise, and they are called Mysteries which do but make way and lead us to the mysteries themselves.* Preparation to the duties of Christianity we must count as a part of those duties, or else we shall come short in the performance of them, so do them as that it had been better we had left them undone. Eccl. 5. 1. It is good *to go up to the house of the Lord*, but we must first *keep our feet*, subdue our foul and irregular affections. It is good *to offer sacrifice*, but we must first *clense our hands*, or else we shall but *give the sacrifice of fools.* It is good *to give alms with our right hand*, but so that *our left hand know it not.* It is good *to pray*, but not *standing in the synagogues or the corners of the streets.* It is good *to fast*, but without *a disfigured face.* In all our approches to God we must *keep our feet*, walk forward with reverence and preparation: *for the place is* not onely *holy*, but dangerous to *stand* in. There is danger in giving Alms, danger in a Fast, danger in Prayer: And as there is danger in forbearing, so there is danger also in coming to the Lord's Table. And the reason why we do not perfect every good work, is because we do not reverence it as we should, not gird up our loins and lift up our hearts with that devotion and preperation which is due unto it. We think to Give an alms is but to fling a mite into the treasury; to Fast, but to abstain for a day; to Pray, but to say, *Lord, hear me*; and *to shew (Christ's death till he come*, but to sit down at his Table, and eat of his bread, and drink of his cup. But this is to dishonour and undervalue those duties which duly performed would honour and glorifie us; This is to be *officiperdæ* in this sense also, to destroy our work before we begin it. For what place can a strict obedience have amongst those thoughts which choke and stifle it? Or what welcome is he like to find at such a Feast that cometh, as the Corinthians did, drunk to the Table? Where the birth is so sudden, so immature, how can it chuse but prove abortive? No: He that will offer up his prayers, must offer up more then *the calves of his lips*: He that will have an open hand, must first have a melting heart: He that will fast,

faſt, muſt firſt feed on himſelf, eat and work out all the corruption of his heart. Behold, here God hath ſpred his Table, and invited you to a Feaſt, to a feaſt of the Body and Bloud of his Son. *And the Spirit and the Bride ſay, Come. And let him that is athirſt, come, and take of this Bread of life and Water of life freely.* But what? ſhall we come as *Schiſmaticks* or *Hereticks?* Shall we come with pride and malice, with *contempt of the Church*, and bringing *ſhame* to our brethren? Shall we come *drunken*? This is not *to diſcern the Lord's body*, not to diſcern the Bread which in the Sacrament is to him *the Lord's body*, from common bread. He that thus cometh, and eateth, and drinketh, *is guilty of the body and bloud of the Lord*, as guilty as thoſe Jews that crucified him. For this is *to put him to open ſhame*, to count of him no more then as if he had been an Impoſtor, and ſo *to tread him under foot*. Here certainly no caution can be enongh, though we look about us, as he ſpeaketh, with a thouſand eyes. This conſideration ſhould work and imprint in us ſuch a care and ſolicitude as ſhould ſeverely and impartially weigh what on either ſide, either fear of danger or hope of advantage, love of a Saviour or terrour of a Judge, may ſuggeſt: how better then Manna this ſpiritual refreſhment may be, and how it may be turned into poiſon. This the Corinthians laid not to heart. And on the ſame pillow of ſupine negligence and inconſideration do too many Chriſtians at this day lie and ſleep: And as men in paſſion or ſome ſudden amaze cannot have leiſure to believe what they feel and ſuffer, ſo do they not believe what they cannot but know, or not conſider what they believe, which is far worſe then to be ignorant. They *diſcern not the Lord's body*, miſtake the ſhadow for the ſubſtance, reſt in the outward act of eating and drinking, look upon nothing but that which is viſible in the ceremony, think not on the end to which it tendeth, and ſo uſe it not with that ſpiritual ſenſe and feeling which is anſwerable to the inſtitution. Therefore againſt this wilfull blindneſs and ignorance, this ſupine and profane negligence, doth our Apoſtle here draw up his whole force and ſtrength to demoliſh it. He blameth them, and he directeth them; he uſeth his *rod*, and he beſpeaketh them *in the ſpirit of meekneſs*; and, like a ſkilful artiſt, he firſt openeth and ſearcheth the wound, and then with a gentle hand, a hand of love, he applieth this ſoveraign plaiſter in my Text: To avoid this evil, *Let a man examine himſelf, and ſo let him eat of this Bread, and drink of this Cup.*

Verſ. 18, 19.

Hebr. 6. 6.

The words are plain, and we need not deſcant upon them, nor labour in dividing of them. Here are two things preſented to us; 1. Our Qualification for, and 2. our Admiſſion to the Feaſt. 1. a Duty, To *examine our ſelves*; 2. a Grant or Privilege, To *eat of that bread, and drink of that cup*. Or 1. our Preparation, and 2. our Welcome. Or 1. our Initiation, and 2. our Conſignation. Firſt we muſt *examine our ſelves*; and then we are received and admitted *in Sanctum Sanctorum*, into the Holy of Holies, unto the participation of theſe Myſteries, *to eat of this Bread, and to drink of this Cup. Let a man examine himſelf, and ſo let him eat of this Bread, and drink of this Cup.*

Examination is in order firſt, and therefore firſt to be handled. And this we ſhall find to be a duty of no quick diſpatch, but which requireth care and a curious and diligent obſervation, whether we look upon it in the generality, or in its particular application and reference to the bleſſed Sacrament. *Examine our ſelves?* Why, that is aſſoon done almoſt as ſaid. We can do it in the twinkling of an eye, ſome few dayes before, the eve before, the hour before the time. We think we do it, though we never do it. But if we look nearer on it, we ſhall find it buſineſs enough

for

for our whole life. For *to examine our ſelves*, is to take a true and ſtrict ſurvey of all the paſſages of our life; to follow our Thoughts, which have wings, and flie in and flie out, bring in and drive out one another; to call to remembrance our Words, which have wings too, ἔπεα πτερόεντα, flie from us, but leave an impreſſion and guilt in the ſoul; and to number our Actions, and weigh them all in the balance of the Sanctuary; to gain a diſtinct knowledge of our ſpiritual eſtate; to read an Anatomy-lecture on our ſelves, to anatomize and diſſect our Hearts, which are *deceitful above all things*; to follow Sin in all the Meanders and Labyrinths it maketh, to pluck off its dreſs, to waſh off its paint, to drive it out of the thicket of excuſes, and by the light of Scripture to take a full view of
Pſal. 119. 59. our ſelves; in a word, to *conſider our wayes*, to *conſider*, not to glance upon them, but to look upon them again and again, to look through them, to look ſtedfaſtly and with an impartial eye, ſo to fix our thoughts on them that we may *turn our feet unto God's teſtimonies*. And by this courſe we ſhall find in what Grace we are defective, with what Sin we are moſt ſtained; what is to be mortified and deſtroyed, and what is to be exalted and improved in us. And to the right performance of this duty there is, I ſay, great care and diligence required, becauſe we are to deal with our ſelves, who are commonly the greateſt enemies we have, who are our own ſeducers, our own deceivers, our own paraſites, our own murtherers; ſoon pleaſing our ſelves, and afraid of that truth which may diſpleaſe us; receiving the kiſs of flattery as a debt, ready to take names and titles which are not due unto us, and never thinking of any change to the better, *quia nos optimos credimus*, becauſe we believe our ſelves to be good in the higheſt degree. And the reaſon is plain. For it is not with the ſoul as with the body, ſaith Theodoret. The diſeaſes of the body for the moſt part ſteal upon us and invade us againſt our will; but the maladies of our ſoul are voluntary: Thoſe beſiege us, as enemies; but we ſet open the gates to the other, as to friends. Nor are we ſo jealous of the one as of the other; which maketh them the leſs viſible, and our ſearch and examination more neceſſary. *Omnem corporis calorem calumniamur*; We are jealous and ſuſpicious of the leaſt heat we feel in our bodies, and call it a Fever; we muſter up all our forces, we diet our ſelves, we ask counſel of the Phyſician. But ſin moveth and reigneth in our hearts, is obeyed and bowed to and ſerved, and yet not ſeen. Who maketh any proviſion againſt Sin? Who ſeeketh any antidote or preſervative againſt the plague of the heart? We wallow in our own bloud as
Prov. 23. 34. on a bed of roſes. We lie down in Sin *as he that lieth down in the midſt of the ſea; or on the top of a maſt*, in the greateſt danger, and perceive it not. We ſwill down Sin, and think no more of it then the drunken man, when he hath ſlept out his wine, thinketh of what he hath ſpoken or
Verſ. 35. done. *They have ſtricken me, ſhalt thou ſay, and I was not ſick; they have beaten me, and I felt it not. When ſhall I awake? I will ſeek it yet again.* The drunkard after his ſleep calleth again for his liquor. We are various and manifold in our wayes, and every day moſt unlike our ſelves; now lifted up with pride, anon caſt down with ſorrow; now preſuming, anon deſpairing; now triumphing, anon howling; the ſame men, but never our ſelves; driven on, as by ſo many contrary winds, into the ſame gulf of deſtruction: And all this for want of due and frequent examination of our ſelves. For from this proceed, firſt, Ignorance, ſecondly, Self-love, thirdly, Pride and Pertinacy, *comes & fomes ignorantiæ*, the daughter and nurſe of them both: Which carry men blindfold in dark and ſlippery places, *now caſting* them *into the water, and then into the fire*, driving them on againſt every rock and ſtone of offence, and at laſt

laſt daſhing them to pieces. From this, I ſay, proceedeth,

1. Ignorance, the worſt kind of ignorance, ignorance of our ſelves, a falſe perſuaſion that all is well, becauſe we cannot ſee what we want. For what though I knew not any truth in Philoſophy? What though I knew not many truths in Divinity? What though I knew not the natural cauſes and events of things, the courſe of the Sun and the Moon? This ignorance can lay no imputation but on thoſe who profeſs thoſe Arts. But to be a ſtranger at home, to draw that curtain which hideth me from my ſelf, to be going with the fool to the ſtocks when I think I am in the way to honour, to have an hoſt of enemies, a legion of Devils, within me, and entertain them as friends; to be a forward Scholar *foris*, in the things of this world, and a non-proficient *in conclavi*, in the cloſet of my heart; to know all things but thoſe which moſt nearly concern me, and to ſtudy every man but my ſelf, is the groſſeſt and moſt dangerous Ignorance in the world: not *ignorantia puræ negationis*, an ignorance unavoidable, but ἀπὸ διαθέσεως, *an ignorance which proceedeth from a depraved diſpoſition*, wrought in us by ſome ſophiſm and deluſion, by a careleſs and cuſtomary embracing of appearances for truths, and catching at ſhadows whilſt we mind not the ſubſtance. Whilſt we neglect that *candle* within us, and the light of Scripture, with which we ſhould ſurvey and try our wayes, there muſt needs follow that darkneſs which will cover the face of the ſoul, and we muſt *walk in darkneſs*, as S. John ſpeaketh, *and not know whither we go.* Sometimes Sin clotheth it ſelf with excuſes, ſometimes with the mantle of Vertue it ſelf. Every ſin is a little ſin, a ſin of infirmity, a ſin with half a will, *compenſativum peccatum*, a ſin to a good end, which will expiate the ſin, and make it a vertue. We ſin, and know it not; or we know it, but will not underſtand it. And at laſt the heaven is black with clouds, and it is night with us, and we ſee no ſin at all. Phrenſie is zele, becauſe it is like it; Faction is Chriſtian animoſity, becauſe it reſembleth it; Sacriledge is true devotion, becauſe it cometh with a beſome to ſweep away thoſe things which Superſtition hath abuſed; and whatſoever the Devil's claw doth, is done *in nomine Dei*, in the name of the Lord of hoſts. In this night of Ignorance we cannot do the thing that is right, becauſe we cannot ſee our ſelves; but even theſe palliations and excuſes, which aggravate our guilt, are made current and authentick, and taken for vertues. For,

In the ſecond place, from this root of bitterneſs ſpringeth up that noiſom and venemous weed of Self-love, which ſpoileth us of all our crop and harveſt, making our *heaven as braſs*, and our *earth as iron*, our intellectuals ſtupid, and our wills perverſe, ſo that we become *deaf* to the Truth and to *the wiſeſt charmer*, and will ſooner hearken to a falſe Prophet, that will become our Advocate, and plead for us, and acquit us, then to *ſeven*, nay ſeventy times ſeven, *men who can render a reaſon.* *Caro quotidianis adulationum cuneis appetit conſtipari*, ſaith Gregory; Fleſh and bloud could not ſubſiſt, nor ſtand out againſt the Spirit of God and the power of the Goſpel, if it were not compaſſed about and ſhadowed with troops of ſuch flatteries as theſe, of pleaſing but falſe comforts, which at laſt will fail, and never lead us into everlaſting habitations. *I charge you, O you daughters of Jeruſalem*, O ye Prophets of the Lord, *that you ſtir not up nor awake* this Self-love *till ſhe pleaſe.* There is no milſtone nor adamant more unyielding to the ſtroke of the hammer then the heart of man once poſſeſſed with love of it ſelf. Do you check it? It will revile you. Do you propheſie evil unto it? It will impriſon you. Do you condemn it? It will murther you. Do you bring a trumpet? A whiſper is too loud. Do you ſpeak of danger? Security is its cuſhion, and it reſteth Prov. 26. 16.

reſteth and ſleepeth upon it, and dreameth of Paradiſe in the very chambers of Death. Our bleſſed Apoſtle S. Paul foreſaw this, and propheſied of ſuch *perilous times*; and, but that I love not to ſpeak evil of the times, I ſhould ſay theſe were they; wherein *men ſhould be* φίλαυτοι, *lovers of themſelves*; that is, blind to themſelves, ignorant of themſelves. And then what an Iliad, what an army of evils follow, whilſt Self-love leadeth in the front? Firſt, *Lovers of their own ſelves*, and then *Covetous, Boaſters, Proud, Blaſphemers, Diſobedient to parents, Unthankful, Unholy, Without natural affection, Truce-breakers, Falſe-accuſers, Incontinent, Fierce, Deſpiſers of thoſe that are good, Traitors, Heady, High-minded, Lovers of pleaſures more then lovers of God.* And take that which followeth, *Having a form of godlineſs, but denying the power of it.* And indeed Self-love contenteth it ſelf with a form, but will never lead us on ſo far as to the expreſſion of *the power of Godlineſs.* Glorious ſhews, fair pretences, holy intentions, probable excuſes, which all make up but the ſtatue and image of Religion, theſe Pygmalion-like ſhe doteth upon, and ſo runneth on in the courſe of ſin as a blind horſe doth with a mill, from hypocriſie to deceit, from deceit to oppreſſion, from worſe to worſe, and at laſt ſoothly falleth in love with them as if they were vertues indeed which will crown us everlaſtingly, hiding us from our own eyes, and making that the beſt argument we have, that God ſeeth us not. For if the knowledge of God did enlighten us and were in us of a truth, if we could beg but ſo much time from our Self-love as to look into our ſelves, we ſhould then quickly ſee the Devil in his own ſhape and likeneſs, and every vice in its proper horrour and deformity. And ſuch an uncouth and ghaſtly ſight would ſoon turn our melody into lamentations, change our countenance, looſe our joynts, and turn our love of our ſelves into hatred and deteſtation; which is truly the Love of our ſelves, or a fair ſtep and riſe unto it. For Self-examination would drive out Self-love, and by drawing us near unto our ſelves would draw us near unto God. And were we once near unto God, we, who are thoſe great ones in our own eyes, would appear but as atomes, as nothing. In the night, when the Stars are remote from the Sun, we may then diſcern one ſtar of this magnitude, and another of that; then, as the Apoſtle ſpeaketh, *one ſtar differeth from another in glory*: but in the day, when they are in the ſame hemiſphere with the Sun, then that which before was a bright and twinkling ſtar is not ſeen; and though one Star be greater then another, yet we cannot by our eye diſcover whether there be any Star or no. So it falleth out in that dark night which Ignorance and Self-love make, we ſhine as ſtars in the firmament, and our very darkneſs is brighter to us then the light it ſelf: but when we have chaſed away this miſt and caſt off this darkneſs by a ſad and ſerious diſcuſſion of our ſelves, when we draw near unto God, and by reflexion of light from him ſee every nook and corner of our hearts, when *the Sun of righteouſneſs* thus appeareth in our hemiſphere, then that which was before a ſtar is nothing; that which was beauty in the dark, in this day is rottenneſs and deformity; theſe Stars are fallen from their firmament, from their painted heaven made up of Pleaſure and Profit and the Love of our ſelves.

2 Tim. 3. 1.

De cœlo deſcindit ΓΝΩΘΙ ΣΕΑΥΤΟΝ.

This light diſcendeth *from above, from the Father of lights.* And till by this light we ſee our ſelves in our own ſhape and likeneſs, and every ſin in its proper magnitude and malignity, we know neither God nor our ſelves; but we love our ſelves, and not God; which is indeed, if Wiſdome may interpret it, to *love Death* it ſelf.

Prov. 8. 36.

Now in the third place, as Ignorance begetteth Self-love, ſo doth Self-love

love increaſe our Ignorance, and both together ingender Pride. Φιλαυτία, ſaith Baſil, doth ſoon bring in ὑπερφανίαν, *haughtineſs of mind.* And haughtineſs of mind ſetteth us in our altitudes, at a ſtrange ὑπὲρ *above* the Law, *above* the Truth, *above* wholſom Doctrine, *above* thoſe *who are ſet over us in the Lord,* and *above* God himſelf: A ſin that threw down Lucifer from heaven, and every day excommunicateth and divideth us from our ſelves, that deſpiſeth counſel, hateth reproof, is death to admonition, maketh the Fleſh tutor and counſellor to the Spirit, and every man a paraſite and a Devil to himſelf. *Therefore,* ſaith the ſame Father, *every ſin is a kind of contumelious pride.* The injurious perſon lifteth up himſelf againſt Juſtice; the incontinent man, againſt Chaſtity, and laugheth at that ſtrictneſs which maketh a *covenant with the eye*; the profane perſon ſmileth at reverence; in a word, the fool looketh big upon the wiſe. For, as the Phyſicians tell us of their *ſuccedanea* and *agnata*, certain diſtempers which commonly follow the diſeaſe, and are the very dregs of it; ſo where this peſtilent contagion of Pride hath once infected the ſoul of man and the powers of it, there muſt needs follow a ſtrange kind of dyſcraſie and diſtemper, even all the ſins we are obnoxious to, which are nothing elſe but the conſectaries as it were of this foul and venemous humour, all of the ſame bloud and conſanguineous with it. All thoſe νήματα, as S. Paul calleth them, thoſe wandring *notions* and ſtrong *imaginations*, are the vapours of a heart corrupted with Pride; So are thoſe λογισμοὶ, *diſputes and ſubtle reaſonings* againſt God and our own ſouls, *Syllogiſmi verè deſtructivi*, deſtructive Syllogiſmes; where Pride and Diſobedience make up the Premiſſes, and both naturally meet with Death and Hell in the Concluſion.

Now theſe three, Self-love, Ignorance of our ſelves, and Pride, take us from our ſelves, bury us alive, and make us but the walking ſepulchres of our ſelves. For he that thus *loveth himſelf*, flattereth himſelf, and with his flatteries covereth and raketh up himſelf as under earth: And he that *knoweth not himſelf*, is in the houſe of darkneſs and the land of oblivion: And he that *is proud*, when he is at the higheſt, is falling into the loweſt pit, nay he is fallen already, and his own eye ſhall never ſee him any more, or, if he be above ground, he is but like thoſe dead carcaſes which they ſay the Devil taketh, and walketh up and down with. Certainly he that is poſſeſſed with theſe three is loſt, is dead, is buried to himſelf, and nothing can diſpoſſeſs him, or raiſe him from the dead, but an impartial Examination of himſelf, which will ſhake the powers of this grave, and raiſe him from this pit of darkneſs and deſolation. For the Philoſopher Seneca could tell us, *Non emendabis te, niſi deprehenderis*; Thou ſhalt never be able to amend thy ſelf, till thou find thy ſelf out; and thou ſhalt never find out thy ſelf, unleſs thou ſeek and ſearch with diligence. This is a grave of thine own digging, and thou muſt go down thy ſelf into it, and diſcover thine own rottenneſs and corruption, before thou canſt be *delivered from this body of death.* Nor is it enough παρακύψαι, *to ſtoop and look into it*, as Peter and John did into our Saviours: For *quod ferè fit, non fit*; A perfunctory and ſlight examination is none at all; and that which is but almoſt done, is not done. No. *Scelera propiùs admovet*: Thou muſt draw thy ſin nearer and nearer unto thee, that it may appear in its full horrour, without its dreſs and paint, that monſter which it is, that thou mayeſt revile and deſtroy it. When the Patriarchs had ſold their brother Joſeph into Egypt, for ten years ſpace and above they ſaw it not to be a ſin, or at ſuch a diſtance that it never troubled them: but when affliction drew it nearer to them, they then cried, *Guilty*; *We are verily guilty*, ſaid they, *of our bother's bloud.* How ſtill and quiet are

the moſt crying ſins, becauſe we will not hearken to them? and what a Nothing is the greateſt ſin, becauſe we will not look ſtedfaſtly upon it? Nor is it enough to look upon it thy ſelf with diſtaſte, as upon a loathſom and ſtinking carcaſe; for Sin cannot but work ſome diſtaſte if it be looked upon: But thou muſt try it by all the killing circumſtances which made it a ſin, and made it *more ſinful*, that Contrariety it beareth to God and his purity, that huge Incongruity it carrieth to that image after which thou wert created, that Oppoſition it ſtandeth into a moſt juſt Law ſo fitted and proportioned to thee, and that ſting it hath, nay, that Sting it is: for it is *the very ſting of Death.* And then if thou *grone in the ſpirit, and trouble thy ſelfe*, as thy Saviour did at Lazarus's tomb, if thou *cry loud* unto the Lord, and ſend up *ſtrong grones and ſupplications*, this Lazarus, this dead ſinner, will *come forth.* And this thou muſt do in every ſin; Find it out, and ſo find out and deprehend thy ſelf: Not onely thoſe groſſer ſins, which are *open*, as the Apoſtle ſpeaketh, and *manifeſt to all men*, and carry ſhame in their very foreheads; as Adultery, Drunkenneſs, Murther, *quæ ſuâ ſe corpulentiâ produnt*, which betray themſelves by their bulk and corpulency, which are like thoſe rocks that are ἔξαλοι, *eminent in ſight above the waters*: But thoſe ſins alſo which are as *rocks covered with waves*, ὕφαλοι, cloſe and inviſible; as Malice, Revenge, Ambition, Love of the world, Evil thoughts, Looſe deſires, which are of a cloſer and more retired nature, and ſo much the more dangerous by how much they are the leſs ſenſible; even all thoſe ſpeculative ſins which are acted within the compaſs of the heart, and which no man can ſee; and as they are eſpied by none, ſo neither can they be reſtrained by any but our ſelves. Thoſe groſſer ſins, which commonly diſturb and break the peace of that Commonwealth whereof we are a part, outward Laws, and the authority of thoſe who are ſet over us, may cut down, as the Angel did *the branches* and the body of *the Tree*, but we may *bind the ſtump* and preſerve it in our hearts. For to grub up the root, to rectifie the heart, to take away ſpeculative and ſecret ſins which no other eye can ſearch and find out but our own, this every man after due examination muſt do himſelf; every man muſt be his own Angel. For,

Dan. 4.

In the next place, to draw out the full compaſs of this Duty, and ſo give it you in its utmoſt extent and latitude, this *Examination* reacheth further then the word in its native ſignification can import. For To *Examine* is but To weigh and ponder, To bring thy ſelf and thy actions to a trial, To behold thy own ſhape, To ſee what thou art, and in what ſtate and condition, and in what relation towards thy God; To open and ſpread thy conſcience, which S. Auguſtine calleth *ſtolam animæ*, the garment of the ſoul, and obſerve what is looſe and ravelled by negligence; what is ſtained and defaced by luxury, what is ſindged by anger, what is cut and mangled by envy, what is ſullied by covetouſneſs. This is a good and advantageous work: But then this work muſt not end in it ſelf; but we muſt σκοπὸν ἔχειν, *propoſe the true end*, and draw all up to it; which is, To purge the conſcience. To ſupply what is defective, To repair what is defaced, To beautifie what is ſlurred, To complete what is imperfect; which is, to renew our ſelves in the inward man. *Finis ſpecificat actionem*; It is the end that commendeth the action, and giveth it its perfection. Therefore δοκιμάζειν, *to prove* and *examine*, here in the Text, the Apoſtle ver. 31. interpreteth by διακρίνειν. What is here to *examine*, is there to *judge*, *our ſelves*: Which includeth Repentance, Revenge on our ſelves, Tears, and Faſting, and Contrition, and Humiliation, all that ſevere diſcipline of Striving and Fighting with our ſelves, of Denying our ſelves, of Demolliſhing imaginations, and of Crucifying our fleſh, that

that μεγάλην περιτομὴν, *great Circumciſion*, of the heart; all this we muſt paſs through before we have brought our *Trial* and *Examination* to an end, before we can be τέλειοι, *perfect*, fit to be received into the preſence of God, and admitted to his Table. For what a vain work were it to *examine* a thief, if we do not *judge* him? to implead him, and bring witneſſes, if, after the bill is found, we proceed not to ſentence and condemn him? Or wouldeſt thou find a thief lurking in a corner of thy houſe, and not drive him out? Canſt thou ſee a ſin riſing up in thy ſoul ready to devour thee, and not drown it with thy tears? behold Oppreſſion, and not ſtrike out its teeth? Adultery, and not ſtone it? Deceit and Fraud, and not put it to ſhame? Haſt thou found out the Devil in a garment of light, and wilt thou ſtill be a Phariſee? Or again, after a ſurvey, haſt thou found thy ſoul run to ruine and decay, and wilt not thou take pains to repair it? a feeble Faith, and not ſtrengthen it? A wavering Hope, and not uphold and ſupport it? Or canſt thou ſee thy Charity waxing cold, and not ſtir it up and enliven it? Shall thy Houſe, the Temple of the holy Ghoſt, fall upon thee, whileſt thou ſtandeſt and lookeſt on, and at laſt art ſunk and loſt in the ruines? This were like that unwiſe builder, tô *begin, and not be able to make an end*; or, as the cuſtom at feaſts was, *at the beginning to bring forth good wine, and*, when we have *well taſted of it, then that which is worſe*: Which is to make the beginning nothing, nay worſe then nothing: For it is the greateſt folly in the world to diſcover an ambuſh, and yet fall into it; to ſee an enemy, and not avoid him. The ſin groweth greater, if we look upon it, and not run from it. If we behold its ugly threatning countenance, and not bid defiance to it, it becometh that Baſilisk which killeth us by being looked upon. Our *Examination* then muſt be exact and accurate, a Judgement of the κρᾶσις and *temper* of our ſoul, an impartial Weighing of all our deeds and actions, till we have rectified what is amiſs, and improved and eſtabliſhed all that is imperfect and failing. We muſt try and examine our actions as the Levites did their ſacrifices, and not offer them up if there be any blemiſh on them; *that* ſo *we may* δοκιμάζειν, *prove to our ſelves*, have a full ſenſe and experience in our own ſouls, *what is that good, and acceptable, and perfect will of God.* It is true, we muſt firſt look into our ſelves; and he is too much his own enemy that hath no mind to look upon himſelf. But what is a look? what is the motion and twinkling of an eye? The labour of the eye is too little from a man on himſelf, eſpecially when he ſtandeth in an indifferent aſpect between two eternities, the one of pain, the other of bliſs; or when he is either declining towards the gates of hell, or in a fair approch and forwardneſs to the holy Hill. Then let him look, and look again. *Juvat uſq; morari.* His eye cannot dwell long enough upon himſelf in either ſite and poſition. Then he may look, and hate himſelf with profit and advantage; look upon himſelf declining, and with violence pluck himſelf out of the fire; look upon himſelf *preſſing forwards toward the mark*, and mend his pace; crucifie himſelf, and then Angelifie himſelf; look and hate, hate and tremble, tremble and amend himſelf, and by his true repentance ſeal up the ſcrutiny, ratifie his examination, and ſo *prove what is acceptable to the Lord*, and what will make him accepted when he cometh to his Table. Rom. 12. 2. Eph. 5. 10.

The Apoſtle's δοκιμάζειν reacheth farther, ye ſee, then a bare *Examination* of *our ſelves*. We may take a ſurvey of our ſelves, and yet remain *our ſelves*. We may ſee the breaches Sin hath made, and not make them up; ſee a foul houſe, and leave it unſwept; ſee the danger we are in, and love it, and periſh in it. Who is there almoſt that ſinneth, and ſeeth it not, even when he will not ſee it? Who almoſt ſinneth, and feeleth it not, and yet will not feel it? The bloud which the Murtherer ſheddeth

ſtareth in his face, and crieth againſt him, and yet he thirſteth for more bloud. The Adulterer is whipped with the beauty that caught him, and yet he neigheth ſtill, and his *eye* is *full of the adultereſs*. The *ruſt* of the *gold and ſilver* which is the Oppreſſour's God, *witneſſeth* againſt him, *and will eat out his fleſh as fire*; yet he coveteth ſtill, and, with *the daughters of the Horſeleach, crieth Give, Give*. How ſoon is a ſin ſeen, and how ſoon doth it vaniſh out of ſight, in a clear day? What a force hath Health, and Power, and Profit, and Proſperity to make the greateſt ſin inviſible, and remove it out of ſight? Profit perſuadeth, Power commandeth, Proſperity flattereth; and at this Muſick Conſcience falleth aſleep; or if ſhe ſpeaketh, is no more heard then if ſhe were dead indeed: her checks and chidings are not regarded. To eſcape a temporal diſgrace, we increaſe our ſhame, and bluſh not. To redeem our ſelves from a preſent judgement, we adde thoſe ſins which fill up our meaſure full, and fit us for eternity of torment. Thus we may *examine our ſelves*, and yet not know our ſelves; ſee our ſins, and not ſee them. We walk on delicately: The rich Oppreſſour is juſt; the cunning Politician, honeſt; a proſperous villain, a Saint. There is no man but at ſome time or other ſeeth his ſins, (for Sin cannot hide its horrour till we veil it) no man that doth not take ſome ſhort ſurvey of himſelf; but then he taketh off his eye to look for refuge and ſanctuary, and becometh ten times more the child of the Devil then before. This cometh far ſhort of the διοκιμαζετω, far ſhort of *Self examination*; Which is not fully accompliſhed and brought to its ακμη and *height* till it end in amendment and newneſs of life. The reaſon is plain: There is nothing perfect and complete till it hath atteined its end. *Fruſtrà eſt quod rationem finis non ducit*; Every thing that hath its uſe from its end, if it reach it not, is unprofitable. The Arts are then Liberal, *cùm liberos faciunt*, ſaith the Ppiloſopher, when they make men free and ingenuous. Wit beareth the reproch of Folly, if it make us not wiſe. Riches will gather ruſt, if we *make* not *friends of them*. Grace it ſelf will deſtroy us, if we *turn it into wantonneſs*. To ſee a Sin is to ſee nothing but Death, if we forſake it not. And *to examine our ſelves* is but to draw up a bill of accuſation againſt our ſelves, if we do not in this ſenſe alſo δοκιμαζειν, *amend and approve our ſelves*. Then our *Examination* is exact, when we have ſeen our pollution, and purged it out; when we have ſeen the leproſie of our ſouls, and waſhed out every ſpot; when we have ſeen a weak and decaying ſoul, enfeebled with luſt, ſhaken with anger, torn and diſtracted with the love of the world, even ſinking to the condition of a damned ſpirit, ſeen it, and trembled at it, and then out of theſe ruines raiſed up a Temple to the holy Ghoſt. This is δοκιμαζειν, *to examine and approve our ſelves*. This is our παρασκευη, our *preparation*, to the Feaſt. Thus we may approch the Lord's Table, having ranſacked the houſe, and ſwept it; having ſeen the plague of our heart, and purged it out; having ſeen every deformity of the old man, and fled from it, and made our ſelves new creatures. For how ſhall we come to a feaſt of Love whileſt we *are in the gall of bitterneſs*? How can we come to *the Supper of the Lamb* with the teeth of Lions? How can we be *partakers of the Lord's Table, and of the Table of Devils*? No: it is not a day's, a moneth's, a year's *examination* that will fit us for God's preſence, and make us welcome gueſts. For what is it to make a diſcovery of the enemy, and not conquer him? What is it to ſee our ſins and the horrour they carry with them, and yet embrace them? What is it to condemn them with our mouth, and then juſtifie them in our mortal bodies, I mean, the actions of our life? As Luther well ſaid, *Optima pœnitentia, nova vita*, that the beſt and trueſt repentance conſiſteth in newneſs of life; ſo is our

Examina-ion

Examination then complete when we have made good the δοκιμαζετω in its full extent and ſenſe, when we have *tried* and *approved our ſelves*, when we have ſeen and judged and condemned our ſelves, and then repaired in our ſelves that image of God and goodneſs which upon a ſtrict ſurvey we ſaw defaced and almoſt loſt. Let us not pleaſe and flatter our ſelves in our formalities, in a lazy and unſignificant devotion, caſt-down looks, forced ſighs, open confeſſions, ſome-few dayes ſequeſtration of our ſelves from the noiſe and buſineſs of the world which we delight in, from thoſe ſins which we carry about with us when we ſeem to leave them, and which we caſt a look of love back upon when we renounce them. Be not deceived, God is the pureſt eſſence; Heaven and Happineſs are realities; the Lord's Table is not a phantaſm or apparition, but preſenteth that food which will feed and nouriſh us; all God's promiſes, gifts and bleſſings, whatſoever he ſpeaketh, whatſoever he doth, are real, and will not enter the heart which is not like them and fitted for them. Theſe realities are not bought with ſhews and ſhadows; this dew from heaven will not fall upon *the hairy ſcalp of him that goeth on ſtill in his ſins*. A thouſand looks and trials are not ſo effectual as one ſingle victory over one ſingle luſt. Examination is but loſt labour without amendment. A ſurvey is the extremity of folly, if I look, and ſearch, and ſee the errours and faults in my ſpiritual building, and then let it ſink and fall to the ground. Realities muſt be anſwered with realities. We muſt be *good ground* for the *good ſeed*: If it fall upon *ſtony places*, a look of *the Sun* will ſcorch it; and, *having no root, it will ſoon wither away*. Not a drop of mercy can fall but into a broken heart. The Sacrament is but the ſign of the thing, and yet it conveyeth the thing it ſelf into a prepared heart. For as the Prieſt conſecrateth and ſetteth apart the Bread and Wine to this holy uſe, ſo doth the Receiver after a manner conſecrate them to himſelf, and by complete and perfect *Examination* and *Approving of himſelf* receiveth the outward ſigns, and with them Chriſt, and all the riches and glories of the Goſpel, all the bleſſings and comforts it affordeth. This is the true Examination, this is the true preparation. Silent and hearty Devotion receiveth the promiſes and bleſſings, ſealeth the promiſes, maketh them bleſſings; when they withdraw themſelves, or rather prove curſes to them who fill up their *Examination and Trial of themſelves* with noiſe and ſhews. I urge this the rather, becauſe we ſee ſome care taken for the one, but the other laid aſide and buried in the land of oblivion. We can forbear for a time our common imployments, nay our common delights. We can enter our *chamber*, and *commune with our hearts*, but leave off before the Dialogue be perfect. We can confeſs, and faſt, and pray, go mournfully and *hang down our heads like a bulruſh*: And all this is requiſite and praiſe-worthy; but all this doth not fill up nor fully expreſs the δοκιμαζετω, doth not bring our *Examination* home to its end. The main is a Good Chriſtian & a Juſt man. *The ſum and end of all is, the fear of God, and Obedience to his commandements. Let the bridegroom go out of his chamber, and the bride out of her cloſet*, as the Prophet Joel exhorteth; let us take off our thoughts from lawful contents: but we then approve and prepare our ſelves for that mercy of God which ſhineth in theſe pledges of his love, & caſteth its beams upon us even from theſe outward Elements, when we ſequeſter our ſelves from our ſelves. *Let the bridegroom go out of his chamber*; yea, and let the ſinner go out of himſelf. Let the Bloud-thirſty man ſtifle & murther his malice, and *crucifie his luſts and affections*: Let the Covetous *riſe from the dead*, rouſe himſelf from the earth wherein he lieth buried, and tread it under his feet: Let the Proud degrade himſelf, and *make himſelf equal to them of low degree*: Let the Contentious bind himſelf in the

Eccl. 12.13

bond

bond of peace: Let the Wanton *make himself an eunuch for the kingdome of heaven:* Let every man fight against that lust which is predominant and prevaileth in him: And then he hath past and gone through his Trial, he hath duely *examined* and *approved himself*, and may *eat of this bread, and drink of this cup.* This is as that *clean linen cloth* in which *the body of Jesus* must be *wrapped.* It will not lie in noise and shews and shadows, in the thin cobwebs of our own spinning; much less will it abide in a soul torn and distracted, or bespotted with the world and the flesh. *To what*
Isai. 1. *purpose is the multitude of your sacrifices? saith the Lord.* To what purpose is this outward pomp and formality? Why do we send out our thoughts, and fasten them upon these, and not imploy them on that which will take them up and exercise them to their utmost extent, and which indeed deserveth our greatest care? *These things we ought to do, and not to leave the other undone.* Let me tell you; A good Christian is fitted and prepared for the Lord's Table at all times. And accordingly in the first and purest times they did receive almost at every meeting and refreshment. This was their practice till Iniquity broke in, and made Religion a trade and merchandise, to promote mens ends, to fill their purses, not to purifie their souls. Nor did they forget that other ceremonious preparation; nor was it possible they should. For he that hath sweat in the heat of the day, will not fail or fall short to perform those offices which may be done in the cool. He that stood out and shewed his strength in that great work of mortification, will not shrink in or contract himself, and neglect that part of piety which is more easie, and not so terrible to flesh and bloud. He that can *deny himself*, can deny his affairs. He that flieth from sin, may easily abstain from meat. He that can shut himself out of the world, will find it no hard task to retire for a while from the business of the world. He whose whole life is a seeking of God, or, as the Father speaketh, one continued prayer, cannot but lift up his heart and pour forth his soul in earnest supplications on this solemn occasion. In a word; they are both necessary, the one as the end, the other as the means. We must *trouble our selves* in those things: but *one thing is necessary* indeed, *Holiness* of life, *without which we cannot see God*, and with which we shall see him; with which we receive Christ in the Sacrament, and without which we receive but a *sop*, but *bread*, and with it *the Devil*, our own *condemnation.* The other without this are but the noise of those who cry, *Lord, Lord, open unto us*, and receive no other answer from him but this, *I know you not.* This is the main, the chief ingredient, I may say, the very essence, of our Preparation. He is most meet to receive Christ who carrieth him alwaies about with him: but *into a froward heart*, into a heart filled with nothing but sin and formality, into a hollow heart, he *will not enter.* *The Love of the world* cannot receive a poor Christ; *The Pride of life* cannot receive an humble Christ; *The Lust of the flesh* cannot receive a chaste Christ. The sinner who confesseth, and crucifieth him, cannot receive him. Those Antichrists cannot receive Christ; no though they knock, and knock again; though they cry, and cry aloud; though they fast, and pray, and sequester themselves at some set times. Then onely we are fit to receive him when we are *Christi-formes*, made conformable to him. The humble and obedient heart is his house, his Temple; and *he will dwell in it; for he taketh a delight therein.* Sequester then your selves; draw your thoughts, and apply them to this great benefit; fast, and pray, and commune with your selves: but do not then say, *We have done all that thou commandest us:* but let all these begin and end in obedience and holiness. Let that be on the top, the chief mark you aim at: Tie it to you *as an ornament of grace upon your head, as a*

chain

chain about your neck, all the dayes of your life. This will make you fit for Christ, fit to receive his Body and Bloud and all the benefits of his Cross, and his love will stream forth in the bloud which he shed, and feed and nourish your souls to eternal life.

This I conceive to be the full compass of this duty of *Examining of our selves*. And as it is necessary at all times, so ought we especially at this time to use it, when we are to approch the Table of the Lord, to make it our preparation before the receiving of the Sacrament. He that neglected the Passeover was to *be cut off from among his people*: And *he that eateth and drinketh unworthily*, without examination of himself, *eateth and drinketh his own damnation, because he discerneth not*, that is, neglecteth, *the Lord's body*. Here at this Table thou dost as it were renew thy Covenant; and here thou must renew thy Examination, and see what failings and defects thou hast had, and what diligence thou hast used in keeping of thy Covenant; and bewail the one, and increase and advance the other. Consider whose Body and Bloud it is thou art to receive, and in what habitude and relation thou art unto him; and try thy Repentance, thy Faith, thy Charity. For these unite thee to Christ, bring thee so near as to dwell in him, transform thee after his image, and so give thee right and title to him and to all the riches and wisdom which are hidden in him.

Examine first your Repentance therefore, Whether it be true and unfeigned, περιτομὴ ἀχειροποίητος, *that circumcision made without hands*. Whether it be moved and carried on by a true spring, hatred of sin, and love of Christ; Whether it be constant and uniform and universal consisting not in a head hanging down and a heart lifted up, in to-day's sorrow and to-morrow's relapse, in the detestation of idolatry and the love of sacrilege. For this is, as Luther saith, *pœnitere simul, & non pœnitere satis*, to repent and not repent, to rise and fall, and fall and rise. This is not to repent, but prevaricate; to forsake our own cause, and promote the Devil's. No: that Repentance which must place us at this Table must devote and consecrate us wholly to him whose Table it is: And as our sins crucified him, so must our repentance crucifie us, and offer us up unto him as a holocaust or whole-burnt-offering who *offered up himself a full, perfect and sufficient sacrifice for the sins of the whole world*. Col. 2. 11.

In the next place, the Apostle exhorteth us to *examine our selves whether we be in the Faith, or no*; to *prove our selves whether Christ be in us*. Without Faith there is no true Repentance. There may be some distaste, some regret, some sorrow, but not *according to God*. Some distaste even those have had who never heard of Christ. But it will not raise and improve it self, not draw on a constant and serious resolution to shake off that which distasteth us, to *lay aside every weight, and the sin which doth so easily beset us*, till Faith possesseth our hearts, and a firm persuasion that *God was in Christ reconciling the world unto himself*. *I believed, and therefore I spake*, saith David. We believe, and therefore we examine our selves, and take a strict survey of our souls; we grone under our burthen, and desire ease; we find our selves sick, and run to the Physician; we find our selves dead in sin, and flie to the Fountain of life. Faith is the salt which seasoneth all our actions: Nor will Christ admit us to his Table without it, nor give himself to those who do not believe in him. Faith is the mouth of the soul, and with it we receive Christ. To *come unto him*, and *receive him*, and *believe in him*, are one and the same thing. As *the Word preached did not profit them that heard it, not being mixed with faith*, not having this salt; so the Sacraments are 2 Cor. 13. 5. 2 Cor. 5 19. Hebr. 4. 2.

but

but bare ſigns, and ſignifie nothing, to them that believe not. *Accedens Verbum ad elementum facit Sacramentum; non quia dicitur, ſed quia creditur*, ſaith Auguſtine; The Word added to the Element maketh a Sacrament; not becauſe it is ſpoken, but becauſe it is believed. That is, without faith it profiteth nothing in reſpect of us, although by Divine inſtitution it hath force and power, and ought to quicken and enliven us. By the eye of Faith alone we follow Chriſt through every paſſage and period of his bleſſed œconomy; we behold him in the manger, in his ſwadling-cloths, and worſhip him; we follow him in the ſtreets, *going about and doing good*, and imitate him; we behold him in his agonie, and are nailed with him to his croſs; we ſee him riſing and aſcending, and *behold the heavens open and Jeſus ſitting at the right hand of God*; and laſtly, we behold him here in the Sacrament, and *lift up our hearts*, above theſe viſible Elements, to thoſe things which are ſpiritual and inviſible; we ſee in them Chriſt's body lifted up upon the croſs, as the Serpent was in the wilderneſs, and by this ſight, by this Faith, we are cured. Here in the Sacrament our Saviour again preſenteth himſelf unto us, openeth his wounds, *ſheweth us his hands and his ſide*, ſpeaketh to us as he did to Thomas, *Reach hither your fingers, and behold my hands; and reach hither your hands, and thruſt them into my ſide: Take, eat; This is my body: and be not faithleſs, but believing:* Here ſhake off that chilneſs, that reſtiveneſs, that wearineſs and faintneſs of your faith; here warm and actuate and quicken it. Here God doth not *ſhew* us *his face*, his extraordinary glory and majeſty; *which no mortal can behold, and live*; but we ſee him as it were in *his back-parts*, and in theſe outward Elements. Here he exhibiteth and giveth us *his Son, who is the brightneſs of his glory and the expreſs image of his Perſon*; in whom he hath manifeſted his Wiſdome, his Juſtice, his Love; in whom he hath made the fulleſt diſcovery of himſelf, that he is to us *merciful and gracious, long-ſuffering, and abundant in goodneſs and truth*; whom he offereth unto us to be ſeen with the eye of our faith, to be embraced with the arms of our affections, to be received into the ſtomach of our ſouls, and ſo to be conveyed through all the powers and parts of the inward man, that we may *grow up in him who is our Head*, and being partakers of him, be made partakers of that glory which he hath purchaſed for us. All this is made good unto us by Faith: but,

In the laſt place, not by a dead and unactive Faith, looking up upon Chriſt but gathering no ſtrength or virtue from him, and no more *conſidering our high Prieſt* then as if he had never offered himſelf, never ſatisfied for us; (for how can we think that heaven ſhould be built upon ſuch aire? that that peace which paſſeth our thought ſhould be bought at ſo cheap a rate as a thought?) but a *Faith which worketh by Charity*, and that both towards God, and towards our brethren. For theſe two Chriſtian virtues are inſeparable, and bear witneſs one to the other. My Faith begetteth my Charity, and my Charity publiſheth and declareth my Faith. They go hand in hand, and help and advance each other. He that ſeparateth them, doth not thereby prove that they are ſeparate in themſelves, but that they are ſeparate from him, and that he hath but one of them, and that alſo not the thing, but the name. For what Faith is that that *worketh* not *by Love*? and what Love is that that is not kindled in us by Faith? They are like Hippocrates his twins, they live and die together. When Faith is alive, Charity is working of miracles, healing the ſick, giving eyes to the blind, and ſcattering her bread on the waters. When Faith doth but float on the tongue, Charity is but good words, *Depart in peace*, &c. When Faith waxeth feeble, Charity is but cold:

and

and when Charity cannot ſtretch out the hand nor open the mouth, the Apoſtle telleth us *Faith is dead*. It hath been the great fault of the world to make Faith an Idol, and Charity Nothing. But we muſt joyn them together before we come to Chriſt's Table, or elſe we do not δοκιμάζειν, *approve our ſelves*. Nay, they muſt be joyned together, or they will not ſubſiſt, but ſuch a Faith and ſuch a Charity as are heard but neither ſeen nor felt, ſuch a Faith and ſuch a Charity as are but names, and may be written on the viſour of an hypocrite. Let them therefore both meet and be united in our trial and preparation to this Sacrament, which is a Sacrament of Union not onely of the Head with the Members, but of the Members one with another under one Head. Chriſt joyneth us unto himſelf by Love, and by the ſame Love commandeth us *to grow up together into one body*, and not to flie aſunder by pride and malice and contention. *He that loveth God, will love his brother alſo*. If we believe in Chriſt, if the eye of our Faith be ſo clear as to ſee him with all his riches and glories, with that glory which he hath prepared for us, we cannot but love him; and if we love him, this Love will *diſtil to the very skirts of his garment*, to the loweſt member he hath. Our Love of God conſiſteth in our admiration of his Majeſty, in a due acknowledgment of and ſubjection to his Wiſdom and Juſtice and Power, which we ſee but at diſtance, in thoſe effects which they produce: but it is moſt viſible in theſe our communications one to another. *I love God*, is ſoon ſaid: but, *it is a lie*, ſaith S. John, *if I love not my brother alſo*. It is reported of this Evangeliſt, in whoſe Epiſtles this precept of LOVE is ſo often mentioned, that being aged, and brought to the congregation in a chair, becauſe through weakneſs he was not able to hold out in a continued ſpeech, his whole Sermon was but a repitition of theſe words, *Children, love one another*. And being asked the reaſon, his anſwer was, *Quia præceptum Chriſti eſt; & ſi ſolum fiat, ſufficit*. That it was the precept of the Lord; and if this onely were obſerved, all was done. And no doubt it is the peculiar precept of the Lord, and ſufficient of it ſelf. For if it be done as it ought, it cannot but proceed from the Love of God, ſince the Love of our ſelves and the Love of the world is the onely hinderance of this Love. For why doth an injury ſtir my bloud and invenom my gall, but becauſe I love my paſſion, and had rather be its ſlave then at the command of Chriſt to maſter it? Why doth a diſgrace cloud me with melancholy, but becauſe I had rather have my name great on earth then written in the book of life? Why do we perſecute and oppreſs our brethren, but becauſe we ſeek rather eſteem from men then the face and favour of God? Private intereſt is the great God of this world, to which moſt do homage, before which millions of men fall down and worſhip, and then leave the Love of God behind them, tread their brethren under feet, and make that deſolation which at this day we ſee on the earth. Love of one another is a plant of our heavenly Father's ſetting: But where doth it grow? May we find it in the Commonwealth? There is Love, but it is ſet in dung, in earthly hopes or fleſhly reſpects: And it groweth up in ſhew of ſome bulk and greatneſs; but it beareth no better fruit then Complement and Good language. If you ſhake and trouble it, this fruit falleth, and is turned into ſtones: It beginneth in a kiſs, and endeth in a wound. Like the thieves Salvian ſpeaketh of, it embraceth, and killeth. Shall we look for it in the Church? That is a Paradiſe indeed; and there it ſhould grow. But then it is in that Church which is not ſeen: for there is little of it in that which is viſible. There are almoſt as many ſects as men. There every phanſie is a ſword keen enough to make a diviſion: Every ſlight opinion ſetteth men at variance: and for

that which is but opinion, for that which is nothing, men *bite and devour one another.* A Church *militant* indeed it may well be called in this ſenſe: For there is nothing but wars and fighting, noiſe and confuſion; ſuch a Church Militant as in the greateſt part of it ſhall never be Triumphant. And yet here, in the Church viſible, it is preached on the houſe tops. Here it is taught by the Word, and here it is taught by the Sacrament: But to the moſt the one is but a ſound, and the other a ſign: and if it be but a ſound, and no more, it is a knell; and if we receive no more then a bare ſign, we receive more then we ſhould, the ſentence of condemnation. In a word, where there is no true Charity, there can be no true Church; and where there is the leaſt Charity, there it is leaſt Reformed. Talk not of *Reformation, Purity* and *Diſcipline*: They may be but names, and make up a proud, malicious faction: but it is Charity, and Charity alone, that can build up a Church into a body compact, within it ſelf. Malice and Pride and Contention do build indeed, but it is *in gehennam, downwards to hell*, and preſent men on earth as ſo many damned Spirits: And there is no greater difference between them then this, that the one may, the other can never repent. An imbittered faction is a type and repreſentation of Hell it ſelf. Let then Faith and Charity meet in our Trial and Preparation. Faith is a foundation; but if we raiſe not Charity upon it, to grow up and ſpread and dilate it ſelf in all its acts and operations, it is nothing, it is in vain, and *we are yet in our ſins.* Let not Anger or Rancour or Malice keep you from this Table, and bring you within that ſad *Dilemma*, That you muſt, and may not come; That to come, and not to come, is damnation. And do not forfeit ſo great mercy to ſatisfie ſo vile and brutiſh affections. Loſe not the hope of being Saints by pleaſing your ſelves in being beaſts. Why ſhould LOVE be wrote ſo thick on your walls, and ſcarce any character, any ἰῶτα, any title of it in your hearts? The Heart is the beſt table to receive it: There engrave it *with a pen of iron and the point of a diamond*, and then it will be legible alſo in your actions. Remember it was Love that brought down Chriſt from heaven, that nailed him to his croſs, that drew his heart-bloud from him, and all to beget Love in us, Love of God, and Love of our Brethren. And let this Love rule in our hearts, and put down all our Malice, Bitterneſs and Evil ſpeaking, all theſe our enemies, under our feet. Sacrifice and offer them up before we come to the Altar: then ſhall we be fit to ſit down at this Table. Thus we muſt put our Charity to trial. For this is ἀγάπη, *a feaſt of Love.* Examine therefore whether thy Charity be firm and ſtrong, ſuch a Charity as is *ſtronger then Death*, a Charity that in Chriſt's cauſe will ſtand out againſt Poverty, Impriſonment, and Death it ſelf; a Charity, which in reſpect of thy brethren will *bear all things*, bear injuries, kiſs the hand that ſtriketh thee, bow to them that are in the duſt, condeſcend to the loweſt, a Charity which will die for the brethren. For that Charity which ſpeaketh big, and doeth nothing, ſcattereth words, but *caſteth* no *bread on the waters*, defieth a tempeſt, and runneth away at a blaſt, can embrace a brother, and yet perſecute him, forgive, and yet wound him, (that is, love, and yet hate him) will never fit and qualifie us for this feaſt of Love. Let us then *examine our ſelves:* And *let us conſider* alſo him that inviteth us, *the Apoſtle and high Prieſt of our profeſſion, Chriſt Jeſus. Conſider* him as our *high Prieſt*; and that we ſhall ſoon do. For what captive would not be ſet at liberty? Who that hath a debt to pay would not have a Surety that ſhould pay it down for him? Who that hath a requeſt to put up would not have an Interceſſour? All this we may deſire, and yet no: *conſider him as our high Prieſt.* And we muſt not think that he was ſuch *an high Prieſt* for ſuch as would not *conſider* him; and that he came to

free

free those who did love their fetters, to satisfie for wilful bankrupts, to *deliver them who all their life time* delight in *bondage*, to offer up those prayers which malice or oppression or deceit or hypocrisie have turned into sin. Therefore let us also *consider* him as our Prophet, putting into our hands those weapons of righteousness, that spiritual armour, those helps and advantages which are necessary and sufficient to work our liberty, to strike off our fetters, and demolish in us the Kingdom of Sin. And here put it to the trial, and ask thy self the question, Art thou willing to hearken to this Prophet? Art thou willing he should teach thee? Wouldst thou not make the way to heaven wider, and his yoke easier, then he hath made it? Hast thou not looked on these helps and advantages as superstitious and unnecessary? As he is thy Prophet, so art not thou his interpreter, and hast taught him to speak friendly to thy lusts and sensual appetite? Hast thou not given a large swinge to Revenge, let out a longer line to Christian Liberty, and given a broader space for the Love of the world to trade in, then ever this Prophet did? This is not to *consider* him, but *effœminare disciplinam*, to corrupt his discipline, and to make Christianity it self, which is a severe Religion, wanton and effeminate by the interpretations. And therefore thou must δοκιμάζειν, *examine thy self*, yet more and more. Bring it to a διακρίσιν, to a *judgment*, till thou hast censured and condemned those thy glosses, and presented in thy conversation an Expurgatory Index of them all; till thou canst digest his precepts, with all the aloes and gall, with all the hardness and bitterness, that is in them; and then thy stomach also and thy heart will be prepared for this Bread of life, for this celestial Manna. Last of all, canst thou *consider* him as thy King and Lord? Is his *fear* to thee *as the roaring of a Lion*, and his *wrath as messengers of death?* And art thou willing to *kiss*, to bow and worship him, that he be not *angry?* Canst thou discover Majesty in him now? Majesty in his discipline, wisdom in his Laws, power in weakness, now in this life, when he is whipped and scourged and crucified again, when his precepts are made subject to flesh and bloud, and dragged in triumph after the wills of men, when for one *Hosanna* he hath a thousand *Crucifiges*, for one formal and hypocritical acknowledgment a thousand spears in his sides? Who hath most command over thee, the Prince of this world, or this King? Will not a smile from beauty move thee more then the glory of his promises? Art thou not more afraid of the frown of a man of power then of his wrath? Will not the love of the world drive thee against more pricks and difficulties then the love of a Saviour? Will not that carry thee from east to west, when the command of this King shall not draw thee a Sabbath dayes journey to *visit the fatherless and widows.* Art thou of the *same mind* with him? Are thy will and affections bound up in his will? Is his will thy Law, and his Law thy delight? Then he is thy Priest, and hath sacrificed himself to make thee a Feast; He is thy Prophet to invite and fit thee, and thy King to welcome thee; and *he shall gird himself, and make thee sit down to meat, and will come forth and serve thee*, that is, will fill thee with all those comforts, enrich thee with all those blessings, give thee all that honour, which he hath promised to those who trie and examine, and make themselves fit to be guests at his Table.

I must conclude; though I should proceed to the second Part, the Grant and the Privilege. But he that hath performed the first, is already intitled to the second, and may, nay ought to, *eat of that bread, and drink of that cup:* For even the Privilege it self is a Duty. But

the time is ſpent, and, I fear, your patience. I will but re-aſſume my Text; and there needeth no more Uſe: For, you ſee, my Text it ſelf is an Exhortation. *Let a man examine himſelf.* *A man*, that is, every man. Let him that taketh the tribunal, and ſitteth upon the life and death of his brethren; that *exalteth himſelf as God*, and taketh the keyes out of his hand, and bindeth and looſeth at pleaſure; that wondereth how ſuch or ſuch a man, who is not his *brother in evil*, as factious as himſelf, dareth approch the Table of the Lord; *let him examine himſelf.* Let him look into himſelf, and there he ſhall ſee a great wonder, a Wolf and a Lamb, a John Baptiſt and a Herod, a Devil and a Saint bound up together in one man; the greateſt prodigy in the world, and as ominous as any, ominous to his neighbours, ominous to Commonwealths, and ominous to all that live in the ſame coaſts. And *let them examine themſelves* who with their Tribunitial VETO forbid all to come to this Feaſt who will not ſubmit to their Examination. *Young men and maids, old men as well as children*, they that have been catechiſed and inſtructed *in ſeaſon and out of ſeaſon*, whom they themſelves have taught for many years, all muſt paſs by this door of Trial to the Table of the Lord. I ſhall be bold to ask them a queſtion, ſince they ask ſo many? WHERE IS IT WRITTEN? *Oſtendat ſcriptum Hermogenis officina.* It is plain in my Text that we are bound *to examine our ſelves:* but, that ſome ſhould be ſet apart to *examine others*, we do not read. And *quorſum docemur, ſi ſemper docendi ſimus?* why are we taught ſo much, if we are ever to learn? Certainly that Charity believeth little which will ſuſpect that a man full of years, and who hath ſate at his feet many of them, ſhould now in his old age and gray hairs be to be inſtructed in the principles of faith. It is true; we cannot be too diligent in inſtructing one another in *the common ſalvation*; we cannot labour enough in this work of *building up* one another *in our holy faith*; and it concerneth every man to *ſeek knowledge at* thoſe *lips* that *preſerve it*, and, if he doubt, to make them his oracle who are *ſet over him in the Lord:* For Ignorance, as well as Profaneneſs, maketh us uncapable of this Privilege, unfit to come to this Feaſt. But this formal and magiſterial Examination, for ought we can judge, can proceed from no other Spirit then that which was ſent from Rome to Trent in a Cloke-bag, and there at the XIII. Seſſion made Auricular Confeſſion a neceſſary preparative for the receiving of the Sacrament. Sacramental Confeſſion and Sacramental Examination may have the ſame ends and the ſame effects; and there may be as idle and as fruitleſs queſtions asked at the one as at the other. But I judge them not, onely call upon them in the Apoſtle's words, *Let them examine themſelves* whether Love of the world, Love of preeminence, or Love of mens ſouls do fan that fiery zele which is ſo hot in the defence of it. *Let them* alſo *examine themſelves* who are God's familiars, and yet fight againſt him; who know what is done in his cloſet, and do what they pleaſe at his footſtool, and ſo upon a feigned aſſurance of life build nothing but a certainty of death; who think, nay profeſs, and write it, that the Elect (of which number you may be ſure they make themſelves) may fall into the greateſt ſins, Adultery, Murther, and Treaſon, and yet ſtill remain *men after God's heart*, and *the members of Chriſt*; and that to think the contrary is an opinion *Stygiæ & infernalis incredulitatis*, which upholdeth a Stygian and helliſh incredulity, and can proceed from none but the Devil himſelf; *Let theſe* I ſay, *examine themſelves.* And if this Luciferian pride will once bow

to

to look into this charnel-houſe of rotten bones, if the hypocrite will pluck off his viſour, and behold his face naked, as it is, in the glaſs of God's Word, we need not call ſo loud on open and notorious offenders. *Inteſtinum malum periculoſius*; Theſe inteſtine, ſecret, applauded errours are moſt dangerous, and that wound which is leaſt viſible muſt be moſt ſearched. But the exhortation concerneth all: Let the Phariſee *examine himſelf*, and let the Publican *examine himſelf*. Let the Oppreſſour *examine himſelf*, and melt in compaſſion to the poor. Let the Intemperate *examine himſelf*, and wage war with his appetite. Let the Covetous perſon *examine himſelf*, and tread Mammon under his feet. Let the Deceitful man *examine himſelf*, and do that which is juſt. Let him that is ſecure, and let him that feareth; Let him that is confident, and let him that wavereth; Let the proud ſpirit, and let the drooping ſpirit, *examine himſelf*; *Let* every *man examine himſelf*. *Let every man that nameth Chriſt*, and in that Name draweth near to his Table, *depart from all iniquity*. And then behold, here is a Grant paſſed over to them, a Privilege enrolled and upon record. They may *eat of this bread, and drink of this cup*; *taſte and ſee how gracious the Lord is*; be *partakers of his body and bloud*, that is, of all the benefits of his Croſs, Redemption, Juſtification, his continued and uninterrupted Interceſſion for us, Peace of conſcience, unſpeakable Joy in the holy Ghoſt: And when he ſhall come again in glory, they ſhall have a gracious reception and admittance to *ſit down* at his Table *with Abraham and Iſaac and Jacob*, and all the Patriarchs, and all the Apoſtles, and that *noble army of Martyrs*, *in the Kingdom of heaven*. And with theſe raviſhing thoughts I ſhut up all, and leave them with you, to dwell and continue and abound in you, and to bring you with comfort on the next great Lord's day to the Table of the Lord.

The

The Seven and Twentieth SERMON.

GAL. I. 10.

The laſt part of the Verſe.

For do I now perſwade men, or God? or do I ſeek to pleaſe men? For if I yet pleaſed men, I ſhould not be the ſervant of Chriſt.

WHich words admit a double ſenſe, but not contrary; for the one is virtually included in the other. As firſt; *If I ſhould* yet do as I did when I was a Jew, *ſeek to pleaſe men*, and to gain repute and honour and wealth, fit my doctrine to their corrupt diſpoſition, *I ſhould never have entred into Chriſts ſervice*, which ſetteth me up as it were in oppoſition to the world and the counſels of the world, and ſo layeth me open to ſcorn and hatred, to miſery and poverty. Or more plainly this; *If*, being an Apoſtle of Chriſt, *I ſhould yet pleaſe men*, attemper my doctrine to their taſt and reliſh, whatſoever I call my ſelf, yet certainly *I ſhall in no degree approve my ſelf to be the ſervant of Chriſt.* And in this ſenſe if we view the form and manner of the words, they are at the firſt ſound but a meer ſuppoſition of S. Pauls; but if we hear them again, and well obſerve and conſider them we ſhall find them to be a Satyre, and bitter reprehenſion of thoſe falſe Apoſtles who did mingle and confound Chriſt and the Law, and of all thoſe who ſhall leave the truth behind them to meet and comply with the humours of men; I ſay, a plain and flat redargution, but clothed in the garment and habit of a hypothetical propoſition.

Nobis non licet eſſe tam diſertis.

It is not for us Latines to be thus elegant. The Latine Poet ſpeaketh it of himſelf, but indeed laſheth that too much liberty which the Greeks aſſumed to themſelves. And *If I yet pleaſed men*, is as a finger pointing out to the falſe Doctours, who were pleaſers of men. Again, as it is an artificial Reprehenſion, ſo if you ſhall pleaſe to look upon it intentively, you ſhall find it to be a Rule and Precept. For, as ſome Commentatours on Ariſtotle have obſerved, that his rule many times is contained and lieth hid in the example and inſtance which he bringeth, as when he giveth you the inſtance of a Magnificent man, you ſhall there eaſily diſcover the face and beauty and full proportion of Magnificence; ſo what S. Paul, ſpeaking of himſelf, laieth down as a Suppoſition, is indeed a Rule and Precept. And this which hath been obſerved of Ariſtotle is the

the conſtant method of the holy Ghoſt: That which is brought for inſtance is a Precept. When Joſhua ſpeaketh of himſelf, *I and my houſhold will ſerve the Lord,* he draweth the character of a good Maſter of a family. When Job ſaith, *I put on righteouſneſs, and it clothed me,* he fitteth a robe for a good Magiſtrate. When David ſaith, *I water my couch with my tears,* he hath preſented us with the moſt lively picture of a Penitentiary. *My meat is to do the work of him that ſent me,* are the words of our Saviour in S. Johns Goſpel, and, as they lie, ſeem to be but a bare narration, but they are a command, and ſpeak in effect thus much unto us, that as to him it was, ſo to us it muſt be even meat and drink to do the will of our Father which is in heaven. And here, *If yet I pleaſed men, I were not the ſervant of Chriſt,* S. Paul ſpeaketh it of himſelf, but it is a command given to all thoſe who have given up their name unto Chriſt; and every man may make this deduction to himſelf. That *to pleaſe men* and *to ſerve Chriſt* are ἀσύμφωνα, *incompatible*, and cannot ſtand together; That the beſt way to keep Chriſts livery on our backs, is not to be ſo much ſlaves unto men as to pleaſe them.

Joſh. 24. 15. Job 29. 14. Pſal. 6. 6. John 4. 34.

And then theſe three things are wrapt up in this Suppoſition; 1. our Apoſtles Purgation of himſelf, That he is no pleaſer of men, 2. a ſharp Reprehenſion of men pleaſers; 3. a flat Command againſt it. Or thus, Here is ſomething implied, and ſomething plain and poſitive. That which is implied is, That moſt men are willing to be pleaſed. That which is plain and poſitive is, That there be others that will be too ready to pleaſe them. And then the parts will be three. We ſhall diſcover 1. the humour of deſiring to be pleaſed, and the danger of it; 2. a humour which is ready to meet and anſwer the other, an art and readineſs of pleaſing others, of knowing their taſt and palate, and diſhing out inſtructions with ſuch ſawces as ſhall delight them, of making addreſſes to them in that ſhape and poſture which they moſt love to look upon, and are ready to welcome and reward; and 3. laſt of all, the huge diſtance and inconſiſtency which is between theſe two, *the pleaſing of men*, and *the being a ſervant of Chriſt*. And of theſe we ſhall ſpeak plainly in their order.

And firſt we need not doubt that moſt men deſire to be pleaſed, and it may ſeem a needleſs labour to go about to prove it: For do but whiſper, do but breathe, againſt their humour, and you have made a demonſtration that it is ſo. S. Paul indeed maketh it his wonder, v. 6. *I wonder that you are ſo ſoon removed.* And we might well wonder at his wonder, but that his *miror* carrieth with it more of reproof then admiration. For the conſideration of this humour, this deſire to be pleaſed, taketh off our admiration: And when we have diſcovered this, we ceaſe to wonder, though we ſee men tranſplant themſelves out of a goodly heritage into a barren ſoil, from the Goſpel of Chriſt, *which bringeth ſalvation*, but withal trouble to the fleſh, *to another Goſpel, which is no Goſpel*, but excludeth both; in a word, to ſee men *begin in the ſpirit, and end in the fleſh*. *Omnis rei diſplicentis etiam opinio reprobatur*, ſaith Tertullian; The very thought of that which diſpleaſeth us diſpleaſeth us almoſt as much as the thing it ſelf. For indeed it is nothing but thought that troubleth us; and it is not the matter or ſubſtance of Truth, but Opinion and our private Humour, which maketh Truth ſuch a bitter pill that we cannot take it down. It was the uſual ſpeach of Alexander the Great to his Maſter Ariſtotle, *Doce me facilia*; Leave, I pray you, your knotty and intricate diſcourſes, and teach me thoſe things which are eaſie, which the Underſtanding may not labour under, but ſuch as it may receive with delight. And it is ſo with us in the ſtudy of that Art of arts which alone can make us both wiſe and happy; We love

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not *duros ſermones*, thoſe hard and harſh leſſons which diſcipline the fleſh, and bring it into ſubjection, and demoliſh thoſe ſtrong holds which it hath ſet up, and in which it truſteth. A Paraſite is more welcome to us then a Prophet. He is our Apoſtle who will bring familiar and beloved arguments to perſwade us to that to which we have perſwaded our ſelves already, and further our motion to that to which we are flying. We find almoſt the parallel in the 30 of Eſai. 10. v. of thoſe *who ſay to the Seers, See not; and to the Prophets, Propheſie not unto us right things, ſpeak unto us ſmooth things, propheſie deceits*, men who had rather be cozened with a pleaſing lie then ſaved with a frowning and threatning truth, rather be wounded to death with a kiſs then be rowſed with noiſe, rather die in a pleaſant dream then be awaked to ſee the pit opening her mouth, and even ſpeaking to them to fly, and ſave themſelves from deſtruction.

I may appeal to your eye, and tender you that which your obſervation muſt needs have taken up before both at home in your ſelves and abroad in others: for he that doth but open his eyes, and look into the world, will ſoon conceive it as a common ſtage, where every man treadeth his meaſures for approbation and applauſe, where every man acteth his part, walketh as a Paraſite to himſelf, and all men one to another: that is, do the ſame which the Iſraelites did after the molten calf, *ſly*
Exod. 32 27. *every man his brother, and every man his companion, and every man his neighbour*, every man being a ready executioner in this kind, and every man ready and willing to die. We will therefore in the next place ſearch this evil humour, this deſire of being pleaſed: And we ſhall be the willinger to be purged of it, if either we conſider the cauſes from which it proceedeth, or the bitter effects which it produceth.

And firſt, it hath no better original then Defect, then a wilfull and negligent Fayling in thoſe duties to which Nature and Religion have obliged us, a Leanneſs and Emptineſs of the ſoul, which not willing to fill it ſelf with Righteouſneſs, filleth it ſelf with air, with falſe counſels and falſe atteſtations, with miſerable comforts. In time of neceſſity, when
Luke 15.16. we have nothing to eat, we fall to with *the Prodigal*, and *fill our belly*
Prov. 28.1. *with huſks*. *The wicked flie when none purſueth*, fly from themſelves to others, and from others to themſelves; chide themſelves, and flatter themſelves; are troubled, and ſoon at reſt; fly to the Rule which condemneth them, to abſolve them, and ſuborn one Text to infringe and overthrow another; as he that hath no good Title is bold on a falſe one. *Citò nobis placemus:* It is a thing ſoon done, and requireth no labour nor ſtudy, to be pleaſed. We deſire it as ſick men do health, as priſoners do liberty, as men on the rack do eaſe: For a troubled ſpirit is an ill diſeaſe; not to have our will is the worſt impriſonment; and to
Rom. 14.22. *condemn a mans ſelf in that which he alloweth* and maketh his choice, is to put himſelf upon the rack. We may ſee it in our civil affairs and matters of leſſer allay: When any thing lyeth upon us as a burden, how willing are we to caſt it off? how do we ſtrive to pluck the ſting out of every ſerpent that may bite us? how do we ſtudy to work out the venom out of the worſt of evils? When we are poor we dream of riches,
Prov. 23. 5. and make up *that which is not* with that which may be. When we have no houſe to hide our heads, we build a palace in the air. When we are ſick, this thought turneth our bed, That we may recover; and if the Phyſician cannot heal us, yet his very name is to us as a promiſe of health. We are unwilling to ſuffer, but we are willing, nay, deſirous, to be eaſed. Baſil telleth us of young men, that when they are alone or in ſome ſoli-

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tary place, ἐναπλάττουσι τὰς ψυχαῖς ἀνυποστάτους, feign unto themſelves ſtrange Chimeras, ſuppoſe themſelves Lords of countreys and favourites of Kings, and (which is yet more) though they know all this to be but phanſie and a lye, yet pleaſe themſelves in it as if it were true indeed. We all are like Ariſtotle's young man, εὐέλπιδες, *full of hope*; and when there is no door of hope left, we make one. And ſo it falleth out in the managing of our ſpiritual eſtate, we do as the Apoſtle exhorteth (though not to this end) *caſt away every thing that preſſeth down*, but ſo caſt it away as to leave it heavier then before; prefer a momentany eaſe, which we beg or borrow or force from things without us, before that peace which nothing can bring in but that grief and ſerious repentance which we put off with hands and words as a thing irkſome and unpleaſing. For could we be ſick, we might be well; did not we love our diſeaſe, we might ſhake it off: But we are ſick, and will be ſo. There is ſomething wanting, and a ſupply is our ſhame, being an argument of that defect which we are unwilling to acknowledge. A Phyſician doth but upbraid us, and Truth doth but rob us of our content; and therefore we pleaſe our ſelves in our diſeaſe as in health it ſelf, and had rather languiſh and dye then be told we are ſick. *Rhetor. l. 2. c. 14.*

And this, in the ſecond place, proceedeth even from the force and power of Conſcience within us, which if we will not hearken to as a friend, will turn Fury, and purſue and laſh us; and, if we will not obey her dictates, will make us feel her whip. This is our Judge, and our Executioner. She whippeth the Sluggard, ſtoneth the Adulterer, hangeth and quartereth the Traytour, bloweth upon the Miſers ſtore, and maketh the lips of the Harlot bite like a cockatrice. *Whither ſhall they go from her ſpirit* and power? *whither ſhall they flie from her preſence?* The Philoſopher will tell us, ἑαυτοὺς φεύγουσι, *they flie from themſelves*, yet carry themſelves about with them whitherſoever they go. Now every thing that is oppreſſed doth naturally deſire eaſe, and ſo do we; but finding it a laborious thing to quiet the Conſcience, and that it cannot be done but by yielding and bowing our backs to her whip, by running from our ſelves and from thoſe ſins which pleaſed our Senſe, but enraged our Conſcience, we *ſeek out many inventions*, and advance our ſins againſt her, till they prevail, and even put her to ſilence. For in evil men the worſt part doth the office of the better, corrupteth the records, mitigateth the ſentence, pronounceth life in death. The Senſual part is their Conſcience, their God. It biddeth them do this, and they do it; and when it is done, it is a ready Advocate to plead for it and defend it. It conceiveth and bringeth forth the Monſter, and then giveth it what name it pleaſe. It was a crying ſin; it hath now loſt its voice. It was Uncleanneſs; it is now *Frailty*. It was Treaſon; it is now *the love of our Countrey*. It was Perjury; It is now *Prudence*. Riches commend Covetouſneſs; Honour, Treaſon; Pleaſure, Wantonneſs. That which begetteth Sin, nurſeth it up, till it grow up to ſtrength to oppoſe it ſelf to Conſcience, and degrade and put her from her office, and bring in a thouſand ſory excuſes to take her place, in the midſt of which ſhe cannot be heard; not heard againſt Riches, whoſe Sophiſtry is preferred before her Demonſtrations; not heard againſt Beauty, which bewitcheth us, and makes us fools; not heard againſt Honour, which lifteth us up ſo high that we cannot hear her; not heard againſt Power, which is the greateſt Paraſite in the world, and calleth in a world of Paraſites to bow before us and bleſs us in the Name of the Lord. And thus we are firſt pleaſed to ſin, and then are eaſily pleaſed in it. We are in danger, and will not know it: and when *the God of Iſrael* is angry, we will hear what *the God of E-* Pſal. 139. 7. *Ariſtot. l. 9. Eth. c. 4.* 2 Kings 1. 2, 3.

kron will ſay. In a word, we raiſe a ſtorm in our ſelves, & whiſtle it down; we wound our ſelves, and ſkin it over: we are too ſoon troubled, and too ſoon eaſed; & might recover, were not our remedy more fatal then our diſeaſe. Thus you ſee this humor of being pleaſed is very predominant in moſt men.

In the third place, as it proceedeth from the power and force of Conſcience, which will ſpeak if ſhe may be heard, and doth ſpeak even when ſhe is not heard, ſo it doth from the luſtre and glory of Piety and Holineſs, which ſpreadeth her beams and darteth her light in the very face of them who have proſcribed her, ſent her a bill of divorce, and put her away. Πᾶσι γὰρ ὁμοίως τὸ καλὸν αἰδέσιμον, *For Goodneſs is equally venerable to all men.* Not onely good men ſpeak well of her, but her enemies *praiſe her in the gates.* Who is ſo evil that he is willing to go under that name? How angry will a Strumpet be if you call her ſo? Call a Phariſee a Hypocrite, and he will thruſt you out of the Synagogue. Though I bow down before an image, yet I am not an Idolater; though I break the bonds of peace, yet I am not factious; though I never have enough, yet I am not covetous; I am not evil, though I do thoſe things for which we juſtly call men ſo. Our rule here is quite contrary to that known and received axiome of the world, *Malo me divitem eſſe quàm haberi.* In the managing of our worldly affairs *we had rather be rich then be accounted ſo*, but in the courſe of our Religion we are rich enough, we are good enough, if we have but the name that we are ſo; we are good enough, if none dare call us evil. And thus it is both in the errours of our Underſtanding and of our Will. In the one we think it better to pretend to knowledge, and reſt our ſelves in that, then to be taught to alter our mind. *Malumus didiciſſe quàm diſcere*: That we know ſomething already is our glory, but to ſubmit our ſelves to inſtruction is an argument of imperfection; and therefore we account it a puniſhment to be taught. And this is the reaſon why ſo few have retracted their errours, and why moſt have ſtoutly defended them, even a Loathneſs to ſeem to have erred; which mightily reigneth in moſt men, but eſpecially in all pretenders unto knowledge; Nature it ſelf having annexed a ſhame unto theſe two, above all other things which naturally befal us, Luſt and Ignorance. For, as the Italian proverb is, *A learned fool will be a fool ever.* And ſo it is in the errours of the Will. In the practick errours of our life we would not know our ſelves, nor have others know, that we have done any thing amiſs. *He that increaſeth knowledge, increaſeth ſorrow.* When the knowledge of the Truth inciteth us to follow after it, and the force of Cuſtome draweth us back, we are as it were at war and divided in our ſelves; our motion is unquiet, as the bounding of a heady ſteed with the bit in his mouth. We are in our own way, and impatient of a check; and we hate thoſe counſellers which are willing to be eyes to us, and lead us out of danger. Tell a Heretick he is ſo, he will anathematize you. Tell a Schiſmatick he is ſo, he will fly from you as from the plague. Tell a Perſecuter he is ſo, and he will rage more, and make it good upon your ſelf; deny it, and yet make it too manifeſt that he is ſo. For the Will of man loveth the channel which it hath choſen, and would run on ſmoothly and evenly without interruption: But when it meeteth with any ſtop or bank, it beginneth to rage and fome, and caſt up mire and dirt in their faces who do attempt to ſtop its courſe. *Volumus errare*, we will erre; and he is an enemy that telleth us the truth. *Volumus peccare*, we will ſin; but he that telleth the Sinner, *Thou art the man*, ſhall not be received as a Prophet, but be defied as an adverſary. Sin is of a monſtrous appearance; who can ſtand before it; and therefore we either cloud and hide it with an excuſe, or

Quintil. l. 3. Inſtit. c. 1.

Eccleſ. 1. 18.

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dreſs it up in the mantle of Virtue, in the habit and beauty of Holineſs; as Pompey, to commend the theatre which he built, called it a *Temple*. And theſe are the cauſes which beget and nurſe up this evil humour in us, this Deſire to be pleaſed, this Unwillingneſs to be troubled, though it be to be pluckt out of the fire; 1. a Defect in our ſelves, which when we cannot fill up with righteouſneſs, we do with the ſhadow of it; 2. the power of Conſcience, which when we cannot quiet, we ſlumber and caſt into a deep ſleep; and 3. the glory and beauty of Goodneſs, which forceth from us, though not a complacency, yet an approbation; and maketh them lay claim unto her who have violently thruſt her out of doors. He that loveth to erre loveth not to be told ſo; he that is not righteous will Juſtifie himſelf, and the worſt of men deſire to bear up their head and eſteem with the beſt.

Let us now ſee the danger of this humour, and the bitter effects it doth produce. And firſt, this Deſire to be pleaſed placeth us out of all hope of ſuccour, leaveth us like an army beſieged when the enemy hath cut off all relief. It is a curſe it ſelf, and carrieth a train of curſes with it. It maketh us blind to our ſelves, and not fit to make uſe of other mens eyes. It *maketh our rain powder and duſt*, corrupteth all that counſel and inſtruction which as moiſture ſhould make us fruitful. It maketh us like to *the Idoles of the Heathen, to have eyes, and ſee not, to have ears, and not to hear*; living dead men, ſuch as thoſe to whom the Pythagoreans ſet up a ſepulcral pillar, ſuch as Plato ſaith do ἐν ἅδου διαγρηγορεῖν, *ſleep in hell*; men made up of contradictions; in health, and therefore deſperately ſick; ſtrong, and therefore weak; and never more fools then when they are moſt wiſe. *Plus quàm oportet ſapiunt, & plùs quàm dici poteſt deſipiunt*, ſaith Bernard; *They are wiſer then they ſhould be, and more deceived then we can expreſs*. Look on the Galatians in this Epiſtle, and you ſhall ſee how this humour did bewitch them, and what fools it made them. *They had received the ſpirit by the hearing of faith*; but this ſpirit did ſhake and trouble them, frowned upon that which they too much inclined to, and therefore they turn the ear from S. Paul, and open it to let in the poyſon of aſps, which the lips of thoſe falſe Apoſtles carried under them; and for no other reaſon but becauſe they did εὐπροσωπῆσαι ἐν σαρκί, *make a fair ſhew in the fleſh*, make them put on the form and ſhape of a Jew to avoid the fury of the Romane, who did then tolerate the Jew, but not the Chriſtian. And how many have we nowadayes who do *Galatizari*, as Tertullians phraſe is, who are as *fooliſh* as the Galatians, and make this humour the onely rule by which they frame and meaſure out their Religion? who make it as their Miſtreſs, and love it moſt then when it is exploded? who will hear no teacher but that Phariſee who hath made them his proſelytes? Every man is pleaſed in his Religion; and that is his Religion which pleaſeth him; that he will rely upon, and *anathematize S. Paul, or any Angel, if he ſhall preach any other Goſpel but that*. Our two Tables are not written with the finger of God; our Religion is not framed in the Mount, but here below, in the region of Phantaſmes, by Fleſh and Bloud, which muſt not be diſpleaſed, but ſwelleth againſt every thing that doth not touch it gently and flatter it, and ſo maketh us *like to the Beaſts that periſh*, who have no principle of motion but their Senſe: Nay, worſe then they: for they have no Reaſon, but we have Reaſon indeed, *ſed quæ ſuo malo eſt atque in perverſum ſolers*, but which is made inſtrumental againſt it ſelf, taught to promote that which it condemneth, to forward that which it forbiddeth, and ſerveth onely to make us more unreaſonable.

Deut. 28. 24. Pſal 115. Gal. 3. 2. Gal. 6. 12. Gal. 3. 1. Gal. 1. 8, 9. Sorce.

For, in the ſecond place, this humour, this Deſire to be pleaſed, doth

not make up our defects, but maketh them greater; doth not make Vice a virtue, but Sin more sinful. For he is a villain indeed that will be a villain and yet be thought a Saint, such a one as God will spue out of his mouth. And what is it to acknowledge no defect, and to be worse
Rev. 3. 1. and worse? to feign a Paradise, and be in Hell? *to have a name that we live, and to be dead?* And what content is that which is more mortal then our selves, and will soon end, and end in weeping and lamentation? Better, far better, were it that a sword did pass through our heart, that
1 Cor. 4. 5. *the hidden things of darkness were brought to light, and the counsels of our heart made manifest* to us, then that it should be dead as a stone, senseless of its plague; better we were tormented into health then that we should thus play and smile and laugh our selves into our graves. Look upon those sons of Anak, those giant-like sinners against their God, who have
Isa. 8. 16. *bound up the Law*, and *sealed up the testimony* which is against them; who will do what they please, and hear what they please, and nothing else;
Sueton. Calig. c. 34. who deal with the Scripture as Caligula boasted he would with the civil Law of the Romanes, take care *nè quid præter eos loquatur*, that it shall not speak at all, or not any thing against them: Look upon them; I forget my self: for I fear we look upon them so long till our eyes dazle at the sight, and we begin to think that is not truth which these men will not hear: But yet look upon them, not with an eye of Flesh, but that of Faith, an Evangelicall eye, and it will rather drop then dazle, pity then admire them. *O infelices, quibus licet peccare!* Oh most unhappy men of the world, who have line and liberty to destroy themselves! whom God permitteth to be evil, as in wisdom he may, and then in justice permitteth to defend it! whose chariot-wheels he striketh not off till they are in the Red-sea! whom he suffereth, when they would not hearken to his voice, to be smothered to death with their own power, and the breath and applause of fools! Oh it is the heaviest judgment in the world not to feel and fear a judgement till it come. It may be said perhaps, what in all ages hath been said, and not without murmur and complaining, *Behold, these are the wicked, yet they prosper in their ways.*
Psal. 73. 6, 12. *Their pride compasseth them about as a chain, their violence covereth them as a garment.* They feel no pangs, no throws, have no luctations, no struglings within them. They call themselves *the children of the Most High.* And what evil can be to him that feeleth it not? What is Hell to him that is not sensible? But these are but the ebullitions and breathings of Flesh and Bloud, that seeth no more of Man then his face and garment. For what seest thou? A painted sepulchre; but thou dost not see the rotten bones within. Thou seest triumphs and trophees without, but within are horrour and stench. Thou seest the Tree of life painted on the gates; open them, and there is Fire and Brimstone, Hell and Damnation. Thou hearest the Tongue speak proud things; but thou seest not the worm which gnaweth within. All this Musick is but a Dirge sung at their funeral; their joy but an abortive and untimely birth begot by Pleasure and Power and Wealth, a shadow cast from outward contentments: when these depart, this joy perisheth.

For, in the third place, this humour, this Desire to be pleased, doth not take the whip from Conscience, but enrageth her; layeth her asleep,
1 Tim. 4. 2. to awake with more terrour. For Conscience may be *feared* indeed, but cannot be abolisht; may sleep, but cannot die, but is as immortal as the Soul it self. Conscience followeth our Knowledge, and it is impossible to chace that away; impossible to be ignorant of that which I cannot but know. It is not Conscience but our Lusts that make the Musick. For

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in the common and known duties of our lives Conſcience doth not, cannot miſlead us. Whoſe Conſcience ever told him that Murder or Treaſon were virtuous? But our Luſt having conceived and brought forth Sin, licketh and ſhapeth it to the beſt advantage. He that is taken in adultery will not ſay *that Adultery is no ſin*, but *that Fleſh was weak, and Beauty importunate*, ſaith Hilary. He that revengeth will look more on the foulneſs of the injury then the irregularity and exorbitancy of his wrath. He that troubleth the peace of Iſrael will make Neceſſity his plea, or ſay he troubleth none but thoſe that trouble Iſrael. Thus Conſcience may be ſuppreſt, but not totally; and for a time, but not for ever. It may be ſlumbred by diverſion of the mind from troubleſome thoughts, by immerſing it in pleaſures and delights, by the lullabies of paraſites and falſe prophets, and ſo be in a manner held down by the weight of the fleſh: but ſtill it is not dead, but ſleepeth. And then when theſe are removed, when Pleaſure ſhall turn her back and worſe ſide, when the falſe Prophets are dumb, when the Fleſh hath a thorn in it, ſhe will awake as a giant out of wine, and be more active and clamourous then before. Call in thy Power and thy Honour, ſuborn the Pleaſures of the world to make thy peace, ſeek out ſome cunning Artiſt, who can teach, what a Philoſopher once profeſſed, πίχνλω ἀλυπίας, *the art of indolency, a way to be free from pain and grief*; when thy Conſcience urgeth one place of Scripture, do thou anſwer it with another; when *the letter killeth*, do thou put life into it with a gloſs; and when it putteth thee to trouble, do thou ſtrive to put it to ſilence; yet Conſcience will be Conſcience ſtill; and keep her ſting, and bite and wound the deeper yet. For to ſeek remedy againſt the gnawings of Conſcience from theſe outward formalities and flatteries, is to ſtrive to take away grief with that which is the cauſe of it, to deſtroy it with that which begetteth it, to diminiſh it with that which increaſeth it, and to cure a wound with poyſon. What though we have ſome pauſe and eaſe? we can have no holy-day but what we make our ſelves; and that will make our other dayes more black and diſmal. For that eaſe which I forced and gave my ſelf doth but multiply my pain, and leave it to return upon me again with violence and advantage. Nay, our Conſcience doth not ſtay ſo long, but many times layeth hold on us in a triumph, in all our ſtate and glory, and in our cleareſt day will break through all thoſe bulworks which we have ſet up againſt her, and ſeaze upon us when we ſhall ſay, *We ſhall never be moved*; will ſhake us when we ſay, *Tuſh, God doth not ſee*; will ſtrike through our loins, and when we plead, will tell us we lie; when we breathe nothing but ſpirit, will pronounce us moſt carnal hypocrites; will be as the finger on the wall, when we are quaffing in the veſſels of the Sanctuary. You will ſay, *But who ſeeth it?* Why, the King, the ſacrilegious King, ſaw it, who was guilty. For who can feel the ſting of another mans conſcience? And it is no good argument to ſay, *We do not ſee it, and therefore it is not done.* For what cloſe offender will publiſh the ſorrow of his heart? Who will tell you what ſtripes he feeleth? Who is reſolved to cleave faſt to that for which he is beaten? He whoſe wayes tend to death, when he maketh moſt haſt, and even feeleth himſelf falling in, yet will not tell you he is going into hell. And this is the ſad condition of all thoſe who will, who muſt be pleaſed, who will hear nothing that is contrary to them, that is, nothing that may help them; who are devils to themſelves, and help the Tempter to overthrow them; who never acknowledge a diſeaſe till it be incurable, never ſee themſelves but in hell, never feel any pain till it be eternal.

Dan. 5.

We proceed now to lay open the other evil humour, of *Pleaſing men*, which

which is more visible and eminent in the Text. And indeed to desire to be pleased and to be ready to please, κολακεύειν καὶ κολακεύεσθαι, saith Isidore Pelusiot, *to flatter and to be flattered*, bear that near relation the one to the other that we never meet them asunder. It is the Devils net, in which he catcheth two at once. If there be an itching ear, you cannot miss but you shall find a flattering tongue. If the King of Sicily delight in Geometry, the whole Court shall swarm with Mathematicians. If Nero be lascivious, his Palace shall be turned into a stew or brothel-house, or worse. *Non deerit Alexandro talia concupiscenti pernicioſa adulatio*, saith Curtius. Alexander, that loved to be flattered, had Parasites enough. If the Donatists be factious, there will be a Primianus and a Maximinianus to lead them. *Accedit dignum patellâ operculum*, as S. Hierom applieth this proverb to this very purpose; These dishes, that will receive nothing but juncats, shall find covers to fit them. And if we look into the world, and see how men every day change with the fashion of the world, alter their notes, and turn them to the times, what Echo's they are when Power speaketh; if we turn over those multitude of Pamphlets, which for the most part are nothing else but the monuments of mens flattery and base condescendency (for what errour yet hath shewn so foul a face as not to find a patrone:) if we consider what Mountebanks we have in Divinity as well as in Physick, who seek not men, but theirs, not to cure others souls, but their own poverty; we shall find reason enough to be jealous that there hath been a kind of conspiracy made to meet and satisfie this so inordinate and pernicious desire, and to betray the truth of Christ to this foul and loathsome humour.

Lib. 8.

We must enquire then What it is *to please men*, and from whence it proceedeth that men, who naturally love to be ἐν ὑπεροχῇ, *to be eminent above their brethren*, can work themselves to such baseness as to fall down and lick the dust of their feet, and help them to destroy themselves, to the ruine of both. For both he that maketh the Musick and he that heareth it fall together into the same hell to howl for ever.

And first we must not imagin that S. Paul doth bring in here a Cynical morosity or a Nabal-like churlishness; that none may speak to us, and we speak nothing but swords; that we should *make a noise like a dog, and so go round about the City*; that we should be as thorns in our brethrens sides, ever pricking and gauling them, that we should, as Appius in Livy, *accusatoriam vitam ducere*, breathe nothing but railing accusations, nothing but what may strike others with fear, or cast them down with sorrow, or raise their anger and indignation. No, S. Paul was now no such rigid and morose Disciplinarian: for now he is an Apostle, and not a Persecutour. *Manè lupus rapax Benjamin ad vesperam dividit escam, Ananiæ ovi submittens caput*: He was, as Benjamin, of whose tribe he was, a ravening Wolf, but now he boweth down his head to Ananias, who was a sheep, and of the flock of Christ, and breatheth nothing but meekness. There is not a more pleasing, more tractable, more plyable creature in the world then a Christian. If his brother persecute him, he is his Beadsman, and prayeth for him; if he injure him, he is his Priest, and absolveth him; if he erre, he is his Angel, to keep him in all his wayes, and bring him back; if he mourn, he putteth on sackcloth; and if he rejoyce, he is one at the feast. He appeareth not to him in any shape that may disquiet or trouble him, but, as Esau, did to Jacob, that he may *see his face as if he saw the face of God himself*. *Even I*, saith S. Paul, *please all men in all things, not seeking my own profit, but the profit of many, that they may be saved*. Ἀρέσκω, *I please* them, the same word with that in the Text. And

Psal. 59. 6, 14.

Hieron. ad Heliodor. Epitah. Nepotiani.

Gen. 33. 10.

1 Cor. 10. 33.

And in another place *I am made all things to all men*; γέγονα, *I am made*, I even frame and faſhion and force my ſelf to it. *Though I am free, I make my ſelf a ſervant*; I undergo all the humility, the drudgery, the hardſhip of a ſervant. *To the Jew I became a Jew, that I might gain the Jew*: And you have an example of it, Acts 21. 23, 26. *To thoſe that are under the Law, as under the Law*; to the Gentiles, who were not bound to Moſes Law, as a Gentile. *To them that were without Law, as without Law*; as we find Acts 17. 22. A Chriſtian Proteus, that wrought himſelf into any ſhape which might bring advantage to them who beheld him. He *was a Jew to the Jew* to make him a Chriſtian; *to them that were without Law, as without Law*, to confirm them in the truth of the Goſpel; *to them that were weak, as weak*, to make them ſtrong; *as all things to all men*, not to fill his purſe, but to gain their ſouls; to cut of Circumciſion by permitting Circumciſion; to converſe with the Gentile, and paſſing by to throw down their Altar by the inſcription, and by *THE UNKNOWN* bring them to the knowledge of the *living* God; by *being without the Law* bring the Gentile to the grace of the Goſpel; and thus *cedendo vincere*, by ſeeming to yield to overcome. And this is not the pleaſing of a Paraſite, but of an Apoſtle and careful Father, even that diſcretion and wiſdom which Quintilian commendeth in a Schoolmaſter, whoſe duty it is, *non ſtatim onerare infirmitatem diſcentium, ſed temperare vires*, not preſently to overburden the weak capacity of Novices, but to temper and moderate his own ſtrength, and conſider not what he can teach, but what they can learn; with Jacob, *to lead his flock on ſoftly*, leſt *they die*. Beſides the act it ſelf was not unlawful, becauſe the Synagogue was indeed dead, but not yet buried, but to be buried with honour. And it was *Judæis factus tanquam*, it was onely amongſt the Jews. For what himſelf did amongſt the Jews at Jeruſalem, he reproveth S. Peter for doing it *amongſt the Gentiles at Antioch*, Gal. 2. 11, 14. *Nihil Paulo indignum quod efficit Deo credere*, ſaith Hilary; That which bringeth a Jew or Gentile to Chriſt, may well become S. Paul an Apoſtle of Chriſt. When we ſo pleaſe men that we pleaſe God alſo, we cannot pleaſe them enough. But when the caſe was otherwiſe, when the Truth and honour of God were in hazard, then S. Paul is in a manner Saul again, and *breatheth forth threatnings and ſlaughter*. He ſtriketh *Elymas the Sorcerer blind, delivereth up* the inceſtuous Corinthian to Satan, and when they *are puffed up*, is ready with his goad to let out the wind, cometh toward them in that imperious ſtrain, *What will ye? ſhall I come unto you with a rod?* which, I am ſure, are not pleaſing words, but *quæ cum ictu quodam audiuntur*, ſuch as are heard with a kind of ſmart, and leave impreſſion behind them *Quàm exſerta acies macheræ ſpiritualis?* as Tertullian ſpeaketh; How naked and keen is the edge of reprehenſion? *In faciem impingit*, he ſtriketh them on the face; *in os cædit*, he beateth them on the mouth; *jam vero & ſingulari ſtylo figit*, and ſometimes pointeth them out as a mark, and darteth his reprehenſion, and ſticketh it in them. What then would he do if he lived now, and ſaw what we ſee?

1 Cor. 9. 22.
---19,
---20,
---21.
Acts 17.
Lib. 1. Inſt. c. 3
Gen. 33. 13, 14
Acts 13. 11.
1 Cor. 5. 5.
1 Cor. 4. 18, 21

Thus you ſee both theſe are true: We may pleaſe men, and we may not pleaſe them. We muſt pleaſe them; and we muſt not *pleaſe men*, if we *will be the ſervants of Chriſt*. For, if you pleaſe, you may conceive that relation betwixt God and Man which is betwixt our Reaſon and our Senſe. Now Sin may ſeem to be nothing elſe but the flattery of our Senſe: becauſe when I break the Law, my will ſtoopeth down to pleaſe my Senſe and betray my Reaſon. But yet when I pleaſe my Senſe I do not alwayes ſin: For I may pleaſe my Senſe, and be temperate; I may pleaſe my Eye, and *make a covenant with it*; I may pleaſe my Taſt, and

Ex Deo magis quam in contumeliam Dei hominibus placendum, Hil. in Pſal. 52.

Job 31. 1.

yet

Prov. 23. 2. yet *ſet a knife to my throat* : I may pleaſe my Senſe; and it may be my health and virtue as well as my ſin. So in like manner *to pleaſe men* againſt God is the baſeſt flattery, and S. Paul flingeth his dart at it; but *to pleaſe men* in reference to God is our duty, and taketh in the greateſt part of Chriſtianity. For thus *to pleaſe men* may be my Allegiance, my Reverence, my Meekneſs, my Longanimity, my charitable Care of my Brother. I may pleaſe my Superiour, and obey him; I may pleaſe my obliged Brother, and forgive him; I may pleaſe the poor Lazar, and relieve him; I may pleaſe an erring Brother, and convert him : and in thus doing I do that which is pleaſing both to God and Man.

What then is that which here S. Paul condemneth? Look into the Text, and you ſhall ſee *Chriſt* and *Men* as it were two oppoſite terms. If the *Man* be in errour, I muſt not pleaſe him in his Errour; for *Chriſt* is *Truth*; If the *Man* be in ſin, I muſt not pleaſe him, for *Chriſt* is *Righteouſneſs*. And in this caſe we muſt deal with men as S. Auguſtine did with his Auditory when he obſerved them negligent in their duties, We muſt tell them that which they are moſt unwilling to hear : *Quod non vultis facere, bonum eſt*, ſaith he; That which you will not do, that which you are afraid of and run from, that which with all my breath and labour I cannot procure you to love, that is it which we call *to do good*. That which you deride, that which you turn away the ear from with ſcorn that which you loath as poyſon, that which you perſecute us for, *Quod non vultis audire, verum eſt*; That which you diſtaſt, when you hear, as gall and wormwood, that which you will not hear, that which you call *ſtrange doctrine*, that is Truth. As Petrarch told his friend, *Si prodeſſe vis, ſcribe quod doleam*; If you will profit and improve me in the wayes of goodneſs, ſet your penne drop gall, write ſomething to me which may trouble and grieve me to read. So when men ſtand in oppoſition to Chriſt, when men will neither hear his voice nor follow him in his wayes, but delight themſelves in their own, and reſt and pleaſe themſelves in Errour as in Truth, to awake them out of this pleaſant dream, we muſt trouble them, we muſt thunder to them, we muſt diſquiet and diſpleaſe them. For who would give an opiate pill to theſe Lethargicks? To *pleaſe men* then is, to tell a ſick man that he is well; a weak man, that he is ſtrong; an erring man, that he is orthodox; inſtead of purging out the noxious humour, to nouriſh and increaſe it; to ſmooth and ſtrew the wayes of Errour with roſes, that men may walk with eaſe and delight, and even dance to their deſtruction; to find out their palate, and to fit it; to envenom that more which they affect, as Agrippina gave Claudius the Emperour poyſon in a Muſhrome. What a ſeditious flatterer is in a Common-wealth, that a falſe-Apoſtle is in the Church. For as the ſeditious flatterer obſerveth and learneth the temper and conſtitution of the place he liveth in, and ſo frameth his ſpeach and behaviour that he may ſeem to ſettle and eſtabliſh that which he ſtudieth to overthrow; to be a Patriot for the publick good, when he is but a promoter of his private ends; to be a ſervant to the Common-wealth, when he is a Traytor : ſo do all ſeducers and falſe-teachers; They are as loud for the Truth as the beſt champions ſhe hath, but either ſubtract from it, or add to it, or pervert and corrupt it, that ſo the Truth it ſelf may help to uſher in a lye: When the Truth it ſelf doth not pleaſe us, any lye will pleaſe us, but then it muſt carry with it ſomething of the Truth. For inſtance; To acknowledge Chriſt, but with the Law, is a dangerous mixture : It was the errour of the Galatians here. To magnifie Faith and ſhut out Good works, is a daſh. That we can do nothing without Grace, is a truth; but, when we will do nothing, to impute it to the want of Grace, is a old and unjuſt

Lib. 7. de Reutr. fort. c. ult.

juſt addition. To *worſhip God in ſpirit and truth*, our Saviour command- Joh. 4. 23.
eth it; but from hence to conclude againſt outward Worſhip, is an in-
jurious defalcation of a great part of our duty. To *ſtand faſt in the* Gal. 5. 1.
liberty wherewith Chriſt hath made us free, the Apoſtle commandeth
it; but to ſtand ſo as to riſe up in the face of the Magiſtrate, is a
Gloſs of Fleſh and Bloud, and corrupteth the Text. *Let every ſoul be* Rom. 13. 1.
ſubject to the higher powers, that is the Text; but to be ſubject no longer
then the Power is mannaged to our will, is a chain to bind Kings with,
or a hammer to beat all Power down, that we may tread it under our
feet. And when we cannot reliſh the Text, theſe mixtures and additions
and ſubtractions will pleaſe us: Theſe hang as Jewels in our ears; theſe
pleaſe, and kill us; beget nothing but a dead Faith and a graceleſs life;
not Liberty, but Licentiouſneſs; not Devotion, but Hypocriſie; not
Religion, but Rebellion; not Saints, but Hypocrites; Libertines and
Traytors. *The Truth is corrupted*, ſaith Nyſſene, ὑφαιρέσει, παραλλαγῇ, πρόσ- Orat. 1. contra
θήκῃ, *by ſubtraction, by alteration, by addition.* And theſe we muſt avoid Eunom.
the rather becauſe they go hand in hand as it were with the Truth, and
carry it along with them in their company, as lewd perſons do ſometimes
a grave and ſober man, to countenance them in their ſportiveneſs and de-
bauchery. *De noſtro ſunt, ſed non noſtræ*, ſaith Tertullian: They invade De Proſcript.
that inheritance which Chriſt hath left his Church. Some furniture,
ſome colour, ſomething they borrow from the Truth, ſomething they
have *of ours*, but *ours* they are not. And therefore, as S. Ambroſe ad-
viſeth Gratian the Emperour, of all errours in doctrine we muſt beware
of thoſe which come neareſt and border as it were upon the Truth, and
ſo draw it in to help to defeat it ſelf; becauſe an open and manifeſt er-
rour carrieth in its very forehead an argument againſt it ſelf, and cannot
gain admittance but with a veil, whereas theſe glorious but painted falſe-
hoods find an eaſie entrance, and beg entertainment in the Name of
Truth it ſelf. This is the cryptick method and ſubtil artifice of *Men-*
pleaſers, that is, Men-deceivers, to grant ſomething, that they may win
the more and that too in the end which they grant; not rudely at firſt
to demoliſh the Truth, but to let it ſtand a while, that they may the more
ſecurely raiſe up and fix that Errour with which it cannot ſtand long. S.
Paul ſaw it well enough, though the Galatians did not; *If you be circum-* Gal. 5. 2.
ciſed, Chriſt profiteth you nothing, that is, is to you as if there were no
Chriſt at all. If the falſe Apoſtles had flatly denied Chriſt, the Galatians
would have been as ready as S. Paul to have cut them off, becauſe they
had received the Goſpel; but joyning and preſenting the Law with
Chriſt, they did deceive and pleaſe them well, who *began in the Spirit*, and
did acknowledge Chriſt, but would not renounce the Law *propter me-*
tum Judæorum, for fear of their brethren the Jews.

Now theſe *Men-pleaſers*, theſe Crows, which devour not dead but Dictum Dio-
living men, are from an evil eg and beginning, are bred and hatcht in genis, Πολὺ
the dung, in the love of this world, and are ſo proud and fond of their κρεῖττον ἐστὰ
original that it is their labour, their religion, the main deſign of their life, εἰς κόρακας
to bring the Truth, Religion and Chriſt himſelf in ſubjection under it. ἀπλᾶς ἢ εἰς
And to this end they are very fruitful to bring forth thoſe miſhapen iſſues κόλακας,
which ſavour of the earth and corruption, and have onely the name of Athen. Deip-
Chriſt faſtned to them as a badge, to commend them, and bring them noſ. l. 6. c. 17.
to that end for which they had a being, which is to gain the world in the
name, but in deſpite, of Chriſt. And theſe are they who, as S. Peter
ſpeaketh *make merchandiſe* of mens ſouls, *nummularii ſacerdotes*, as Cy- 2 Pet. 2. 3.
prian calleth them, *Doctours of the Mint*, who love the Image of Cæſar
more then the image of God, and had rather ſee the one in a piece of

gold then the other renewed and ſtampt in a mortal man. And this image they carry along with them whitherſoever they go, and it is as their Holy Ghoſt to inſpire them. For moſt of the doctrines they teach ſavour of that mint, and the ſame ſtamp is on them both: The ſame face of Mammon which is in their heart is viſible alſo in their doctrine. Thus
Hoſ. 4.8. *Hoſea* complained of the falſe Prophets in his time, *They eat up the ſin of my people*; that is, by pleaſing them they have conſented to their ſin, and from hence reaped gain: for flattery is a livelyhood. Or, they did not ſeriouſly reprehend the ſins of the people, that they might receive more ſacrifices, on which they might feed. Some render it, *Levabant animum ſuum ad peccata populi*, They lifted up their ſoul, *anhelabant*, they even panted, after their ſin, deſired that they might ſin, that they might make advantage; and ſo made them evil, to make themſelves rich. For from hence, from that for which we cannot find a name nor have a thought bad enough, from a Deſire to be rich, breaketh forth that mark of a ſlave, our deſire to pleaſe. S. Paul hath made a window into their breaſts, that we may ſee them with the ſame hand coyning their Doctrine
Rom. 16.18. and Money; *They that are ſuch ſerve not the Lord Jeſus Chriſt, but their own belly, and by good words and fair ſpeeches deceive the hearts of the ſimple.* Serpents they are to deceive, and the curſe of the Serpent is upon them, *Upon their belly they go, and they eat duſt all the dayes of their life.* For a wonderful thing it is to ſee how the Love of the world will transform Men into any ſhape, ſometimes to fawn like a Dog, ſometimes to rage like a Lion, and then to lurk like a Fox; how like the Charity of the Goſpel, it maketh
1 Cor. 13.7. them *to bear all things, believe all things, endure all things*, yea, *contumelias in queſtu habere, & injuriis paſci*, to count contumelies gain, and to feed ſweetly on injuries, to ſpeak what they do not think, to like what they condemn, to mortifie themſelves, to lye, and cringe and bow and fall to the ground, which is a kind of Mortification; more then they will do for Chriſt, who bringeth poverty, diſgrace and contempt, and hath no reward but that which is laid up for the future. This brought Plato the great Philoſopher a ſhip-board to ſayl to Dyoniſius his Court, and
Orat. 3. there laid him down at his feet; this made him τὸν ὀβολὸν ὑπὲρ τοὺς θεοὺς,
1 King. 22. &c. as *Nazianzene* ſpeaketh, *prefer a half-peny before his Gods.* This was *the evil ſpirit in the mouth of thoſe lying Prophets*, which *did prevail with Ahab, to go up and fall at Ramoth-Gilead.* This maketh men ſpeak, not with mens Perſons, but with their fortunes; not with the ſinner, but with the rich and noble man. And this Spirit is abroad ſtill, and perſwadeth ſome into their graves, and ſome into hell, rayſeth every ſtorm and every tempeſt, and maketh that deſolation which we ſee up-
Val. Max. l. 4. c. 3. on the earth. We read that Ariſtippus found Diogenes waſhing his herbs and roots, his daily food, and in a kind of pity or ſcorn told him, that, if he would flatter Dionyſius, he need not eat theſe, nor tye himſelf to ſuch courſe fare: But Diogenes replieth like a Philoſopher, and returneth his ſaying upon him, *Si tu iſta eſſe velles, Dionyſio non adulareris*, If thou couldeſt content thy ſelf, and feed on theſe, thou wouldſt never be ſo baſe as to flatter Dionyſius. And certainly if we could with the Cynick be content with Nature for our purveyour, and look for no ſupply but
1 Tim. 6.8. from her hand; *having food and raiment*, as S. Paul ſpeaketh,
Hab. 2.5. could we *be therewith content*; did we not *enlarge our deſires as Hell*,
1 Joh. 2.15. and ſend our hopes afar off, did we *not love the world, and the things of this world*, we ſhould not thus debaſe and annihilate our ſelves, being men our ſelves, to make our ſelves the ſhadows of other, in their morning to riſe with them, at their noon and higheſt to come

come up and close with them, and then at their night to fall out and leave them in the dark; we should not mould and fit our best part to their worst, our Reason to their Lust, nor make our phansie the elaboratory to work out such essaies as may please and destroy them; we should not foment the anger of the Revenger to consume him, nor help the Covetous to bury himself alive, nor the Ambitious to break his neck, nor the Schismatick to rend the seamless coat of Christ, nor the Seditious to swim to hell in a river of bloud; but we should bind the Revengers hands, break the Misers idoles, bring down the Ambitious to the dust, make up those rents which Faction hath made, and confine the Seditious to his own sphere and place. For who would favour or uphold such Monsters as these but for pay and salary? In a word, if every man did hate the world, every man would love his brother. If every man did *keep himself unspotted of the world*, every man would be his *Brothers keeper*. When the world pleaseth us, we are as willing to please the world, and we make it our stage, and act our parts; we call our selves Friends, and are but Parasites; we call our selves Prophets, and are but Wizards and Juglers: we call our selves Apostles, and are Seducers; we call our selves *Brethren*, though it be *in evil*, and like Hippocrites his Twins we live and dye together: We flatter, and are flattered; we are *blind*, and *leaders of the blind*, and *fall together* with them *into the ditch*, and bring our burden after us. We please men to please our selves, lull them into a pleasant dream, and our *damnation sleepeth not*. You see now what it is *to please men*, and from whence it proceedeth, from whence it springeth, even from that *bitter root*, the *root of all evil*, the Love of the world. Let us now behold that huge distance and inconsistency which is between these two, *the pleasing of men*, and *the Service of Christ*. *If I yet please men, I am not the servant of Christ.*

Jam. 1. 27.

Matth. 15. 14.

2 Pet. 2. 3.

I am thy servant, saith David Psal. 119. 125 *grant me understanding to know* what it is to be *thy servant*. *Latet sub familiaribus verbis maxima fidei & conscientiæ professio*, saith Hilary; By this familiar word *Servant* we bind our Faith and Conscience to the will and command, and beck of him we serve. *The servant of Christ*, is a title too great, too high an honour for a mortal Man, too high for an Emperour, for an Apostle, for an Angel, for a Seraphim: But since he is pleased to give it, we are bound to make it good, that every action and motion, and thought of ours may be to him, that *whether we live, we may live unto him, and whether we die, we may die unto him*; that whatsoever we do, *we may be the Lords*.

In Loc.

Rom. 14 8.

And first, we cannot do both, not serve Men and Christ, no more then you can draw the same streight line to two points, to touch them both. *You cannot*, saith Christ, *serve God and Mammon*. One master may have many servants, but one servant cannot have many masters. *Imperium dividi potest, Amor non potest*; Power and Command may stretch and spread and divide it self to many, but Love and Observance cannot be carried & levelled but on one. Nor can the mind, saith Quintilian, seriously intend many things at once: *Quocunque respexerit, desinit intueri quod propositum fuerat*; To whatsoever it turneth it self, it turneth from that which it first lookt upon, and loseth one engagement in another, because it cannot fit and apply it self to both. How then can one and the same man bestow himself upon Christ and upon the World? It is not with the Will and Affections as it is with the Intellectual faculty. The Understanding may easily sever one thing from another, and understand them both; nay, it hath power to abstract and separate things really the same, and consider them in this difference: but it is the property of the Will and Affections *in unum ferri, & se in unitatem colligere*, to collect and unite and become one with the Object. Nor can our Desires be carried to two contrary objects at one and

Matth. 6. 24.

the ſame time. We may apprehend Chriſt as righteous and holy, and the World and the Riches of it as Vanity it ſelf; but we cannot at once ſerve Chriſt as juſt and holy, and love the World and the vanities thereof. Our Saviour telleth us *we ſhall love the one, and hate the other, lean to the one, and deſpiſe the other.* If it be a love to the one, it will be at beſt but a liking of the other; if it be a will to the one, it will be but a velleity to the other; if it be a look on the one, it will be but a glance on the other. And this Liking, this Velleity, this glance are no better then Diſſervice, then Hatred and Contempt: For theſe proceed from my Underſtanding, but my Love from my Will, which is fixed, not where I approve, but where I chooſe. It is eaſie to ſay, and we ſay it too often; for the Divil is ready to ſuggeſt it; *It is true, we ſet our affections upon things below, but yet ſo that we do not omit the duties of Divine worſhip; We are willing to pleaſe men, but we doubt not but we may pleaſe Chriſt alſo; We are indeed time ſervers, but we are frequent hearers of the Word; We pour oyl into our brothers ears, but we drop ſometimes a peny into the Treaſury.* Thus we pleaſe others, and we pleaſe our ſelves, we betray others, and are our own paraſites. But Chriſt is ready to ſeal our lips with an Οὐδεὶς δύναται, *No man can ſerve two Maſters.* So that you ſee what a weak foundation that Hope hath which is thus built up upon a divided Love and Service: It is built in the air; nay, it hath not ſo ſure a *baſis*; it is built upon nothing, it is raiſed upon Impoſſibility.

Secondly, the Servant muſt have his eye upon his Maſter, and as he
Iſai. 62. 10. ſeeth him do muſt do likewiſe. Now Chriſt is called *Gods Servant*; and he broke through Poverty, Diſgrace, and the terrours of Death it ſelf, that he might do his Fathers will, omitted no tittle or Iota of it. But he that *would not break a bruiſed reed*, ſhook the cedars of Libanus, pronounced as many *woes to the Phariſees* as they had ſins, called Herod Fox, pluckt off every viſour, plowed up every conſcience, and thus ſhook the powers of
Joh 6.38. Hell, and deſtroyed the Kingdome of Satan: for *he came not to do his own but his Fathers will.* Look upon his acts of Mercy; even them he did not
De Trin. l. 2. to pleaſe men. *Non habent Divina adulationem*, ſaith Hilary; His Divine works, his works of Love and Compaſſion, had nothing of Flattery in
Joh 8 50. them. He did them *not as ſeeking his own glory:* For he had a quire of Angels to chant his praiſe. He did them not to flatter men: For he needed
Pſal. 24. 1. & 50. 12. not that which is ours; for *the world was his, and all that therein is.* Power cannot flatter; and Mercy is ſo intent on its work that it thinketh of nothing elſe. To work wonders to pleaſe men were the greateſt wonder of all. And thus ſhould we look upon him, and teach our brethren as he wrought miracles; not for praiſe, which may make us worſe; not for riches,
2 Cor. 2. 10. & 5. 20. which may make us poorer then we were; but *beſeech them in Chriſts ſtead* and *in the perſon of Chriſt*, and ſpeak like him in whoſe mouth there was neither flattery nor guile; ſpeak the truth, though it diſpeaſe; ſpeak the truth, though *the Heathen rage, and the people imagine a vain thing*; ſpeak the truth, though for ought we know it may be the laſt word we ſpeak; ſpeak the truth, though it nayl us to the croſs, where we ſhall moſt reſemble him with this title, *THE SERVANTS OF CHRIST*, as his was *THE KING OF THE JEWS.* He that taketh nothing but his name, that ſerveth the world, that flattereth when he biddeth him rebuke, and pleaſeth others when they diſpleaſe Chriſt, is not his *ſervant* but his enemy, one of thoſe *many Antichriſts*; or if his *ſervant*, ſuch a ſervant as Peter was when he denied him, as Judas when he betrayed him. And he will take it for more diſſervice to betray him in his members then in his perſon, and is troubled more at the ſight of thoſe wounds which were made in his myſtical body then he was at thoſe which were made in his fleſh. He willingly ſuf-
Iſa. 53. 7. fered the pains of death that they might not die; *Himſelf was lead*

to

to death *as a ſheep to the ſlaughter, and opened not his mouth:* but when he ſaw *havock made of his Church*, he cryed out, *Saul, Saul, why perſecuteſt thou me?* And in this every falſe Teacher is worſe then Peter when he was at the worſt, every flatterer is worſe then Judas, every ſeducer is worſe then the Jews when they nayled Chriſt to the croſs. Acts 8. 32. Acts 8. 3. & 9. 4.

For, laſtly, *Servus pro nullo eſt*, A Servant is nothing, is no perſon in law, hath no power of his own. *Servitus morti æquiparatur*, ſay the Civilians: A Servant is as a dead man, and cannot act nor move of himſelf, but is actuated as it were by the power and command of his Lord and Maſter, and never goeth but when he ſaith, Go, never doth but what he biddeth him do, and doth not interpret but execute his will. *Non oportet villicum plus ſapere quàm dominum*, ſaith Columella; It is a moſt unfit and diſadvantageous thing for the Farmer or Husbandman to be wiſer then his Lord. For when the Lord commandeth one thing, and the Servant thinketh it fitter to do another, the crop and harveſt will be but thin. And it is ſo in our ſpiritual Husbandry. It ſavoureth of too much boldneſs and preſumption for the Servant to be wiſer then his Maſter: and there will be but ſmall increaſe, when the Maſter calleth for the whip, and the Servant bringeth the merry harp and the lute; when he calleth for a talent, to reckon but a mite; and when he writeth an hundred, to take the bill and ſet down fifty. It is the greateſt folly in the world to be thus wiſe, when wiſdome it ſelf preſcribeth; when he condemneth *the Love of the world*, to put in *immoderate*, and yet keep no moderation in our Love; when he forbiddeth us to be angry, to lay hold of that *without a cauſe*, and yet ſuffer every breath to raiſe a tempeſt in us; when he ſaith, *Swear not at all*, to perſwade men to ſwear, and ſwear again, though it be againſt a former oath; when he biddeth us *pray for our enemies*, to be ſo bold as to curſe our friends and our brethren. It is a great and dangerous folly thus to trifle with our Maſter, and delude his Precepts. And what do we with theſe diſtinctions and limitations and mitigations but ſhake Chriſts livery off from our backs, and thruſt our ſelves out of his ſervice? And then, tell me, whoſe ſervants are we? *Quot naſcuntur domini?* For this one Maſter, whoſe ſervice we have caſt off, how many Maſters and Tyrants do we ſerve? ſervants to the Fleſh, to fulfill the luſts thereof; ſervants to Covetouſneſs, which ſetteth us, with *the Gibeonites, to be hewers of wood and drawers of water*, condemneth us to the mines and brick kiln; ſervants to Ambition, which will carry thee from ſtep to ſtep, from degree to degree, till thou break thy neck; ſervants to Pleaſure, which, like the Egyptian thieves, will embrace and ſtrangle thee; and ſervants to other Men, would that were all! nay, but to other mens Wills and Luſts, which change as the wind, now embracing, anon lothing, now ready to joyn with that which in the twinkling of an eye they fly from. *Et quot naſcuntur domini?* How many Maſters muſt thou ſerve in one man? ſervants to their Luſts, which are as unſatiable as the Grave; ſervants unto Errour, which is blind; and to Sin, which is darkneſs it ſelf: even *mancipia Satanæ*, the bondſlaves of Satan, with Canaans curſe upon us; *A ſervant of ſervants ſhall he be. NON SUM SERVUS CHRISTI, I am not the ſervant of Chriſt*, is *Anathema Maran-atha*, the bitterеſt curſe that is. Joſh. 9. 21. Gen. 9. 25.

For concluſion then, Let them who are ſet apart to lead others in the wayes of Truth and Righteouſneſs take heed they lead them not in *the wayes of Cain*, and take from them their ſpiritual, as he did from his brother his temporal life. Let them who ſubſcribe themſelves *Your ſervants*

vants in Christ, (In every Epistle thus they write) be careful to make it good, that their Epistle prove not a complement, and their subscripti-
Athen. Deipn. l. 12. κολακόνην καιρίως, *Scire uti foro.* on a lye. Let them who do καδομαλεῖν τοῖς καιροῖς, *fit their conversation and doctrine to the times*, and so make them worse; who force the word of God φιλιππίζειν, *to speak in favour of Philip*, or any great Potentate, as he was; who make it κόθορνον, *a buskin*, to be pulled on and fit any design, any enterprise; let them remember what they are called, and what they call themselves, *the Servants of Christ*, of that Christ who will one day call them to an account, require the bloud of those who are under their charge at their hands, call upon them as Augustus Cæsar did upon Quinctilius Varus, *Quinctili Vare, redde legiones. Give an account of your Stewardship: Where are the Legions*, those souls which I committed to your hands? the souls of them you betrayed to the World, and left them Mammonists; the souls of them you betrayed to Pride and made them factious; the souls of them you betrayed to Discontent, and made them seditious; the souls of them you betrayed to Cruelty, and made them
Luke 11. 51. murderers? Their bloud will be upon you, and *verily it shall be required of this generation.*

1 Cor 6. 20. And let them who are taught, remembring that they *are bought with a price*, and are *the servants of Christ*, cleave fast to him, and not be driven from him with every wind of doctrine, not judge of the doctrine by the person, but of the person by his doctrine. In Christianity, saith S. Hierom, *Non multum differunt decipere & decipi*, There is no great difference between these two, *To take a cheat*, and *to offer one*; for both are deceived, and both perish. The one cometh with a veil, the other is willing to draw it over his face: The one putteth out the others eyes, and the other is willing to be blind, and both rejoyce at the work, both cry, *So, so; thus we would have it.* When we see so many so diffident in all things but that which should fit them for happiness, taking nothing upon trust but *the doctrines of men*; when we shall see them *have mens persons in admiration*, and their eyes dazle at every mushrome in Divinity that groweth up in a night; when we shall see them debauch their Reason, and deliver up their Understandings and Wills to a Face, to a Voice, to the Gesture and Behaviour and Sleight of men; when every empty cloud that cometh towards them shall be taken for heaven, and he that speaketh not so much reason as Balaams Ass shall be received for a Prophet; when men are so enclined, so ready, so ambitious to be deceived, we need not wonder to see so many blind Bartimeus's in our streets, who grope at noon day, and stumble at every straw, that *blindness is happened to Israel*, that Truth is become a monster, and Errour a Saint, that the Pharisees have more Disciples then Christ. Men and brethren, what should I say? Why should you desire to be pleased? If we thus please you, we damn you. Why should we study to please you? If we study to please you, we damn our selves. It is not your favour, your applause which we affect: We know well enough out of what treasury those winds come, and how uncertainly they blow. One applause of Conscience is worth all the triumphs in the world. Bring then the balance of the Sanctuary, the touch-stone of the Scripture: If our Doctrine be not *minus habens*, be not light, but full weight; if it be not refuse silver, but current coin, and bear no other image but of the King of Kings, even for the Truths sake, for our common Masters sake, whose servants
1 Pet. 2. 1, 2. Jam. 1, 21. we are, *lay aside all malice and guile and hypocrisie, and with the meekness of a new-born babe receive it, that you may grow thereby.* But if nothing yet be Truth which doth not please you, then what shall we say, but even tell you another truth? *Vero verius*, most true it is, You will not hear the Truth.

And

And therefore, in the laſt place, let us all, both Teachers and Hearers, purge out this evil humour of *pleaſing* and *being pleaſed*, and *let us*, as the Apoſtle exhorteth, *conſider one another to provoke unto love and to* Hebr. 10. 14. *good works. Let us ſpeak truth every one to his neighbour: For we are* Epheſ. 4. 25. *members one of another.* It is an errour to think that the duty of Admonition is impropriate and perteineth onely to the Miniſter. *Adverſus publicos hoſtes omnis homo miles eſt*, ſaith Tertullian in another caſe; *Againſt traytours and common enemies every man is a ſouldier.* Every one that is of ſtrength to pull a ſoul out of the fire is for this buſineſs, by counſel, by adviſe, by rebuking, is a Prieſt: Nor muſt he let him lie there to expect better help. Thou ſhalt not ſee thy brother ſin, but *thou ſhalt rebuke* and ſave thy brother. Common charity requireth thus Lev. 19. 17. much at thy hand: And to make queſtion of it is as if thou ſhouldſt ask with Cain, *Am I my brother's keeper?* This is the true and ſureſt method of pleaſing one another. For Flattery, like the Bee, carrieth honey in its mouth, but hath a ſting in its tayl; but Truth is ſharp and bitter at firſt, but at laſt more pleaſant than Manna. He that would ſeal up thy lips for the Truth which thou ſpeakeſt, will at laſt kiſs thoſe lips, and *bleſs God in the day of his viſitation.* And this if we do, we ſhall *pleaſe one another* εἰς οἰκοδομὴν, *to edification*, Rom. 15. 2. and not unto ruine. And thus all ſhall be pleaſed; the Phyſician, that he hath his intent; and the Patient in his health: The ſtrong ſhall be pleaſed in the weak, and the weak in the ſtrong; the wiſe in the ignorant, and the ignorant in the wiſe: And Chriſt ſhall be well pleaſed to ſee *Brethren* thus *to walk together in* unity, ſtrengthening and inciting one another in the wayes of righteouſneſs: And when we have thus walkt hand in hand together to our journeys end, he ſhall admit us into his preſence, where there *is fulneſs of joy and pleaſures for* Pſal. 16. 11. *evermore.*

The

The Eight and Twentieth SERMON.

COLOSS. II. 6.

As ye have therefore received Christ Jesus the Lord, so walk ye in him.

NOthing more familiar in Scripture then to compare a Christian mans life to a Walk, and Christianity to a Way. *After the way which they call Heresie, so worship I the God of my Fathers,* saith S. Paul. And the resemblance fitteth very well. For as they who travel in the way meet with variety of objects; it may be a Plant or Flower, saith S. Basil, it may be a Serpent or a Lyon; objects to delight them, and objects to terrifie them, all to retard and detein them, and stay them longer from their journeys end; so in the course of Religion, in our way to happiness, every step is with danger; our paths are ensnared, and our progress intangled. If a Plant or Flower, the pomp and glory of the world, stay us not, yet *there is a Lion in the way,* difficulties we must struggle with, and there are Fears in the way, *fightings without and terrours within. Inter casus ambulamus,* saith Augustine; We walk in the midst of ruine, where every object may prove a temptation, and every temptation an overthrow; nay, μετὰ τῆς πτώσεως, saith Isidore, *with our ruine about us.* Not onely the way, but our feet also are slippery.

Acts 24. 14.

In Psal. 1.

Prov. 22. 13.

2 Cor. 7. 5.

Serm. 1. in Matth.

We need not go far for instance; for every man may find one in himself: But we will take this which S. Paul hath put into our hands, of the Colossians; the occasion of my Text. And of them S. Paul professeth in this Epistle, that they had made a fair onset in Christianity, and were forward in their way. He *beholdeth* them *with joy,* and *rejoyceth* to see them *walk,* to see their *order,* and their *stedfast faith in Christ.* But withal perceiving some uneven steps, some dangerous swervings and declinations from the will of Christ, and those wayes which his wisdome drew out in the Gospel, he calleth loud upon them, and at once commendeth and instructeth them, and armeth them against those false teachers who by their mixtures and additions had made another Gospel. He commendeth them for their choice of their way, and directeth them how to walk in it. But there was *Philosophus in via,* the Philosopher in their way, with his subtilties to spoil and rob them: And then the word is, Μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν, *Let no man make a spoil of you,* draw you by force out of the vvay, *by the vain deceit of philosophical speculations.*

v. 5.

v. 8

ons. And there was *Angelus in via*, an Angel in the way, with his glori- v. 18.
ous excellencies to amaze them: And here the word is, Μηδεὶς ὑμᾶς καταβραβεύετω, *Let no man defraud you of your reward*, of that liberty which Christ hath granted you, which maketh a fair and open way to you without the mediation of Angels. Last of all, there was *Lex in via*, the Law in the way, with her shadows and ceremonies to detein them: And there the word is, Μή τις ὑμᾶς κρινέτω, *Let no man judge*, or *condemn*, *you of a holy-* v. 16.
day, or new-moon, or the sabbath dayes. Hearken not to the Philosopher, but to *him in whom dwelleth all the fulness of the Godhead bodily*, and to v. 9.
that wisdome which the holy Ghost teacheth. Bow not to an Angel, but to 1 Cor. 2. 13.
him who is head of all Principality and Power. And look not unto the Col. 2. 10.
Law, which is but *a shadow*; but to *the body*, the truth and solidity of the things themselves, which is in *Christ*. These three are all: And these three are one; I may say, these three cautions and directions are but one, at least drawn up and collected in this one which I have read unto you; Three several lines, but meeting in this centre, *Walk in Christ, as ye have received him*, which is as a light from heaven to direct us in our way, that we be not taken by the deceit of Philosophy, that we stoop not to the glory of Angels, that we catch not at the Shadow, when we should lay hold on the Substance. In a word, this keepeth us close to Christ and his doctrine, which must not be mixed or blended, either with the Law, or Philosophy, or that *voluntary humility and worshipping of Angels*, which is Idolatry. *As ye have therefore received Christ Jesus the Lord, so walk ye in him.*

At the very hearing of this Exhortation I know every man will say that it is good and wholsome counsel, well fitted and applyed by S. Paul to the errours and distempers of that Church to which he writ, but not so proper and applyable to ours. For so far are we from being ensnared with *Philosophy*, that we see too many ready to renounce both their Sense and Reason, to be less then Men, nay to be inferiour to the Beasts, neither to discourse nor see, not to see what they see, nor to know what they cannot be ignorant of, that they may be Christians; as if Christ came to put out our eyes, and abolish our Reason. And for *Voluntary worship*; there is no fear of that in them who will scarce acknowledge any obligation, and can with ease turn a Law into a Promise. Will that profane person ever stoop to an Angel who is thus familiar with God himself? And for the Law; it goeth for a letter, a title, and no more. For Ceremonies; they were but shadows, but are now monsters. Christ in appearance left us two, and but two: and some have dealt with them as they use to do with monsters, exposed them to scorn, and flung them out. So that this counsel now in respect of us will not appear as *an apple* Prov. 25. 11.
of gold with pictures of silver, but may seem to be quite out of its place and season. But yet let us view it once again, and we shall find that it is a general prescript looking forward, and applyable to every age of the Church: an antidote against all errours and deviations: And if we take it as we should, it will ἐν κύκλῳ περιπέμψαι, look round upon all, and either prevent or purge out all errour whatsoever. For though our errours be not the same with the Colossians, yet they may proceed from the same ground, and be as dangerous, or worse. Peradventure we may be in no danger of Philosophy, but we may be in danger of our selves; and our Self-love may more ensnare us then Philosophical subtilties can do. We may be too stiff to bow to an Angel; but our eyes may dazle at the power and excellency of Men, and we may be *carried about* from doctrine to Eph. 4. 14.
doctrine, from errour to errour, with every breath of theirs, as with a mighty *wind*. And though we stand out against the glory of an Angel,

yet we may fall down and miſcarry by the example of a mortal man. In a word, we may defie all Ceremonies, and yet worſhip our own imaginations, which may be leſs ſignificant then they. Let us then, as the Apoſtle elſewhere ſpeaketh, *ſuffer this word of exhortation.* Let us view and handle this word of life, and it will preſent us with theſe two things: 1. A Chriſtian mans Duty, in theſe words, *AMBULATE IN CHRISTO, Walk in Chriſt.* 2. The Rule by which we muſt regulate our motion, and be directed in our Walk, *SICUT ACCEPISTIS; We muſt ſo walk in him as we have received him.* Which two ſtand in flat oppoſition to two main errours of our life: For either we *receive Chriſt*, and not *walk in him*; or *walk in him*, but not with a *SICUT*, not *as we have received him.* Of theſe in their order. In the handling of the firſt we ſhall point and level our diſcourſe at two particulars, and ſhew you; 1. That Chriſtianity is not a lazy and idle profeſſion, a ſitting ſtill, or a ſtanding, or a ſpeculation; but a Walk. 2. Wherein this Walk or motion principally conſiſteth.

Hebr. 13. 22.

First, we find no word ſo expreſſive, no word more commonly uſed in holy Writ then this; To *walk with God*, Gen. 5. 22, 24. to *walk before God*, Gen 17. 1. and 24. 40. to *walk by faith*, 2 Cor. 5. 7. to *walk in good works*, Epheſ. 2. 10. and in divers other places. For indeed in this one word, in this one ſyllable, is contained the whole matter, the end and ſum of all, all that can be brought in to make up the perfect man in Chriſt Jeſus. For firſt, this bringeth forth a Chriſtian like a pilgrime or traveller, *forgetting what is behind*, and weary of the place he ſtandeth in, counting thoſe few approches he hath made as nothing, ever panting and ſtriving, gaining ground, and preſſing forward to a higher degree, to a better place. As there is *motus ad perfectionem*, a motion to perfection, ſo there is *motus in perfectione*, a motion and progreſs even in perfection it ſelf; the good Chriſtian being ever perfect, and never perfect till he come to his journeyes end. Secondly, it taketh within its compaſs all thoſe eſſential requiſites to action. It ſuppoſeth 1. Faculty to diſcover the way; 2. a Power to act and move in it; 3. Will, which is nothing elſe but *principium actionis*, as Tertullian ſaith, *the beginning of all motion*, the imperial power, which as Queen commandeth, and giveth act to the Underſtanding, Senſes, Affections, and thoſe faculties which are ſubject to it. And beſides this, to *Walk* implieth thoſe outward and adventitious helps, Knowledge in the Underſtanding, and Love in the Will, which are as the Pilgrimes ſtaff, to guide and uphold him in his way. His Knowledge is as the day to him, to *walk as in the day*: And his Love maketh his journey ſhorter, though it be through the wilderneſs of this world to *a City not made with hands, nor ſeen.* Faculty without Knowledge is like Polyphemus, a body with power to move, but without eye ſight to direct, and therefore cannot chuſe but offend and move amiſs. And Faculty and Knowledge without Love and Deſire are but like a body which wanting nouriſhment hath no ſenſe of hunger to make it call for it, and therefore cannot but bring leanneſs into the ſoul. For be our natural faculty and ability what it will, yet if we know not our way, we ſhall no more walk in it then the traveller ſound of body and limb can go the way aright of which he is utterly ignorant. Again, be our Abilities perfect, and our Knowledge abſolute, yet if we want a Mind, and have no Love, if we ſuffer our ſelves to be overſwayed by a more potent affection to ſomething elſe, we ſhall never do what we know well enough, and are otherwiſe enabled to. Now *To walk in Chriſt* taketh in all theſe, Faculty, Power, Will, Knowledge, Love. Then you ſee a Chriſtian in his Walk, *rejoycing as a mighty man to run his*

Phil. 3. 13.

Rom. 13. 13.
2 Cor. 5. 1.

Hebr. 9. 11.

Pſal. 19. 5.

his race, when the Understanding is the counsellour, and pointeth out, *This is the way, walk in it*; and the Will hath an eye to the hand and direction of the Understanding, boweth it self, and as a Queen draweth with it those inferiour faculties, the Senses and Affections; when it *openeth my Eye to the wonders of Gods Law*, and shutteth it up by *covenant* to the vanity of the World; when it boundeth my Touch and Taste with *Touch not, Taste not* any forbidden thing; when it maketh the Senses as *windows* to let in life, not Death, and as *gates* shut fast to the World and the Devil, and *lifting up their heads to let the King of glory in*; when it composeth and tuneth our Affections to such a peace and harmony, setting our Love to piety, our Anger to sin, our Fear to Gods wrath, our Hope to things not seen, our Sorrow to what is done amiss, and so frameth in us *nunc modulos temperantiæ, nunc carmen pietatis*, as S. Ambrose speaketh, now the even measures of Temperance, now a psalm of Piety, now the threnody of a Broken heart, even those songs of Sion which the Angels in heaven & God himself delight in. All these are virtually included in this one duty, to *walk in Christ*: And if any of these be wanting, what profers soever we make, what phansies soever we entertein, what empty conceptions soever we foster, yet flesh and bloud cannot raise it self on these wings of wind; nor can we be more said to walk then they who have been dead long ago. For so far is the bare Knowledge of the way from advancing us in our Walk, that it is a thing supposed, and no where under the command, as it is meerly speculative and endeth in it self; no more then to See, or Feel, or Hear. And so essential is this motion of Walking to a Christian, that in the language of the Spirit we are never truly said to know till we walk; and that is made imperfect knowledge which receiveth those things which concern our peace no otherwise then the Eye doth colours, or the Ear sounds, it never being once named or mentioned in the Scripture but with disgrace. *He that saith, I know him, and keepeth not his commandments, is a lyar.* So that to define our Walking by Knowledge and Speculation is a kind of heresy which rather deserveth an *Anathema*, and should be drove out of the Church with more zeal and earnestness, then many, though gross, yet silly and impertinent errours, which pass abroad about the world, but under that name.

Isa. 30. 21. Psal. 119. 18. Job 31. 1. Col. 2. 21. Jer. 9. 21. Psal. 24. 7. 9. 1 John 2. 4.

For first, the speculative Knowledge is but a naked assent, and no more, and hath nothing of the Will. The Understanding is not an arbitrary faculty, but necessarily apprehendeth objects in that shape and form they represent themselves. Nor is it deceived, even when it is deceived; I mean, in things which concern our Walk. For the bill and accusation against us is not, That we do not, but, That we will not, understand. *Nolumus intelligere, nè cogamur & facere*, saith Augustine; We will not know our way, for no other reason but because we are most unwilling to take the pains to walk in it. Therefore in every Christian Peripatetick there must be something of the Seraphin, and something of the Cherubin, heat as well as light, love as well as knowledge. For Love is active, and will pace on, where Knowledge doth but stand at gaze. *Amor intrat, ubi cognitio foris stat*; Love will make a battery and forcible entrance, and take *the kingdome of heaven by violence*, whilst Speculation standeth without, and looketh upon it as in a map. What talk we of Knowledge and Speculation? It is but a look, a cast of the minds eye, and no more, and doth but place us as God did Moses once upon mount Nebo, to see that spiritual Canaan which we shall never enjoy. And then what comfort is it to know what Justification is; and to want that hand of a quick and active Faith which alone can lay hold on Christ? to talk of Election, and never make it sure? to dispute of Paradise, and

Hugo de S. Vict. Matth. 11. 12. Deut. 32. 49. & 34. 1, 4.

have no title to it? to ſpeak of nothing more then Heaven, and be an heir of Damnation? And then what a fruitleſs mock-Knowledge is that which ſetteth God a walking, whilſt we ſleep and dream? which maketh the Maſter of the vineyard work and ſweat, and ſtandeth idle it ſelf all the day long? which hath a full view of what God hath done before all time, and no power at all to move us to do any thing in this our day? when we are well ſeen in the Decrees of God, and little move in our own Duties? when we can follow God in all his wayes, and tell how he work-
Phil. 2. 12. eth in us, and are afraid of that *fear and trembling* with which we ſhould *work out our ſalvation*? can ſpeak largely of the power of God's Grace, and reſiſt it? of Perſeverance, and fall more then ſeven times a day? This Knowledge, I ſay, is but a bare aſſent, and ſo far from being enjoyned us, that, as the caſe now ſtandeth, Ignorance were the ſafer choice;
1 Cor. 14. 38. and rather then thus to know him, we may ſay with the Apoſtle, *Let him that is ignorant be ignorant ſtill.*

For, in the ſecond place, as we uſe it, it worketh in us at the moſt but a weak purpoſe of mind, a faint velleity, a forced involuntary approbation, which we ſhould ſhake off if we could, as we do a friend which ſpeaketh what we would not hear, and calleth that poyſon which is as honey to our taſt. For who can ſee ſuch ſights, and not in ſome degree be taken with them? Who can look upon the Temple, and not ask,
Mark 13. 1. *What buildings are theſe?* Who can ſee the way to life, and not approve it? But you know, I may purpoſe to riſe, and yet fold my hands to ſleep; I may commend the way, and not walk in it. Nay, how often do we
John 6. 34. —27. pray, *Give us ever of this bread of life*, and yet *labour* moſt *for this bread that periſheth*; which we at once revile and embrace, and ſpeak evil of it, becauſe we love it; when Heaven is but as a picture, which we look upon, and wonder, and refuſe, and hath no better place of reception then that common inne of all wild and looſe imaginations, the Phanſie? *Chriſt*
John 14. 6. *is the way*, is in every mans Creed: And if this would make us Walkers, what a multitude of Sectaries, what a herd of Epicures, what an aſſembly of Atheiſts, what a congregation of fools, I had almoſt ſaid, what a Legion of Devils might go under that name? For even the Devils themſelves have acknowledged Chriſt: and this way is not evil ſpoken of, nay, it is magnified, of them who had rather wallow in the mire then walk in it. How is Chriſt made not onely *panis quotidianus*, our daily bread, but *ſermo quotidianus*, the talk of every day and hour? In our miſery we implore his help; In his Name we lie down, and in his Name we riſe up; In his Name we propheſy. If afflictions beat upon us, he is called upon to calm the ſtorm. If our conſcience chide us, we have learnt an unhappy art and ſkill to force him in to make our peace. We love to talk of him: We many times leave our neceſſary callings and trades moſt unneceſſarily, but to hear of him. But all theſe may be rather profers then motions, rather pleaſing and flattering thoughts then painful ambulations, as S. Auguſtine ſpeaketh of himſelf in his Confeſſions, *cogitationes ſimiles*
L. 8. c. 5. *conatibus expergiſci volentium*, thoughts like to the endeavours of men half aſleep, who would be awaked, and cannot; who move and ſtir, and lightly lift up the head, and then fall down faſt aſleep. I have been too liberal, and given them more ſtrength then they have, I mean, then theſe Gnoſticks give them, whom they neither move nor ſtir, but leave them in their proſpect, faſt aſleep.

Or at the beſt, in the third place, this inclination, this approbation is but a dream;

Virg. Æn. 2. *Viſus adeſſe mihi*, &c.

Chriſt may ſeem to walk with us, when he is not in all our wayes. And as

as in dreams we ſeem to perform many things; we do all things, and we do nothing;

Nunc fora, nunc lites, læti modò pompa theatri, &c. Auſon. Ephem.

we plead, we wreſtle, we fight, we triumph, we ſayl, we fly, we ſee, not what is, but hath been or ſhould be done, and all is but a dream: So when we have made a phanſiful peregrination through all the pleaſant fields and rivers of milk, through all the riches and glory of the Goſpel, and delights which it affordeth; when we have ſeen our Saviour in his cratch, led him to mount Calvary, beheld him on his croſs, brought him back with triumph from his grave, and placed him at the right hand of God, we may think indeed we have walked all this while with Chriſt: but when our conſcience ſhall recover her light which was darkned with the pleaſures and follies of this preſent life, when ſhe ſhall dart this light upon us, and plainly tell us that we have not faſted with Chriſt, that we have not *watched one hour with him*, that we have not *gone about* with him *doing good*, that we have loved thoſe enemies which he came to deſtroy, that we have been ſo far from *crucifying our fleſh* that we have *crucified him again* to *fulfill the luſts thereof*; that the World, and not Chriſt, hath been the Form which moved us in the whole courſe of our life; behold, then it will appear that all was but a dream. Fooliſh men that we are, who hath bewitched us? We diſpute, we write books, we coin diſtinctions, we ſtudy for the Truth, we are angry for the Truth, we loſe our Peace for the Truth, we fight for the Truth, we die for the Truth, and when all is done, upon due examination, nothing is done, but we have ſpun a ſpiders web, which the leaſt breath of Gods diſpleaſure will blow away. We have known the way, and approved it, have ſubſcribed that, *This is the way*, but have made no more progreſs towards our journeyes end then our picture hath: we have but dreamt of Life, and are ſtill *in the valley of the ſhadow of death*.

Matth. 26. 40. Acts 10. 38. Gal. 5. 24. Hebr. 6. 6. Rom. 13. 14.

Pſal. 23. 4. Iſa. 9. 2.

And now, what ſaith the Scripture? *Awake thou that ſleepeſt*, that dreameſt, *and ſtand up from the dead*. Let us not pleaſe our ſelves with viſions and dreams, with the ſuborned flattery of our own imaginations. Let us not think that if we ſeek the way, and like it, and ſpeak well of it, we are in heaven already, or have that Hope, that well grounded never-failing Hope, which may entitle us to it. Why ſhould ſuch a thought arife in our heart? a thought that maketh us worſe then fools or mad-men, and will keep us ſo, courting of ſin, labouring in iniquity, and with greedineſs working out our own deſtruction; a thought that ſhutteth out God, and maketh an open entrance for a legion of Devils, and then welcometh and attendeth them. For all the ſins which the Fleſh is ſubject to, or the Devil can ſuggeſt, may well ſtay and find a place of reſt with ſuch a thought. Why ſhould we pleaſe, and looſe our ſelves in ſuch a thought? *See, here is water; what doth let me to be baptized?* ſaid the Eunuch to the Philip. Here is light; what hindreth that we do not walk in it? Behold, Heaven openeth it ſelf, and diſplayeth all its beauty and glory; why do we run from it? Knowledge directeth; but we will not follow. Knowledge perſwadeth; but we will not hearken. Knowledge commandeth; but we rebel. We are illuminated, we profeſs we know Chriſt; but we will not be ſanctified: For *by our works we deny him*. Our knowledge followeth and purſueth us, we cannot ſhake it off; it ſtaieth with us whether we will or no; it goadeth, it provoketh, it chideth, it importuneth; it triumpheth within us, but yet not over us, becauſe thoſe vanities which we are too familiar with will not ſuffer us to yield. We cannot be ignorant of what we know; but we are too often unwilling to do that of which we cannot be ignorant. Our Self love undoeth

Eph. 5. 14.

Acts 8. 36.

Tit. 1. 16.

undoeth us, and our own Will driveth us on the rocks, whilſt the light within us pointeth out to the haven where we ſhould be: And the Knowledge within us, which did exhort, inſtruct and correct, is made a Witneſs againſt us, and a Judge to condemn us to *more ſtripes* then they ſhall feel who had not ſo much as a glance of light, but did *ſit in darkneſs and in the ſhadow of Death*. Let us then not fly, but walk; not hover aloft in the contemplation of what is to be done, but ſtoop down and do it; ſubdue our Will to our Knowledge, our Senſe to Reaſon. Let us learn to walk, and by walking be more learned then before. Πρᾶξις δὲ ἐπιστήμης τῆς θεωρίας, *For Practice*, ſaith Nazianzene, *is to Knowledge*, what Knowledge is to it, *a foundation*. As we build our Practice upon Knowledge, (for we muſt know before we can walk) ſo we raiſe our Knowledge higher and higher upon Practice; as Heat helpeth Motion, and is increaſed by it, and the torch burneth brighter, being fanned by that air which it inlightneth. *The ſecret of the Lord is revealed to them that fear him, and his covenant to give them more underſtanding*, ſaith David. Let us then *joyn*, as S. Peter exhorteth, *with Knowledge Temperance, and with Temperance Patience, and with Patience Godlineſs*: And *theſe will make that we ſhall neither be ἀργοὶ, idle*, and not walk, *nor ἄκαρποι*, walk, but to no purpoſe, *unfruitful in the knowledge of Jeſus Chriſt*. For to joyn theſe two, Knowledge and Practice, and to abound more and more, is *to walk in Chriſt*. And thus we ſee a Chriſtian mans life is not an empty and aery ſpeculation, a Sitting ſtill, or Standing, but a Walk.

Luk 12.47.48 Matth.4.16. Orat. 3. Pſal.25.14. 2 Pet. 1. 6, 8.

Let us now in the ſecond place ſee wherein this motion or Walk principally conſiſteth. And you may think perhaps that I ſhall now point out to the *Denial of our ſelves*, ſhew you Chriſt's *Croſs* to *take up*, and bid you *follow him*; bid you fight againſt the World, and *all that is in the World, the luſt of the fleſh, the luſt of the eyes, and the pride of life*; bid you *lay hold on Chriſt*, love Chriſt, be adopted, be regenerate, be called and converted. With theſe generalities the Religion of too many is carried along; not with the thing it ſelf, but the name. And with theſe names and notions they play and pleaſe themſelves, as the ſilly Fly doth with the flame of the taper, till they loſe their wings and feet, and become but a body, a lump that can neither walk nor move. They deny themſelves with an oath, and yet are themſelves ſtill as greedy and rapacious as before; They take up the Croſs, but it is to lay it on other mens ſhoulders; They follow Chriſt, but, as Peter did, afar off, or rather as the Jews, to crucify him; They fight againſt the world, that is, againſt one another, who ſhall poſſeſs it; (For even this we do not do, not fill our coffers, but in the name of Chriſt and Religion;) They lay hold on Chriſt, but it is to carry him along with them to promote and further their deſignes; They love him, it is plain they do, and yet give him not a cup of cold water when he beggeth at their door; They love him as they do one another, till it is put to the trial. They are adopted, but not of his family; regenerated, but are liker the Father of lies then him they pretend to. They are called and converted; for they know the very hour and moment of time when they heard the voice, and ſaid Amen to it. Lord, what a noyſe have theſe phraſes, theſe words, made in the world! and yet it is the world ſtill, even *a world of wickedneſs*? As the Oratour ſaid of Figures, *Poſſumus ſine his vivere*, We may live and be ſaved with leſs noiſe. For all theſe ſignifie but one and the ſame thing. To *deny our ſelves*, to *take up the croſs*, to *follow Chriſt*, to *fight againſt the world*, to *lay hold on Chriſt*, to *love* him, to be *adopted*, *regenerated*, and *converted*, all is no more then this, to believe in Chriſt, and to be ſincere, upright, juſt and honeſt men. Yet theſe words are words of holy Writ, the language of the

Πυρὰν τὸν μῶρον. James 3. 6. Sen. Controv.

the Spirit of God, and they are all full and ſignificant: nor can I give you a fairer interpretation of my Text, He that denieth himſelf, walketh in Chriſt; He that loveth Chriſt, walketh in him; he that is adopted, regenerate, converted, walketh in Chriſt: But this is too general, and I ſee but ill uſe made of theſe excellent expreſſions. They ſhould make us better, but through our own wilfull folly they make us worſe. For we may ſhape our ſelves how we liſt in our phanſie, and be quite the contrary. We will therefore interpret this *Walk in Chriſt*, by that of S. Paul, *Let every man abide in the ſame calling wherein he was called.* Where the word ἐκλήθη, *he was called*, pointeth out and deſigneth (as a learned man hath obſerved) the time of his heavenly Calling; and ſo both callings are made compatible, and friendly linkt together; my condition of life in this world, and my calling to a better; my being a part of the Common-wealth, and my being a member of Chriſt. For Chriſt came not to break Relations, or to diſturb Common-wealths; not to ſhut up the Tradeſmans ſhops, not to block up the ſea to the Merchant, not to take the Husbandman from the plough. I may do all theſe, and yet deny my ſelf, and take up the Croſs, and fight againſt the world. Or rather I cannot do all theſe unleſs I do the other; I cannot abide in one calling as I ſhould, unleſs I walk worthy of the other; not be a good Merchant, unleſs I be a good Chriſtian (that we doubt not;) nay, but not walk in Chriſt, unleſs we walk in our Calling. *The life*, ſaith S. Paul, *which I now live in the fleſh, I live by the faith of the Son of God*; that is, Thoſe things which I do pertaining to the fleſh, and which this natural and mortal life requireth, as to eat, drink, converſe with others, and to ſeek my meat by the ſweat of my brows (which may ſeem to have no relation to a ſpiritual life) I do them *in the faith of the Son of God.* For in all theſe things I have alwayes an eye to the rule of Faith: I make that my Star and my Compaſs to ſteer by; and my care is to make every action of my life in my temporary conformable and conſonant to my heavenly calling. And the reaſon is plain; For even our natural and civil actions, as far as they are capable of honeſty or diſhoneſty, pertain or have reference to Faith. For although Chriſt's Religion do not neceſſitate or compel men to engage in this or that particular action or calling, yet notwithſtanding it is a rule ſufficient to govern and direct us in any, to keep us in a fair correſpondency and obedience to Reaſon and the Will of God, the Faith and Religion of Chriſt being practical, and having that force and efficacy which may be ſhewn and manifeſted in all the civil actions of our life. As the Jewiſh Rabbines report of the Manna the children of Iſrael ate in the wilderneſs, that it had this wonderful property, that it would fit it ſelf to every mans taſt; look what viand or meat it was that any was delighted with, it would in taſt be like unto it; ſo doth Chriſtianity, like that Manna, *doctâ quadam mobilitate*, by a certain ſecret force, apply it ſelf to every taſt, to every calling. Read the Sermon on the mount, and thoſe Epiſtles which the holy Apoſtles ſent to ſeveral Churches, and tell me, What is there delivered (the Foundation firſt laid) but an Art of governing our ſelves, and of converſing with men? *Art thou called to be a Servant?* Serve as in the ſight of Chriſt. Art thou called to be a Maſter? Remember thou haſt *a Maſter in heaven.* Art thou a Husbandman? Religion will hold the plough with thee. Art thou a Trades-man? It will buy and ſell with thee. Art thou a Scholar? It will ſtudy with thee. If thou go into the Vineyard, it will *bear the heat of the day* with thee till the evening, and then pay thee thy wages. If thou ſell, it will overſee thy weights and meaſures. If we bargain, it will remember us that we *defraud not one another:* This counſel was given to the Theſſalonians,

1 Cor. 7. 20; Grot. in loc.

Gal. 2. 20.

Wiſd. 16. 21.

1 Cor. 7. 21. *Or there it is,* Art thou called, being a ſervant?

Eph. 6. 9.

Matth 20.

1 Theſ 4. 6.

nians, who were moſt of them men of Trade and Merchants. When
Epheſ. 4. 25. we ſpeak, it biddeth us *caſt away lying*. Thus doth Chriſtian Religion ſpread its beams through every corner of the earth, ſhining upon us at every turn and every motion, waiting upon us in every condition of life, keeping every man within the bounds of his Calling and of Honeſty. And whilſt we follow this light, walk within theſe bounds, *ſtretch not*, as S.
2 Cor. 10. 14. *beyond meaſure* Paul ſpeaketh, *beyond our line*, we may be truely ſaid *to walk in Chriſt*.

Therefore, to make ſome uſe of this, let us not deceive our ſelves, and think we never *walk in Chriſt*, but when we walk to Church to hear ſome news of him; that when we have ſhut him out of our houſes and ſhops, we ſhall be ſure to meet with him again at Church. If we never ſerve him but in his own houſe, we have ſome reaſon to fear we never ſerve him worſe; never *Walk* leſs, then when we walk ſo far. Certainly, if the End be better and more noble then the means then our even and upright motion in our ſeveral conditions muſt needs have the preeminence. For here, in the Church, we are called; but there we work in the Vineyard: here we take out our leſſon, there we con it; here we receive rules to guide us, there we practice them; here
Gal. 4 19. 1 Tim. 3. 16. Chriſt is *formed in us*, there he is *manifeſted*, as it were, *in our fleſh*, in our outward actions; in a word, here we are taught to go, there we *walk in Chriſt*. Oh then, let us not ſo perverſly honour Chriſt as to diſhonour him, or think that he who *paſſed through the contumelies of our nature*, as Tertullian ſpeaketh, and *was made like unto his brethren*, ſhould diſdain to be with us, and to walk with us in our calling, be it never ſo mean; That Chriſt is diſgraced when we call him into our counting-houſes or our ſhops; that we do not *walk in Chriſt*, when we ſweat in our
Luke 3. 12, 14 calling. You know what S. John Baptiſt ſaid to the Souldier, and to the Publicane. And certainly if the Publicane in his Cuſtome-houſe, if the Souldier with his ſword in his hand, may *walk in Chriſt*, I know no calling ſo mean, no trade ſo low, as to be excluded. It was a witleſs and groundleſs Etymon which he gave who ſaid they were called *Mechanick* arts *quia intellectus in iis quodammodo mœchatur*, becauſe the Underſtanding in theſe manual trades ſeemeth to adulterate and pollute it ſelf. For nothing can pollute a Soul but Sin and Diſhoneſty. And the Soul is then moſt pure, when paſſing as it were through theſe earthy and carnal affairs, ſhe ordereth them aright, and receiveth nothing that is earthy or carnal from them, retaining ſtill, in the midſt of theſe imployments, her native and proper ſpirituality. Gen. 3. Adam himſelf is ſet to till the ground: Gen. 6. Noah is a Ship-wright: Cen. 24. you ſhall ſee Rebeccah with bracelets indeed on her arms, but with a pitcher on her ſhoulder. Judg. 6. Gideon receiveth his Commiſſion to be Captain of Iſrael whilſt the flayl was in his hand. And when did our Saviour call the Diſciples but as they were mending their nets? And quite to take off this imputa-
Luke 2. 51. Coll. cum Tryph Judæo tion, himſelf deſcended to a trade, and *was obedient to his parents*. Juſtine Martyr ſaith he made ἄροτρα καὶ ζυγὰ, *ploughs and yokes*. Be our calling what it will, we then *walk* truly *in Chriſt* when we walk honeſtly in it. Not only our attention, our ſighs, our groans, our often mentioning Chriſt's name, but our ſilence, our honeſty, our induſtry may make us Chriſtian Peripateticks. Let us then, in the name of Chriſt and Religion, abide in our particular calling. Whatſoever Providence hath placed us in, high or low, rich or poor, let us μένειν, *abide*, in it againſt all temptations what-
1 Cor. 7. 20. ſoever: bear them, bear up againſt them, by his power; keep a good conſcience againſt the flatteries of the world, and the lowring and bitter menaces of Poverty. In his name riſe up early, and lie down late:

In

In his name cast out those evil Spirits, those false suggestions, which may hinder us in our Walk, and so press forward in a constant and uninterrupted motion, never shaken nor changed with the manifold changes & chances of this fading world; and then we shall be not onely Christs Servants, but his Companions and Friends: he will call us so. And then when Christ thus goeth along with us in all our wayes, when we walk on earth, but by this light from heaven, we may assure our selves by thus walking we *walk in Christ*. We pass now from the Duty, To *walk in Christ*, to the Manner, How we must *walk in him*, or the Rule by which we must regulate our motion; *SICUT ACCEPISTIS*, We must *so walk as we have received him*.

As you have received Christ, so walk in him; that is, *Since you have received him walk in him*. And in this sense we may take it; Rest not in the outward Profession: Think not that you are onely vessels to receive him; ye must be also chanels or conduits through which he must be conveyed. He must pass through every vein, through every faculty of your souls and every member of your bodies, and so be made visible in the actions of your life.

To *receive him* and not to *walk in him* will but swell and enlarge the burden of our accounts; as to receive any good from him, and not to use it to that end for which it is was given, is the worst evill that can befal us. Many receive him, because he cometh with so much beauty that they cannot refuse him, because they are convinced that *he is fairer then the children of men*, and most worthy to be received. For not onely *out of the mouthes of babes and sucklings*, but out of the mouthes of wicked men, *hath God ordained*; *strength* and *Wisedom is justified*, not onely of her friends, but of her enemies. Many receive Christ as it were in a throng; they applaud Christianity, and dare not refuse it, lest the multitude of those they live with should confute and silence them. *Si nomen Christi in tanta gloria non esset, tot professores Christi sancta Ecclesia non haberet*, saith Gregorie; If the name of Christ were not so high and glorious in the world, the Church would fall short in her number of Professours, whereof many make but a profer at Christianity for companies sake. This the Apostle may seem either to have seen or been afraid of, either to have had it in his eye or in his jealousie: and therefore he striveth to remove or to prevent it. It is far the lesser evil not to know Christ's name then thus to receive him; an unhappy ignorance finding some mercy even in judgement, of which a fruitless and ungrateful knowledge is not capable. And in this sense we may take it.

Pſal. 45. 2. Pſal. 8. 2. Matth. 11. 19. Greg Hom. 32. in Evang.

But if we look forward, and consider the many cautions the Apostle putteth up against Philosophy, Traditions of men, and the law of Ceremonies, I see not but that ὡς here may be an adverb of Similitude and Likenesse: And then the sense will run thus, Walk in him in that manner you have received him, as he was presented & delivered to you by me, or, as S. Jude interpreteth it, as he was *delivered ἅπαξ, once for all unto the Saints*. Otherwise we receive him not, or receive something else for Christ, or something more or something less then Christ. And as the danger is great if we receive him not, so is it no less if we receive him not in his own shape, in the full beauty and perfection in which he hath been pleased to present himself unto us in his Gospel. The grand errour & mistake of the world is in the manner of receiving him. For as in respect of his Person we find that the Christians in former ages could not agree in the manner of receiving Christ, πάλιν ἄλλον τρόπον ἐπιζητοῦντες, καὶ ἄλλα δοθέντος πάλιν ἄλλον, but some would receive him after this manner, some after another; some a created Christ, others an half-Christ; some through a conduit pipe, others less visible then a Type, in an aerial & phantastical body; a Christ, & not a Christ; a Christ divided, & a Christ contracted; καὶ πολλοὺς χριστούς, saith Nazianzene, *and many* Christs, indeed

Nihil peregrinum audit. Occum.

Jude 3. *Semel datis esse, &c.*

Naz. Or. 26.

as good none at all : So in the practical part, in reſpect of his Doctrine, we often erre, and dangerouſly, in the receiving him. We ſay *Anathema* to the Arrians, Manichees, and Anabaptiſts, and let them paſs with the cenſure of the Church upon them; but how do we receive him? If we will hearken to our ſelves, our conſciences will tell us. With his curly locks and ſpicy cheeks, with his flaggons and his apples, as he is ſaid to be deſcribed in the Canticles; to ſave ſinners, but not to command them; with Goſpel and Mercy as much as he will, but not with any Law; a Phyſician that ſhould heal us without a preſcript, a King without a ſcepter; a *Son* that will be *kiſt* (we like that well) but not *be angry*. Some receive him without the Law, not onely taking away the rigour of it, but aboliſhing it quite; removing it out of our ſight, not onely as a Covenant, but as a Rule of life to guide and govern us : And then the Chriſtian is a Libertine. Some receive him with the Law of Works, and make them not onely a condition required of a juſtified perſon, but a part and helping cauſe of juſtifying a ſinner and taking off the guilt, which is the work of Mercy alone : And then the Chriſtian is in part a Jew. Some receive him in the very ſhape the Jews exſpected him, with drum and colours : And then the Chriſtian is a man of blood. Some receive him in the ſhape of Elias, driving out all that oppoſe him from the land of the living : And then the Chriſtian is a conſuming fire. Some receive him, not as a ſacrifice for ſin, but as an abettour and countenancer of thoſe foul enormities which nayled him to his croſs : And then the Chriſtian is a man of Belial. The Ambitious receiveth him, and with him Honour and the higheſt place. The wanton Gallant receiveth him, and with him all the vanities of the world; a poor, naked Chriſt, with ſilk and purple and delicious fare. The Covetous receiveth him, and with him Mammon, and ſo walketh in a ſhadow, till he falleth into the grave, which in this is like him, that it will not be ſatisfied, or ſay, *It is enough*. In a word, the Papiſt impropriateth him, the Schiſmatick divideth him, the Heretick tradeth with him. The Ambitious ſcorneth him, the Covetous ſelleth him, the Oppreſſour whippeth him, the Mocker ſpitteth in his face, the Libertine crucifieth him again. Moſt receive him, but moſt of all that moſt are enemies to the croſs of Chriſt.

Cant 5.11, 13. Cant. 2.5. Pſal 2.12.

And therefore in theſe latitudes and deviations, *inter tot humanos errores*, when there are ſo many errours and miſtakes, it will be neceſſary to have an eye to the *Sicut*, to the Rule, that we neither exceed nor come ſhort. *Scriptura non fallit, ſi ſe homo non fallat*, ſaith Auguſtine. The Word received, the Rule, cannot deceive a man, if a man deceive not himſelf firſt, and then ſuborn and force in the Rule to make good the cheat. It is a *Well of living water*, if we do not ſtop it, as the Philiſtines did Iſaac's wells, and then fill it with duſt, with earthy gloſſes, conſult with fleſh and blood, and make that *an interpreter, one of a thouſand*. It is a Glaſs, and will ſhew thee the colour, the full proportion of every ſtep and motion, if thou look ſtedfaſtly upon it and not *go away*, and *forget*, and then look upon others in their walk, or make thy own phanſie a glaſs like that which Pliny ſaid did hang in the temple of Smyrna, in which thou mayſt ſee every thing but thy ſelf. It is the Word of God, who cannot lie, his oracle, his voice from heaven to thee walking here on the earth; and it will direct thy ſteps, and make thy paths ſtreight, if thou do not *dolorem verbo afferre*, as David complaineth of his enemies, bring grief unto it, wreſt and wreath and ſhape and figure it by violence, fit it to thy action, and make Light it ſelf bear witneſs to a work of darkneſs; make that place of Scripture plead for thee which in plain terms hath given ſentence againſt thee, and condemned thee as a malefactour. *Ad omnia*

Aug. de urbis excidio. Gen. 26.15. Job 33. 23. Jam. 1. 23, 24. Iſal. 60. 56. *Figurant verba mea, ut quiteram premendo figurat digitis. Is illam premendo quaſi dolore afficit.*

omnia occurrit veritas; The Rule will help us at all losses in our way, if we do not chuse and delight to wander, and call Errour it self Truth, because it giveth us of that forbidden fruit which is pleasant to our eye and taste, or which our Humour or Phansie or Lust have marked out as our chiefest happiness; For these are the best and most authentick Interpreters of this world, these are the Doctours in our Israel. *How readest thou?* that is the Rule; not, *How thinkest thou? How wishest thou? How wouldest thou have it?* And we must walk *SICUT ACCEPIMUS, as we have received.* This is set up against all other *Sicuts*, all other Rules whatsoever, and biddeth us *beware of men*, beware of our selves, and *try every spirit.* For it is not *SICUT VIDIMUS, as we see others walk*; nor *SICUT VISUM EST, as it may seem good in our own eyes*; for no man more ready to put a cheat upon us then our selves: nor *SICUT VISUM EST SPIRITUI, as it may seem good to every spirit*: for we are too prone to take every lying spirit, even our own, (which is but our Humour or Lust) for our holy Ghost. What S. John said of *Antichrist* may also be said of the Spirit; *We have heard that the Spirit shall come, and behold now there are many Spirits.* The world is full of them, so that there are as many Rules almost as men, by which they walk several wayes, but to the same end, pressing forward to the delights and glory of this world, nothing doubting of their right and title to the next; thus joyning together God and the World, as Julian the Apostate did his own statues and his Δαίμονας that they may be worshipped both together. None of these will fit us, but *SICUT ACCEPIMUS. as we have received* from Christ and his Apostles; which is the onely sufficient Rule to guide us in our Walk.

Matth 10.17. 1 Joh.4.1. 1 Joh.2.18. Naz Orat.3. Invect. prior.

1. Not *SICUT VIDIMUS, as we have seen others walk.* No; though their *praise be in the Gospel*, and they are *numbred amongst the Saints of God.* For, as S. Bernard calleth the examples of the Saints *condimentum vitæ*, the sawce of our life, to season and make pleasant what else may prove bitter to us (as Job's Dunghill may be a good sight for me to look upon in my low estate, and his Patience may uphold me; David's Groans and Complaints may tune my sorrow; Saint Pauls Labours and Stripes and Imprisonment may give me *an issue*, ἔκβασιν, *a way, a power, to escape* the like temptation by conquering it: I may wash off all my grief with their tears, wipe out all disgrace with their contumelies, and bury the fear of Death in their Graves) so they may prove, if we be not wary; *venenum vitæ*, as poyson to our life and walk. For, I know not how, we are readier to stumble with the Saints then to walk with them, readier to lie down with David in his bed of lust then in his couch of tears, readier to deny Christ with Peter upon a pretense of frailty then to weep bitterly out of a deep sense of our sin. In the errours and deviations of my life I am Noah and Abraham and David and Peter, I am all the Patriarchs and all the Apostles; but in that which made them Saints I have little skill, and less mind to follow them. It will concern us then to have one eye upon the Saint; and another upon the Rule, that the actions of good men may be as a prosperous gale to drive us forward in our course, and the Rule the Compass to steer by. For it will neither help nor comfort me to say I shipwrackt with a Saint. *My brethren*, saith S. James, *have not the faith of Christ in respect of persons.* It is too common a thing to take our eye from the Rule, and settle it upon the Person, whom we gaze upon till we have lost our sight, and can see nothing of Man or Infirmity in him. His Virtue and our Esteem shine and cast a colour and brightness upon the evil which he doth; upon whatsoever he saith, though false; or doth, though irregular; that it is either less visible, or if it be seen, commendeth it self by the person that

1 Cor.10.13. James 2.1.

did it, and ſo ſtealeth and winneth upon us unawares, and hath power with us as a Law. Could S. Auguſtine erre? There have been too many in the Church who thought he could not, and, to free him from error, have made his errours greater then they were by large additions of their own, and fathered upon him thoſe miſhapen births which, were he now alive, he would ſtartle at and run from, or ſtand up and uſe all his ſtrength to deſtroy. Could Calvine or Luther do or ſpeak any thing that was not right? They that follow them, and are proud of their names, willing to be diſtinguiſhed from all others by them, would be very angry, and hate you perfectly, if you ſhould ſay they could. And we cannot but be ſenſible what ſtrange effects this admiration of their perſons hath wrought upon the earth, what a fire it hath kindled, hotter then that of the Tyrant's fornace: For the flames have raged even to our very doors. Thus the Examples of good men, like two-edged ſwords, cut both wayes, both for good and for bad; and Sin and Errour may be conveyed to us not onely in the cup of the Whore, but in the veſſels of the Sanctuary. They are as the Plague, and infect whereſoever they are, but ſpread more contagion from a Saint then from a man of Belial. In the one they are ſcarce ſeen, in the other they are ſeen with horror. In the one we hate not the ſin ſo much as the perſon, and in the other we are favourable to the ſin for the perſon's ſake, and at laſt grow familiar with it as with our friend. *Nihil perniciosius geſtis ſanctorum*, ſaid Luther himſelf; There is nothing more dangerous then the actions of the Saints not ſtrengthened by the teſtimony of Scripture: and it is far ſafer to count that a ſin in them which hath not its warrant from Scripture then to fix it up for an enſample: for it is not good to follow a Saint into the ditch. Let us take them, not whom men (for men may canonize themſelves and others as they pleaſe) but whom God himſelf as it were with his own hand hath regiſtred for Saints. Samſon was a good man, and hath his name in the catalogue of Believers; Phinehas, a zealous man, who *ſtaid the plague* by *executing of judgement:* but I can neither make Samſon an argument to kill my ſelf; nor Phinehas, to ſhed the bloud of an adulterer. S. Baſil obſerveth, that amongſt thoſe many ſeeming contradictions in Scripture one is of a Fact or Work done to the Precept. The Command is, *Thou ſhalt not kill*; Samſon killed himſelf, Phinehas with his ſpear nailed the adulterous couple to the earth: but every man hath not Samſon's ſpirit, nor Phinehas's commiſſion. The Father's rule is the rule of Wiſdome it ſelf; When we read in Scripture a Fact commended which falleth croſs with the Precept, we muſt leave the Fact, and cleave to the Precept. For Examples are not rules of life, but provocations to good works. *SICUT VIDIMUS, As we have ſeen*, then is not a right *SICUT*. We muſt be like unto Elias, but not conſume men with fire; like unto Peter, but not cut off a mans ear; like unto S. Paul; but himſelf correcteth it with a *SICUT EGO CHRISTI, as I am unto Chriſt.*

Dan. 3.

De Abrog. priv. miſs.

Hebr. 11. 32. Numb. 25. 7, 8 Pſal. 106. 30.

Lib. 2. de Baptiſmo. q. 4. εἰς παροξυσμὸν ἀγάπης. Hebr. 10. 24.

1 Cor. 11. 1.

2. In the next place, if not *SICUT VIDIMUS*, as we have ſeen others, then not *SICUT VISUM FUERIT, as it ſhall ſeem good in our own eyes.* For Phanſie is a wanton, unruly, froward faculty, and in us, as in Beaſts, for the moſt part ſupplieth the place of Reaſon. *Vulgus ex veritate pauca, ex opinione multa æſtimat*, ſaith Tully; *The Common people* (which is the greateſt part of mankind: for *vulgus* is of a larger ſignification then we uſually take it in) *are led rather by Opinion then by the Truth*, becauſe they are more ſubject and enſlaved to thoſe two turbulent Tribunes of the Soul, the Iraſcible and the Concupiſcible appetite, and ſo more opinionative then thoſe who are not ſo much under their command. It

Pro Roſcio Comœdo.

is

ſay truly ſaid, *Affectiones facilè faciunt opiniones*, Our affections will eaſily raiſe up opinions. For who will not ſoon phanſie that to be true which he would have ſo? which may either fill his hopes, or ſatisfie his luſts, or juſtifie his anger, or anſwer his love, or look friendly on that which his wild paſſions drive him to? Opinion is as a wheel, on which the greateſt part of the world are turned and wheeled about, till they fall of ſeveral waies into ſeveral evils, and do ſcarce touch at Truth in the way. Opinion buildeth our Church, chuſeth our Preacher, formeth our Diſcipline, frameth our Geſture, meaſureth our Prayers, methodizeth our Sermons. Opinion doth exhort, inſtruct, correct, teach, and command. If it ſay, Go, we go; and if it ſay, Do this, we do it. We call it our Conſcience; and it is our God, and hath more worſhippers then Truth. For though Opinion have a weaker ground-work then Truth, yet ſhe buildeth higher; but it is but *hay* and *ſtubble*, fit for the fire. Good God! what a Babel may be erected upon a thought? *I verily thought*, ſaith S. Paul; and what a whirlwind was that thought? It drove him to *Damaſcus* with letters, and made him *kick againſt the pricks*. Shall I tell you that it was but Phanſie that in Davids time *beat down the carved works with axes and hammers*? that it was but a thought that deſtroyed the Temple it ſelf, that killed the Prophets, and perſecuted the Apoſtles, and crucified the Lord of life himſelf? And therefore it will concern us to watch our Phanſie, and to deal with it as mothers do with their children, who when they deſire that which may hurt them, deny them that, but to ſtill and quiet them give them ſome other thing they may delight in, take away a knife, and give them an apple: So when our Phanſie ſporteth and pleaſeth it ſelf with vain and aery ſpeculations, let us ſuſpect and quarrel them, and by degrees preſent unto it the very face of Truth, as the Stoick ſpeaketh, Δυμαίζειν τὰς φαντασίας, *ſift and winnow our imaginations*, bring them to the light, and, as the devout Schoolman ſpeaketh, reſolve all our affectual notions by the *Accepiſtis*, by the Rule, and ſo demoliſh all thoſe idoles which our Paſſions by the help of Phanſie have ſet up. For why ſhould ſuch a deceit paſs unqueſtioned? why ſhould ſuch an impoſture ſcape without a mark?

Act. 26. 9, 12, 14.

Pſal. 74. 6.

Epictet.

Ger. ſon.

3. But now, if we may not walk *SICUT VISUM EST*, *as it ſeemeth good unto us*, yet we may *SICUT VISUM EST SPIRITUI SANCTO*, *as it ſeemeth good to the holy Ghoſt*. Yes: for that is to walk according to the Rule: for he ſpeaketh in the Word: And *to walk after the Spirit* and *to walk by this Rule* are one and the ſame thing. But yet the World hath learned a curſed art to ſet them at diſtance: and when the Word turneth from us, and will not be drawn up to our Phanſie, to carry on our pleaſing but vain imaginations, we then appeal to the Spirit; we bring him in, either to deny his own word, or (which in effect is the ſame) to interpret it againſt his own meaning, and ſo (with reverence be it ſpoken) make him no better then a Knight of the poſt, to witneſs a lie. This we would do, but cannot. For make what noiſe we will, and boaſt of his name, we are ſtill at *Viſum eſt nobis*: it is but Phanſie ſtill; it is our own Spirit, not the holy Ghoſt. For as there be *many falſe Chriſts*, ſo there are *many falſe ſpirits*; and we are commanded *not to believe*; but *to try them*, and what can we try them by but by the Rule? And as they will ſay, *Lo, here is Chriſt, or there is Chriſt*, ſo they will ſay, *Lo, here is the Spirit, and there is the Spirit*. The Pope layeth claim to it, and the Enthuſiaſt layeth claim to it, and whoſo will may lay claim to it on the ſame grounds, when neither hath any better argument to prove it by then their bare words, no evidence

Matth. 24. 24. 1 John 4. 1.

evidence but what is forged in that ſhop of vanities, their Phanſie *Idem Accio Titióque:* Both are alike in this. And if the Pope could perſwade me that he never opened his mouth but the Spirit ſpake by him, I would then pronounce him Infallible, and place him in the Chair; and if the Enthuſiaſt could build me up in the ſame faith and belief of him, I would be bold to proclaim the ſame of him, and ſet him by his ſide, and *ſeek the Law at his mouth.* Would you know the two grand Impoſtours of the world, which have been in every age, and made that deſolation which we ſee on the earth? They are theſe two, a pretended Zeal, and a pretenſe of the Spirit. If I be a Zelote, what dare I not do? And when I preſume I have the Spirit, what dare I not ſay? What action ſo foul which theſe may not authorize? what wickedneſs imaginable which theſe may not countenance? What evil may not theſe ſeal for good? and what good may they not call evil? Oh take heed of a falſe light, and too much fire. Theſe two have walkt theſe many ages about the earth, not with the bleſſed Spirit, which is a light to illuminate, and as fire to purge us, but with their Father the Devil, transformed into Angels of light and burning Seraphim; and have led men upon thoſe Precipies, into thoſe works of darkneſs, which no night is dark enough to cover. I might here much enlarge my ſelf; for it is a ſubject fitter for a whole Sermon then a part of one, and for a Volume then a Sermon; but I muſt conclude.

And for concluſion, let us, whilſt the light ſhineth in the world, walk on, guided by the Rule, which will bring us at laſt to the holy mount. For objects will not come to us, but have onely force to move us to come to them. Eternal happineſs is a fair ſight, and ſpreadeth its beams, and unvaileth its beauty, to win our love, to allure and draw us. And if it draw us, we muſt up and be ſtirring, and walk on to meet it. What Climacus. that devout writer ſaith of his Monk, is true of the Chriſtian; He is *aſſidua naturæ violentia*; His whole life is a conſtant continued violence againſt himſelf, againſt his corrupt nature, which as a weight hangeth upon him, and cloggeth and fettereth him? which having once ſhaken off, Pſal. 119. 32. he not onely walketh but *runneth the wayes of Gods commandments.* Again, let us *walk honeſtly as in the day*, εὐσχημόνως, as becometh Chriſtians, in our ſeveral ſtations and conditions of life, and not think Chriſt diſhonoured if we mingle him with the common actions of our life. We never diſhonour him more then when we take him not in, and uſe him not as our guide and rule, even in thoſe actions which, for the groſsneſs of the ſubject and matter they work on, may ſeem to have no ſavour or reliſh of that which we call Religion. Be not deceived. He that thus taketh him in, is a Prieſt and a King, the moſt honourable perſon in the world. Behold the Profane Gallant, who walketh and talketh away his life, who divideth himſelf between the comb and the glaſs, and had rather the Common-wealth ſhould flie in pieces then one hair of his periwig ſhould be out of its place, whom we bow and cringe and fall down to as to a golden Calf; I tell you, the meaneſt Artizan that worketh with his hands, even he that grindeth at the mill, is more honourable then he. Take the ſpeculative phantaſtick Zelote, the Chriſtian Phariſee, that ſhutteth himſelf up between the ear and the tongue, between hearing much and ſpeaking more, and doing contrary, the worſt Anchorete in the world, being full of oppreſſion, deceit and bitterneſs; I may be bold to ſay, The vileſt perſon, he that *ſitteth with the dogs of your flock*, is more honourable, more righteous then he, and of ſuch as theſe S. Paul ſpake *often*, and he ſpake it *weeping*, that they did *walk*, but walk as *enemies to the croſs of Chriſt.*

Rom. 13. 13.

Malunt Remp. turbari quàm comam, Sen.

Job 30. 1.

Phil. 3. 18.

Let

Let then *every man* move in his own ſphere orderly, *abide in the calling wherein he is called.* And in the laſt place, that we may move with the firſt Mover, Chriſt, the Beginner and Authour of our Walk, let us take him along with us in all our wayes, *hearken what* Chriſt Jeſus *the Lord will ſay,* that we may walk before him *with reverence and godly fear*: Not *SICUT VIDIMUS, as we have ſeen*; but look we upon one another as the two Cherubims, touching and moving one another, but with the Ark of the teſtimony in the midſt betwixt us, and by that either inciting or correcting one another in our walk: Nor *SICUT VISUM FUERIT, as it ſhall ſeem good in our own eyes*; for nothing can be more deceitful then our own thoughts: Nor *SICUT VISUM SPIRITUI S. as every Spirit may move us which we call Holy*; for it may be a lying ſpirit, and lead us out of our way into thoſe evils which grieve that bleſſed Spirit whoſe name we have thus preſumptuouſly taken in vain: But *SICUT ACCEPIMUS, as we have received Chriſt Jeſus.* Let us joyn example with the Word, and it will be no more as a meteor to miſlead us, but a bright morning-ſtar to direct us to Chriſt. Correct our Phanſie by the Rule, and it will be *ſanctum cogitatorium*, an alembick, an holy elaboratory of ſuch thoughts as may fly as the doves to the windows of heaven. And laſt of all, *try the Spirit* by the Word (for the Word is nothing elſe but the breathing and voice of the Spirit) and then thou ſhalt be *baptized with the Spirit and fire.* The Spirit ſhall enlighten thee, and the Spirit ſhall purge and cleanſe thee, and *lead thee into all truth.* The Spirit ſhall breathe comfort and ſtrength into thee in this thy walk and pilgrimage, and thou ſhalt *walk from ſtrength to ſtrength*, from virtue to virtue, even till thou come to thy journeyes end, to thy Father's houſe, to that *Sabbath and reſt* which *remaineth to the people of God.*

1 Cor. 7. 20.
Heb. 12. 28.
Pſal. 85. 8.
Exod. 37. 9.
Matth. 3. 11.
John 16. 13.
Pſal. 84. 7.
Hebr. 4. 9.

The

A SERMON

Preached at the Funeral of

THE RIGHT WORSHIPFUL

Sir *George Whitmore*, Knight,

Sometime Lord Mayor of the City of *LONDON:*

Who departed this life *Decemb.* 12. 1654. at his house at *Bawmes* in *MIDDLESEX.*

PSAL. CXIX. 19.

I am a stranger in the earth: hide not thy commandments from me.

THis Psalm is a Psalm of David; So S. Augustine, and Hilary, and others: or gathered by him, or out of him. And it is nothing else but a collection of Prayers and Praises, a body of devout ejaculations, which the Greek Fathers call ζώπυρα, *lively sparkles*, breathed forth from a heart on fire and even sick with love: And they fly so thick that observation can hardly take the order of them. The method of Devotion followeth and keepeth time with the motion of the Heart, which is as various and different as those impressions which Joy or Grief, Fear or Hope make in it; Which either contract and bind it up, and then it struggleth and laboureth within it self, and conceiveth sighs and grones which cannot be expressed, or breaketh forth into complaints and strong supplications; *Take away the rebuke that I fear, Let thy tender mercies come unto me, that I may live*, and the like; or else dilate and open it, and then it leapeth out of it self, and breatheth it self forth with exultation and triumph in songs of praise and *Hallelujahs*; *O Lord, thou art my portion; O how I love thy Law! The Law of thy mouth is better unto me then thousands of gold and silver.*

v. 39.
v. 77.
v. 57.
v. 97.
v. 72.

In this verse which I have read unto you, and chosen as the fittest subject for this present occasion, the Heart having looked abroad out of it self, and reflected back into it self, draweth out in it self the Picture of *a Stranger* or *a Pilgrime:* and having well lookt upon it with the serious eye of Contemplation, which is the heart of the Heart and the soul of the Soul, having surveyed the place of its habitation, how frail and ruinous it is, as

a

a tent ſubject to the winds, beat upon by every ſtorm, and at laſt to be removed, it goeth out of it ſelf, and ſeeketh for ſhelter under the ſhadow of Gods wing, ſendeth forth ſtrong deſires for ſupply and ſupport *in hoc inquilinatûs ſui tempore*, as Tertullian ſpeaketh, in this time of its ſojourning and pilgrimage, for that ſupply which is moſt anſwerable to the condition of *a ſtranger upon earth*, and which may beſt conduct him to the place for which he was born and bound. He asketh not for Riches: they have *wings*, and will *fly away*, and leave him in his walk; or if they ſtay with him, they will but mock and delude him: Not for Honour: that is but a breath, but air, and may breathe upon him at one ſtage, and at the next leave him, but never forward him in his way: Not for Delightful vanities: theſe are but ill companions, and will lead him out of his way. The beſt ſupply for *a ſtranger here upon earth* is from heaven, from the place not where he ſojourneth, but to which he is going; the beſt convoy, the will and *commandments of God*; the *word of God*, the beſt *lantern to his feet*. Whileſt theſe are in his eye and heart, he ſhall paſs by ſlippery places, and not fall; he ſhall *paſs through fire and water*, he ſhall *walk upon the Lion and the Aſp*; he ſhall meet with with flattering objects, and loath them; with terrours and contemn them; *uſe the world as if he uſed it not*; be in poverty, and yet not poor; in affliction, but not diſtreſt; in many a ſtorm, and paſs through, and rejoyce in it; live in the world, and yet be dead to the world; and ſo make his way *through the valley and ſhadow of death* to his journeyes end, to that *reſt which remaineth for the people of God*, who *are but ſtrangers and pilgrimes upon earth*. This is the beſt ſupply: And for this the Pſalmiſt putteth up his petition in the words of my Text, *I am a ſtranger upon earth: hide not thy commandments from me.*

Pſal. 119. 105. Pſal. 66. 12. & 91. 13. 1 Cor. 7. 31. Pſal. 23. 4. Hebr. 4. 9. Hebr. 11. 13.

They are the words of the Kingly Prophet. And in the thirty ninth Pſalm he hath the very ſame; *Hold not thy peace at my tears: for I am a ſtranger with thee and a ſojourner, as all my fathers were.* In them he preſenteth unto us his ſtate and condition, and in his own the condition of all mankind. *Menander fecit Andriam & Perinthiam.* One man is the map of all Mankind, and he that knoweth one knoweth them all. David was, and then all men are but *accolæ, inquilini.* Howſoever their pomp and glory may dazle the eyes of men, yet if we will define them aright, and ſet them out as they are, they are but *ſtrangers and pilgrimes upon earth.*

Pſal. 39. 12.

We have here firſt a Doctrine declaring what we are, *We are but ſtrangers upon earth.* That is our condition. He that is leaſt in it is ſo; and he that hath moſt, and is Lord of it, is no more. Secondly, the Uſe or Inference, *Hide not thy commandments from me.* He that hath one eye upon his Frailty and Defects will have another upon a Supply; He that knoweth himſelf *a ſtranger* will deſire a guide. Or you have 1. our Character; *We are ſtrangers*: and 2. our ἐφόδιον, or *Viaticum*, our Proviſion in our way *the commandments of God.* Or, if you pleaſe, you may conſider I. the Perſon, *I*, David. II. his Quality and Condition, a King, and yet *a ſtranger on the earth.* And theſe two draw together into one the two moſt different ſtates of the world, a powerful Prince and a poor Pilgrime, him that ſitteth on the Throne and him that grindeth at the mill, the crowned Head and that Head which hath not a hole to hide it ſelf in. And III. the Reaſon why the holy Ghoſt, to teach us our condition, doth make choice of a King. Out of which we ſhall raiſe this Doctrine, which is but a Paraphraſe of the Text, firſt, That Man by nature is but *a ſtranger* to the world; ſecondly, That he is to make himſelf ſo. And that you may, I muſt hold out to you IV. your Proviſion, *the commandments of God*, and ſhew you of what uſe they be to you in this your peregrination and pilgrimage.

First, we muſt look on the Perſon that ſpeaketh. And we may peradventure

venture wonder that he ſpeaketh it, that he who was as a God upon earth, one of thoſe whom God himſelf calleth ſo, ſhould yet ſpeak in the low and humble language of a Lazar, and count himſelf *a ſtranger*. We may well think the character doth but ill befit him. It may ſeem rather to be the ſpeach of ſome one of the Rechabites, who by their father Jonadab were
Jer. 35 7. forbidden *to build houſes, to ſow ſeed, to plant vineyards, or to have any, but all their lives to dwell in tents*; or of ſome one of the Eſſenes, a Sect amongſt the Jews, who left the City, and betook themſelves to fields and moun-
Nat. Hiſt l. 6. tains: *Gens æterna, in qua tamen nemo naſcitur*, ſaid Pliny of them; a la-
17. ſting nation, in which notwithſtanding none were born: for they begat Sectaries, and not Children: or of ſome one of them of whom the Apo-
Hebr. 11. 38. ſtle ſpeaketh, that *wandred in deſarts, and mountains, in dens and caves of the earth:* or of ſome Aſcetical Monk devoted and ſhut up in ſome cloyſter, or of ſome Anchorete ſhut up between two walls. This ſpeach had well befitted one of theſe. And had Demoſthenes or Tully been to draw the character of *a Stranger upon earth*, they would have brought him out of the ſtreets or high-wayes, out of ſome cell or priſon, with all the marks about him; but their imagination would have paſſed by the Palaces of Princes, as yielding nothing of him. For a *KING* is but a nick-name, but a ſolœciſme, if he be not at home in every place. But the holy Ghoſt regardeth not this Rhetorick, obſerveth not this art, which indeed is made up but by the eye. His method is *è ſchola Cœli*, drawn out by that Wiſedome which formed and faſhioned us, and knoweth whereof and what we are made. And that which fleſh and bloud counteth a ſolœciſme, with him is the moſt exact propriety of language. What with us is lookt upon as againſt the rules of art, with him is moſt regular. I may ſay, Truth is the Spirits art, and thoſe words which convey it are the beſt elegancies. And thus to commend this leſſon to us he maketh choice of a perſon to an eye
1 Kings 18. 33. of fleſh moſt unlikely, as Elijah took water to kindle the fire upon the Lords Altar. *A King on the earth* and *a ſtranger on the earth* will hardly be coupled together in the ſame propoſition. For how can they be *ſtrangers on earth* who are the onely Lords and proprietaries of it? Kings are *Domini rerum temporúmque*, Lords of the times and of all affairs, and carry all
1 Sam. 8. 11, &c. before them. *This ſhall be the manner of the King*, ſaith Samuel, *He ſhall take your ſons and your daughters, and make them his ſervants. He ſhall take your fields and your vineyards, and turn them to his own uſe. A KING*; The very name ſtriketh a terrour into us, and putteth out the beſt eye we have, our Reaſon, that we cannot diſcern between the King and the Man, nor the Man and the Stranger; that we judge of him by what he is. *Si libet, licet.* His will is his Law, and what he doth is juſt, or he will make it ſo:
Eccl. 8. 4. *for who dares ſay, What doſt thou?* And yet this King, this God, is but *a ſtranger*. Take him in his Zenith, take all his broad-blown glories, his ſwelling titles, his over-ſpreading power, and all are drawn together and ſhrunk up in this one word παροικος, *Accola*. Whatſoever he is, whatſoever he appeareth, he is but *a ſtranger*. Behold, here the Kingly Prophet maketh it his profeſſion, layeth by the title of *a King* as guilty of a *Miſnomer*, and calls himſelf *a Pilgrime*. And as in the darkneſs of Popery he that vowed a Pilgrimage either to our Lady or ſome other Saint, to Rome or to Jeruſalem, did preſent himſelf before the Altar, and then receive his Scrip and Staff; ſo am I here this day occaſioned by this Pilgrime, this honoured Knight, to exhort you to vow a Pilgrimage, not to this or that Saint, but to the King of Saints; and this you may do and ſtay at home. In your houſe and peivate cloſets this Pilgrimage is beſt vowed: For the way to Heaven is as near out of Brittany as Jeruſalem. And here you have a King to lead you, and his example to accompany you. For the words which

which I now read do as it were bring him to the Church, where he presenteth himself before the Altar, layeth down his Crown and Scepter, and taketh as it were his Scrip and his Staff, and voweth himself a Pilgrime; *I am a stranger in the earth.*

And now to give you some reason why the holy Ghost maketh choice of a King to teach this lesson. First, in this he setteth over us the best and wisest Masters, because the Scholars and Disciples of Experience, *Quam usus genuit, & mater peperit memoria*, begot by Use and conversation in the world, and brought forth by Memory. For those Conclusions which we gain by evidence of Reason may be as sure but not so operative and impressive as those which are drawn out by frequent and sensible Observation. Those we *behold as we do our face in a glass*, as S. James speaketh, *and then go away, and forget them.* And commonly they beget a Knowledge which endeth in it self, and so becometh more fatal then Ignorance. But those Lessons which Experience bringeth us do leave a mark and impression behind them, and even characterize the soul, and so fill it that it must vent and evaporate, discourse to it self and to others what it hath seen and felt; and it floweth naturally and forcibly from the very depth of Apprehension. He maketh the fairest and the livelyest shew of *a stranger* who sheweth him in purple and on the throne. He will soonest perswade you that you are mortal who first sheweth you Death in his own face. He writeth most effectually who doth ὡς ὁ νῦν βάπτων ὁ κάλαμον, *dip his pen in his mind*, and then draw out those conclusions which long and sad experience hath taught him. For who fitter to declaim against Riot then he that hath fed with Swine? Who can be a better oratour against Intemperance then he that hath found the delusion of Wine and the rage of Drink? Who can Disgrace Beauty more then he that hath felt it bite like a Cockatrice? When Dives was in hell, how ready was he to be a Preacher of righteousness to his brethren? Experience doth make men both willing and able instructers. And certainly to cast a slur on Vanity, to decry the glory of the World, to teach the uncertainty of Riches and the folly of Ambition, to demonstrate that there is no solid or lasting joy to be founded on any thing under the Moon, they are best able who have had experience, and are examples of both fortunes; who have wallowed in wealth, and been mockt by it; who have lain in pleasure, and been stung; who have catcht at any evil that might carry them to that height they aimed at, and then been thrown down by the same evil that brought them up; who by long experience know what Riches and Pleasures are, what wings the one have, and what horrour the other leave behind them when they turn their back; who having had all their vain wishes made good, are brought at last to unwish and execrate them all, and forced to make this their last, That they had never had what they so much desired. Never was the world more severely censured then by those who have made most trial of it. No theme more usually handled by all sorts then that of the Contempt of the World, *nusquam tamen humanum genus tam incredulum, tam surdum est*, and yet who heareth what himself saith, or who believeth his own report? The greatest part of men that speak against it do it not out of hatred but out of love to the World. For who more desirous to pluck the purple robe off from the rich mans back then he that longeth to wear it himself? How greedily do men surfet on that meat which their injustice hath pluckt out of the mouthes of others? It is with the World as with Money let out upon use; Men hate and revile it, yet are willing and use all means to bring it into their hands, though upon the hard and so much loathed condition of Interest. The Philosophers have largely written of this subject, but most of that they wrote they wrote upon conjecture and

Peripatetici dicunt generari prudentiam ex opinatis, A. Gell. Noct. Att. l. 13. c. 8. James 1. 23, 24

His invisa faeneratio quibus succurrere videtur, Columel.

gueſs, and ſcarce believed themſelves in what they wrote. They have written beſt who have been diſciplined by their own folly, and have been taught (not by the beſt, but yet) by the ſureſt Miſtreſs, Experience, who have been ſo roughly handled in the waies which they choſe and delighted in that at laſt they were even forced to that proficiency, that they did indeed believe themſelves. Solomon, who was a King, and wrote a bitter Satyre againſt the World, did firſt taſte the gall of every vanity and then he wrote more fully and more profitably then ever yet any Philoſopher did in his cell. For having run over the whole work of the creation of the world, having watched the courſe of things and every motion of his own heart, having been turned round as it were on the wheel of Viciſſitude and Change, at laſt he ſettleth and reſteth upon a Concluſion which was drawn forth out of the full treaſury of his Experience: Firſt he
Eccl. 1. 13, 14. & 2. 1, 3, 15. thought in his heart of what he had ſeen, and then *he ſaid in his heart*, and fixt it up in laſting characters to be read in the world to the end of it, *That all that was in it was vanity.* And therefore when a King thus pronounceth of himſelf that he is but *a ſtranger*, it muſt needs carry a far greater weight and argument of truth then if a private unexperienced man had ſpoken it. David had experience of peace and war, of riches and poverty, of pleaſures and woe. He had been a private and publick perſon; a Shepherd, a painful calling; a Souldier, a bloudy trade; a Courtier, an honourable ſlavery, which joyneth together in one the Lord and the Paraſite, the Gentleman and the Drudge; and he was a King, a glorious name, filled up with fears and cares: All theſe he had paſſed through, and found leaſt reſt when he was at the higheſt, leſs content in the Throne then in the Sheepfolds: All this he had obſerved and laid up in his memory: And this his confeſſion is an Epitome and brief of all, and in effect he telleth us that whatſoever he had ſeen in this his paſſage, whatſoever he had enjoyed, yet he found nothing ſo certain as this, That he had found nothing certain, nothing that he could abide with or would abide with him, but was ſtill as *a paſſenger* and *ſtranger on the earth.*

Now, to give you a ſecond reaſon why the Spirit of God maketh choice of a King to preach this Leſſon; As he chuſeth the beſt and moſt experienced Maſters, ſo doth he condeſcend and indulge to our infirmity, and appointeth the fitteſt for us, and thoſe of whom we will ſooneſt learn. Our firſt queſtion commonly is, *Who is the Preacher?* We deliver up our Judgments to our Affections, and converſe rather with mens fortunes then their perſons, and make uſe of no other rule in our cenſure of what is done or ſaid then the Man himſelf that did or ſpake it. If Honour or Power or Wealth have made the man great in our eyes, then whatſoever he ſpeaketh is an oracle, though it be a *doctrine of Devils*, and have the ſame Father which all other lyes have. Truth doth ſeldome go down with us unleſs it be preſented in the cup in which we love to divine and pro-
Eccl. 9. 15. pheſie. *There was a poor wiſe man found*, ſaith Solomon, *that delivered the city by his wiſdome, but none remembred or conſidered this poor wiſe man.* For Poverty is a cloud, and caſteth a darkneſs over that which is begot of light, ſullieth every perfection that is in us, hideth it from an eye of fleſh, which cannot ſee Wiſdome and Poverty together in one man; whereas Folly it ſelf ſhall go for Wiſdome, and carry away that applauſe which is due to it, if it dwell in the heart or iſſue from the mouth of a purple and gallant fool. *Ut ſumus, ſic judicamus*; As we are, ſo we judge: and it is not our Reaſon which concludeth, but our Senſe and Affection. If we love Beauty, every painted wanton is as the Queen of Sheba, and may aſk Solomon a queſtion; If Riches, *Dives* with us will be a better Evangeliſt then S. Luke;
Acts 12. 21, 22 If our eyes dazle at Majeſty, *Herodes royal apparel* will be a more eloquent oratour

oratour then he that ſpeaketh, *and the people ſhall give a ſhout*, and cry, *The voice of a God, and not of a man.* Do but ask our ſelves the queſtion, Doth not Affection to the perſon beget Admiration in you, and Admiration commend whatſoever he ſaith, and gild over Errour and Sin it ſelf, and make them current? Do not your Hopes or Fears or Love make up every opinion in you, and *build you up in your moſt* unholy *faith?* Is not the Coward or the Dotard or the Worldling in your Creed and Profeſſion? Do you not meaſure out one another as you do a tree by the bulk and trunk, and count him beſt who is moſt worth? Is not this the compaſs by which you ſteer? Is not this the bond of your peace? the cement of all your friendſhip? Doth not this outward reſpect ſerene or cloud your countenance, and as the wind and the ſtate of things change, make you to day the deareſt friends, and to morrow the deadlieſt enemies? Can you think ill of them you gain by? or ſpeak ill of them you fear? Can he be evil who is powerful? or dare you be more wiſe then he that hath thirty legions? We may ſay *this is a great evil under the ſun*: But it is the property of the bleſſed Spirit to work good out of evil, to teach us to remember what we are by thoſe who ſo ſoon make us forget what we are; to make uſe of Riches, which we dote on, of Power, which we tremble at, of that Glory which we have in admiration, to inſtruct us to the knowledge of our condition, and to put us in mind of our mortality and frailty by Kings, whom we count as Gods. Behold, a King from his throne proclaimeth it to his ſubjects and all the world, That his Power is but as a ſhadow caſt from a mortal, his Glory but his garment, which he cannot wear long, and his Riches but the embroidery, which will be as ſoon worn out. And when we have gazed and fallen down and worſhipt, and are thus loſt in our own thoughts, if we could take away the film from our eye which the world hath drawn over it, and ſee every thing in its nature and ſubſtance as it is, we ſhould behold in all theſe raies of glory and power and wealth nothing but *David the Stranger*. So that we ſee Kings, who are our nurſing-Fathers, are become our School-maſters to teach us. For we ſee *that ignorant and fooliſh men periſh*, and they *dye as fools dye*, not remembred nor thought on, as if nothing fell to the ground but their Folly. *The begger dyeth*; but what is that to the rich, who cannot ſee him *carried by the Angels into Abrahams boſome? The righteous alſo periſh, and no man layeth it to heart.* I, but Kings of the earth fall, and cannot fall but with obſervation; they fall as a ſtar, are ſoon miſt in their orb, and ſoon forgot. But then living Kings make their Throne a Pulpit, and preach from thence and publiſh to the world their own frail and fading condition, meaſure out their life by *a ſpan*, and propheſie the end of it, call their life *a Pilgrimage*; and ſhall we not *hearken what the Lord God doth ſay* by ſuch royal Prophets? Shall their Power make us beaſts of burden to carry it whitherſoever their beck ſhall direct us, and ſhall not their Doctrine and Example perſwade us that we are men, travelling men, haſting to another country? Behold then here David a Prophet and a King made and ſet up an enſample to us. And if David be *a ſtranger upon the earth*, we can draw no other concluſion then this, Then certainly much more we. If *David* and *all his Fathers*, if pious Kings and bloudy Tyrants, if good and bad found no ſetled eſtate, no abiding place here, why ſhould we be ſo fooliſh and ignorant as to turmoil or ſport and delight our ſelves under the expectation of it? If Kings be pulled down from their thrones and fall to the duſt, we have reaſon to caſt up our accounts, and reckon upon it that we are gliding and paſſing, nay poſting and flying as ſo many ſhadows, and that our removal is at hand. For *theſe things happened to them for enſamples, and they are written for our admonition.* They propheſied to us, and they ſpake to us. I may ſay, They died to us, and to all that ſhall follow them, to the laſt man that ſhall ſtand upon the earth.

Pſal. 49. 10.

Luke 16. 22.

Iſa. 57. 1.

Pſal. 39. 5, 12.

Pſal. 85. 8.

1 Cor. 10. 11.

When

Gen. 5.5. When *Adam had lived nine hundred and thirty years, he dyed*, led the way to his posterity, not that they should live so long, but that they should surely dye, every son of his, till the second coming of the second and last Adam. Abraham was *a stranger*, and Moses *a stranger*, and David *a stranger*, that we might look back upon them, and see our condition. When Patriarchs and Prophets and Kings preach, not onely living but dying, not onely dying but dead, we shall not onely dye but dye in our sins if we take not out the lesson, and learn to speak in their dialact and language, *ACCOLÆ SUMUS ET PEREGRINI, We are strangers and pilgrimes on the earth.* And so we pass from the Person, *I*, King David, and come to take a nearer view of his Condition and Quality, *I am a stranger in the earth.*

We pass now from the King to *the Stranger* and *Pilgrime*. And yet we cannot pass from the one to the other; for they are ever together. There is so near a conjunction between them, that though the one appear in glory and the other in dishonour, the one sit on a Throne and the other lye in the dust, yet they can never be put asunder nor separated one from the other. He that is a King is but a Pilgrime, and he that is a Stranger was born and designed unto a Kingdome, and a greater Kingdome then Davids was. *Thou hast made us unto our God Kings and Priests, and we shall*
Rev. 5.10. *reign upon the earth:* This is *the song of Pilgrimes*, and *they sing it to the Lamb.*
The Kingdome of heaven is taken by violence, and the violent take it by force.
Matth. 11.12. And these *violent* men are such as are *pilgrimes* and *strangers*. To that place they travel, endure many a storm, many a fall and bruise in their way: So that the immediate way to be a King is first to be *a stranger in the earth.*

Now that Man is naturally *a stranger on the earth*, we have the Word of God written and the Word of God within us, both the holy Scripture and right Reason, to instruct us. Both these are as the voice of God, and by these he speaketh unto us, & calleth us by our name when he calleth us *Strangers.*

And first, in the Old Testament the life of Man is every where almost termed *a pilgrimage.* So Jacob, when Pharaoh asked him *how long he had*
Gen. 47.8,9. *lived*, in his answer doth as it were correct his language, *The dayes*, saith he, (not *of my life*, but) *of my pilgrimage are an hundred and thirty years.* So that in the language of Jacob *Life* and *Pilgrimage* are all one. The same is the language of the New Testament. *Whilst we are in the flesh, PEREGRI-*
2 Cor. 5.6. *NAMUR A DOMINO*, saith S. Paul, *we are absent, we are travellers, we are wanderers, from God*: But we are returning to him, on our way, pressing forward to our home. And though we make hast out of the world, yet as S. Bernard observeth, some savour, some tast, something that is from the earth earthly, we shall carry about with us till we come to our journeyes end. Not onely they are *strangers* who, with the Prodigal, take their journey into a far countrey, and cleave to every vanity there; but they who are shaking them off every day, yet look more then they should, and like more then they should, and are not yet made perfect. Not
Eph. 2. 12. onely they are *strangers from God* who are *aliens from the house*
Hebr. 11.10,13. *of Israel*, but they who, with the Patriarchs, *confess themselves strangers in the land* which is allotted them, and *look for a City whose foundation and builder is God.* It is the observation of S. Hierome in his Epistle to Dardanus, That the Saints in Scripture are no where called *inhabitatores terræ*, the inhabitants of the earth. There is a Wo, saith he, denounced against sinners, in the eighth of the Revelation, and under that name, *VÆ HABITATORIBUS TERRÆ, Wo to the inhabitants of the earth.* And S. Augustine almost speaketh the same, where he putteth this difference and distinction between them, That the righteous can onely be said *esse in tabernaculo carnis*, to be in this tabernacle of flesh; to be there as the Angels are said by the Schoolmen to be *in uno loco quòd non sint in alio*, to be in one place because they are not in another, but to be circumscribed no

where:

where: And they are onely ſaid to be on the earth, becauſe they are not yet in heaven, but nevertheleſs have their converſation there. But the wicked do *habitare in tabernaculo carnis*, dwell on earth, and have their reſidence in it, and may paſs into a worſe, but never into a better, place. And theſe, though they will not be ſtrangers to it, yet are *ſtrangers on the earth*, and paſs away from that to which their ſoul was knit, on which they fixed their hope, with which they glutted their deſires & raiſed their joy, yea, which was their heaven; they paſs away and fall from it, and ſhall ſee it no more. This then is the voice and language of Scripture.

In the ſecond place, this even common Reaſon may teach us, which is the voice of God, and is our God upon earth, and ſhould be in his ſtead and place to command and regulate us here. And if we were not firſt loſt in our ſelves, if we were not ſtrangers to our ſelves, we ſhould not ſeek for a place of reſt in that world whoſe faſhion every day changeth, and which muſt at laſt with its work be burnt with fire. For do we not ſee by this common light that the Mind of Man is a thing of infinite capacity and utterly inſatiable, and here on earth never receiveth full content? Content is that which all men have deſired, but never yet any did attain; but ſtill, as one deſire is ſatisfied, another riſeth; and when we have all that we deſired, we will have more. Now we would have but this; and when we have it, it is nothing: for our meaſures are enlarged by being filled. Are you learned enough? Nay; but there be yet more concluſions to be tried. Are you ever wiſe enough? If but once you be deceived, you will complain that a thouſand things which might have been obſerved have paſt your ſight. But are you ever rich enough? The Fool in the Goſpel was not, till his ſoul was fetched away; nor *Dives*, till he was in hell. Nay, are you not moſt miſerably poor when you are moſt abundantly rich? Do you not want moſt when you have moſt? or was ever your heart ſo much ſet on riches as when they did increaſe? Hath the Ambitious any higheſt place, any vertical point? One world was not enough for Alexander; nay, had there been as many as thoſe Atomes of which Democritus made it up, he would have wiſhed after more. Our appetite cometh by eating; and our deſires are made keen and earneſt by enjoying. *Majora cupere ex his diſcimus*, The obtaining of ſomething doth but prompt us to deſire more. And now to draw this to our preſent purpoſe; If the things of this world be not able to ſatisfie us, if never man yet found full content, if nothing on earth can allay this infinite hunger of the ſoul, which certainly was not imprinted in us in vain, if we cannot find it here, though we ſhould double and treble Methuſalehs age, if we cannot find it in the world, though we ſhould live to the end of it, we cannot think that the Earth ſhould be our country, but that the things which we ſo highly eſteem, more then our life, more then our ſoul, are unnatural and ſtrangers to us, and we unto them, and we muſt turn our ſelves about, and look towards ſomething elſe, which may meet and fill our deſires, which here find nothing to ſtay, but every thing to enlarge them. Here are Delights that vaniſh, and then ſhew their fouleſt ſide; here are Riches that make us poor, and Honour that maketh us ſlaves; here are nothing but phantaſms and apparitions, which will never fill us, but feed the very hunger of our ſouls, and increaſe it. There in our country, at our journeyes end, there is *fulneſs of joy*, which alone can ſatisfie this βουλιμία and infinite appetite. Therefore the Earth is but our ſtage to walk through; Heaven is our proper place and country, and to this we are bound. Here we are but *ſtrangers*. *Si velimus, accolæ; ſi nolimus, accolæ*; If we will, we may be *ſtrangers*: and if we will not, but love to dwell and ſtay here, yet we ſhall be *ſtrangers* whether we will or no.

Luke 12. 20. & 16. 23.

Pſal. 16. 11.

And as we are, ſo our abode here is that of *ſtrangers* in another country;

try; as of those who are ever in their way and moving forwards, never standing still, but striving to go out of it, whose whole motion and progress is a leaving it behind them. When Adam was Lord of all the world, he was but *a stranger in it.* For God made him naked in Paradise, and withall gave him no sense of his nakedness: And the reason is given by S. Basil, *That Man might not be distracted and called* ἀπὸ τῆς πρὸς τὸν Θεὸν ἀπολαύσεως, *from meditation upon God*, that the care of his flesh might not steal away his mind from him that made him. So that Adam was made *a stranger* when he was made the sole Emperour of the world. But when he was fallen, God clotheth him with skins, *ut illum veluti morte quadam indueret*, saith Proclus in Epiphanius, *that he might clothe him as it were with Death it self*, which was represented unto him in the skins of dead beasts; that he might alwaies carry about with him the remembrance of it, the most suitable garment that *a stranger* or *pilgrime* can wear. *A stranger* cometh not to stay long in a place; he is here (as we say) to day, and gone to morrow: so is Man. *He flyeth as a Post*, or rather *as a shadow, and continueth not; at an end as soon as a tale that is told*, and not so long remembred. There may be many errours in his way, but there is none in his end: Which way soever he travelleth, whersoever he pitcheth his tent, his journeyes end is the Grave. *Hoc stipulata est Dei vox, hoc spopondit omne quod nascitur*, saith Tertullian; This is the stipulation and bargain which God hath made with every soul: By being born we made a promise and obliged our selves to dye. We are bound in a sure obligation, and received our souls upon condition to resign them *pure and unspotted of the world.* Would you know when we pay this debt? We begin with our first breath, and are paying it till we breathe out our last. *Hoc quod loquor inde est*, Whilest I speak and you hear we are paying part of the sum, and whether this be our last payment we cannot tell. I am dying whilest I am speaking. Every breath I fetch to preserve life is a part taken from my life. I am in a manner entombed already, and every place I breathe in is a grave; for in every place I moulder and consume away, in every place I draw nearer and nearer to putrefaction. We may say as those mariners who were to fight and dye did, as they said by Claudius the Emporour, *Morituri te salutant*, O Emperour, dying men salute thee. So we pass by and salute one another, not so much as living, but as dying men. Whilest I say, *Good morrow*, I am nearer to my end, and he to whom I wisht it is nearer to his. One dying man blesseth, and one dying man persecuteth another, that is, one Pilgrime robbeth another. In what relation soever we stand, either as Kings or Subjects, Masters or Servants, Fathers or Children, we are all *Morituri*, but dying men, all but *strangers and pilgrimes.* Comfort thou thy self then, thou oppressed innocent; It was a dying man that put the yoke about thy neck. And *why dost thou boast in mischief, thou man of power?* In the midst of all thy triumphs and glories thou art but a dying man. He that kisseth thy lips is but a dying man, and he that striketh thee on the face is but a dying man. The whole world is but a Colony, every age new planted with dying men, with *pilgrimes* and *strangers.*

Pſal. 9. 25. & 14. 2. Pſal. 90. 9. De Anima, c. 50. James 1. 27. Suet. vit. Claud Cæſ. Pſal. 52. 1.

This you will say is a common theme and argument: and indeed so it is; for what more common then Death? And yet as common as it is, I know no lesson so much forgotten as this. For who almost considereth how he came into the world, or how he shall go out of it? Ask the wanton, the Mammonist, the Ambitious of their minute, and they will call it Eternity. *Sol iste, dies nos decipit* &c. The present, the present time, that deceiveth us; and we draw that out to a lasting perpetuity which is past whilst we think on it. Such a bewitching power hath the Love of the world, to make our minute eternity, and eternity nothing, and the day of our death as hard and difficult to our faith as our resurrection. For though

day

day unto day uttereth knowledge, though the Preacher open his mouth, and the Grave open hers, and we every day ſee ſo many *pilgrimes* falling in; though they who have been dead long ago, and they who now dye, ſpeak unto us; yet we can hardly be induced to believe that we are *ſtrangers*, but embrace the world, and rivet our ſelves into it, as if we ſhould never part; we deny that which we cannot deny, reſolve on that which we cannot think, will not be perſwaded of that which we do believe, or believe not that which we confeſs, but place Immortality upon our mortal, and ſo live as if we ſhould never dye. And can we, who thus every day enlarge our thoughts and hopes, and let them out at length beyond our *threeſcore years and ten*, meaſuring out Lordſhips, building of palaces, anticipating pleaſures and honours, creating that which will never have a being, and yet delighting in it as if we now had it in poſſeſſion; can vve, vvho love the world as that friend from which we would never part, but loſe all others for it; can we, who would have this to be *the world without end*, and have ſcarce one thought left to reach at that which is ſo, and to come; can we, who love and admire and pride our ſelves in nothing more, in nothing elſe, ſay or think we are *pilgrimes and ſojourners and ſtrangers in the earth?* It is true, *ſtrangers* we are (for all are ſo) and paſſing forward apace to our journeys end, but not to that end for which we were made. Therefore that we may reach and attain to it, we muſt make our ſelves ſo; *put off the old man*, which loveth to dwell here, take off our hopes and deſires from the world, look upon all its glories as *dung*, look upon it as a ſtrange place, & upon our ſelves as *ſtrangers in it*; and look upon the place to which we are going, & *fling off every weight*, & ſhake off every vanity, every thing that is of the earth earthy, make haſte & delay not, but leave it behind us, even while we are in it; for a Chriſtian mans life is nothing elſe but a going out of it.

Pſal. 19. 2. Pſal. 90. 10. Eph. 4. 22. Phil. 3. 8. Hebr. 12. 1.

And to this end, in the laſt place, you muſt take along with you your *viaticum*, your Proviſion, *the Commandments of Gods. Hide not thy commandments from me*, ſaith David. And he ſpake as a *ſtranger*, and as in a ſtrange place, as in a place of danger, as in a dark place, where he could not walk with ſafety if this light did not ſhine upon him. Here we meet with variety of objects: Here are Serpents to flatter us, and Serpents to bite us; here are Pleaſures and Terrours, all to deceive and detein us. Here we meet with that Archenemy to all *ſtrangers* and *pilgrimes* in ſeveral ſhapes, now as *a roaring Lion*, and ſometimes as *an Angel of light*. And though we try it not out at fiſts with him, as thoſe fooliſh Monks boaſted they had often tried this kind of hardiment; though we meet him not as a Hippocentaur, as the ſtory telleth us Paul the Hermite did, or as a Satyre or ſhe-Wolf, as Hilarion did, to whom were preſented many fearful things, the roaring of Lions, the noiſe of an Army, Chariots of fire coming upon him, Wolves, Foxes, Sword-plaiers, and I cannot tell what: though we do not feel him as a Satyre, yet we feel him as voluptuous; though we do not ſee him as a Wolf, yet we apprehend him thirſting after bloud; though we meet him not in the ſhape of a Fox, yet *non ignoramus verſutias*, we are not ignorant of his wiles and enterpriſes; though we do not ſee him in the Tempeſt, we may in our fear; and though his hand be inviſible, yet we may feel him in our impatience and falling from the truth. We cannot ſay in our affliction, This is his blow, but we may hear him roar in our murmuring. Or we may ſee him in that mongrel Chriſtian made up of Ignorance and Fury, of a Man and a Beaſt, which is more monſtrous then any Centaure. We may ſee him in that Hypocrite, that deceitful man, who is a Fox, and the worſt of the cub. We may meet him in that Oppreſſour, who is a Wolf; in that Tyrant and Perſecutour, who is a roaring Lion. In ſome of theſe ſhapes we meet him every day in this our Pilgrimage. And here in the

1 Pet. 5. 8. 2 Cor. 11. 14. *Hie on de vita Pauli Eremita, & Malchi, & Hilarionis.* 2 Cor. 2. 11.

world we can find nothing to ſecure us againſt the World. Adverſity may ſwallow up Pleaſure in victory, but not the Love of it. Impotency and Inability may bridle and ſtay my Anger, but not quench it. Providence may defend me from evil, but not from Fear of it. Nor can the World yield us any weapon againſt it ſelf. Therefore God hath opened his Armoury of heaven, and given us his *Commandments* to be our light, our proviſion, our defenſe in our way; to be as our Pilgrimes ſtaff, our Scrip, our Let-
Pſ.91.11. ters commendatory; to be our *Angels to keep us in all our waies*: And there is no ſafe walking for *a ſtranger* without them. And as when the children of Iſrael were in the wilderneſs, God rained down Manna upon them, and led them as it were by the hand, till he brought them to the land of promiſe; ſo he dealeth ſtill with all that call upon his name whileſt they are *in via*, in this their peregrination, ever and anon beſet with temptations which may detein and hinder them: He raineth down abundance of his
Wiſd.16.20. grace, which, like that Manna, will ſerve the appetite of him that taketh it, is like to that which every man wanteth, and applieth it ſelf to every taſt, to all callings and conditions, to all the neceſſities of *a ſtranger*. Thus
2 Cor.5.7. *we walk by faith*. *Feſtina fides*; Faith is on the wing, and leaveth the
Heb. 11.1. world behind us, *is the ſubſtance and evidence of things not ſeen*. It *looketh*
2 Cor.4.18. *not on thoſe things which are ſeen*, and pleaſe a carnal eye; or, if it do, it
Joſh.8.5,&c. looketh upon them as Joſhua did upon *Ai*, firſt turneth the back, and then all its ſtrength againſt them, maketh us fly from them that we may over-
1 Joh. 5. 4. come them. For *this is the victory which overcometh the world, even our*
Hebr.6.19,20 *faith*. And *Feſtina ſpes*, Hope too is in her flight, and followeth our *Forerunner Jeſus, to enter with him that which is within the veil*, even the Holy of holies, Heaven it ſelf. *Spe jam ſumus in cœlo*, We are already there by hope. And to him that hath ſeen *the beauty of Holineſs* the World is but a loathſome ſpectacle; to him that truly truſteth in God it is lighter then Vanity, and he paſſeth from it. And then our Love of God is our going forth, our peregrination. It is a periſhing, a death of the ſoul to the world. If it be truly fixt, no pleaſure, no terrour, nothing in the world can concern us, but they are to us as thoſe things which the traveller in his way ſeeth and leaveth every day, and we think no more of the glory of them
Col. 3.3. then they who have been dead long ago. *For we are dead*, ſaith the Apoſtle, *and our life is hid*, hid from the world, *with Chriſt in God*. Our Temperance taſteth not, our Chaſtity toucheth not, our Poverty in ſpirit handleth not thoſe things which lye in our way, but we paſs by them as impertinencies, as dangers, as things which may pollute a ſoul more then a dead body could under the Law: *The ſtranger, the pilgrime*, paſſeth by all. His Meekneſs maketh injuries, and his Patience afflictions light; and his Chriſtian Fortitude caſteth down every ſtrong hold, every imagination, which may hinder him in his courſe. Every act of Piety is a kind of ſequeſtration, and driveth us, if not from the right, yet from the uſe of the world.
Gen.19.14,17. Every Virtue is to us as the Angel was to *Lot*, and biddeth, *Ariſe*, and go out of it; *taketh us by the hands*, and biddeth us *haſte and eſcape for our life, and not look behind us*. And with this Proviſion, as it were with the two Tables in our hands, we come nearer and nearer to the end of our Faith, the end of our Hope, and the end of our Love. For he that looketh upon the *commandments* and keepeth them hath the will of God; and he that hath his will hath all that Wiſdome can find out or Power bring to paſs, hath Gods Providence and Almightineſs his companions, his guides, his protection in his way: and the World, the Pomp and Vanity of it, can no more prevail againſt him then againſt God himſelf; but where God is there ſhall this *Stranger* be alſo, when paſſing through all theſe he ſhall come to his journeys end.

For firſt (that we may make ſome uſe of this, and ſo conclude) this our conformity

conformity to the will of God in keeping his *commandments* will make us obſerve a *decorum*, and being *ſtrangers in the earth* to behave our ſelves as *ſtrangers* in it, for neceſſities ſake give a perfunctory and ſlight ſalute, not look upon it as a friend, *not truſt in uncertain riches, but in the living God*, as S. Paul exhorteth, ſuſpect and be jealous of every thing in it, as we uſe to be of every man we meet in a ſtrange place, and as plain country-men, who are ignorant of coins, ſuſpect and try every piece they ſee, and though it be current, yet fear it may be counterfeit: So to ſay within our ſelves, This Beauty which ſmileth may bite as cockatrice, This Wine which looketh red may be a mocker, Theſe Riches may be my laſt receit, This Strength may ruine me, This Wit may befool me, That which maketh me great in my own eyes, that for which I flatter and worſhip my ſelf, and tread all others with ſcorn under my feet, may make me the leaſt in the Kingdom of heaven, nay quite ſhut me out; This Beauty may bring deformity into my ſoul; This Wine may be, as the Manichees called it, *Fel principis tenebrarum*, the gall of the Prince of darkneſs; Theſe Riches may beggar me, and my Perfections undo me. Far better is it for *a ſtranger* to be cautelous and wary then venturous and fool-hardy, better for him to fear where no fear is then to be ready to meet and embrace every toy and trifle that ſmileth and killeth. Now by this we arm our ſelves againſt all caſualties and misfortunes: which is more then all the Conveyances and Deviſes of the Law, more then the providence of the wiſeſt, can do. For what can fall out by chance to him who is ever under the wing of the Almighty? Or what can he loſe who hath denied all unto himſelf, and himſelf too in every aſpect and relation to the world? This is our Proviſion, & this is our ſecurity. He that will be ſecure muſt learn to be *a ſtranger*: He that will loſe nothing muſt learn to have nothing. And then as our Obedience to Gods will doth keep us in *a decorum*, ſo it teatheth us by looking on the World with an eye of jealouſie to make it our friend, a friend of Mammon, and a friend of a Temptation For ſo we make that which was dangerous beneficial unto us, and riſe up as high as heaven upon that which might have been our ruine, by looking upon it with the ſuſpicious and jealous eye of *a ſtranger*.

1 Tim. 6. 17.

Theoph. περὶ Ἀγροικίας.

Secondly, it ſupplieth us with arms and ſtrengthneth us againſt all afflictions which may beat upon us, all miſeries which befal us, all contumilies which may affront us in our way. For what are all theſe poor ſprinklings & theſe weak breathings of wind and air to us, when we remember we are but *ſtrangers* in the world? *The world knoweth us not, becauſe it knoweth not God*, as S. John telleth us. We are *peregrini deorſum, cives ſurſum*, ſtrangers here below, but citizens above. What can they who are ſo unlike to the world, who contemn the world, expect leſs? Here there will be Shimeis to revile us, Zedekiahs to ſmite us on the cheek, Oppreſſours to grind us, and Tyrants to rob and ſpoil us when they pleaſe: and if we will have them our friends, we muſt make our ſelves like them, and go to hell along with them: But *the commandments* of God are an antidote againſt all theſe. For theſe evils cannot trouble us if we make uſe of the right remedy, which is no where to be found but in Chriſt, *in whom all the treaſuries of wiſdome are hid*. But one errour of our lives it is, and a great one, to miſtake the remedy of evils; *nec tam morbis laboramus quàm remediis*, nor doth our diſeaſe and malady ſo much moleſt us as the remedies themſelves. The Poor man thinketh there is no other remedy for poverty but riches, the Revenger cannot purg his gall and bitterneſs but with the bloud of his enemy, the Sick is quieted with nothing but with health. But indeed theſe are not remedies anſwerable to the nature and operation of theſe ſeveral diſeaſes: for the Poor man may become rich, and be poorer then before; the Revenger may draw bloud, and be more enraged then

1 Joh. 3. 1.

Col. 2. 3.

before; the Sick man may be reſtored to health, and be worſe then before. The Will of God is the trueſt and moſt ſoveraign phyſick: And his will is, that we eſtrange our ſelves from the world, that our hearts be fixed on him, and on thoſe *pleaſures which are at his right hand for evermore.* And then there will be no ſuch things as Poverty or Injuries or Sickneſs; or at leaſt they will not appear ſo to us, which is all one. Nay, which is more, now they are not what they are unto us, nor do we ſee that horour in them which they that dwell in the world do: but, as S. Paul ſpeaketh, when we are *poor*, then we are *rich*; *when we are weak, then we are ſtrong*; when we are in diſgrace, then we are honourable; when we are perſecuted, then we are happy; when we are ſick, then we are beſt in health, and even ſee our journeys end. *Nihil imperitius impatientia*, Impatience, which ever accompanieth the neglect of Gods commands, is the moſt ignorant, unskilful, unexperienced, ungodly thing in the world. For theſe complaints in poverty, this impatience of injuries, this murmuring in our ſickneſs, are ill ſigns that we love the pleaſures of the world more then the will of God, that we ſee more glory in a piece of earth then in virtue, that we are more afraid of a diſgrace then of ſin, that we bow with more devotion and affection to the World then to God, and ſo cannot make this glorious confeſſion with our Kingly Prophet, that *we are* accolæ *and* peregrini, *ſtrangers and pilgrimes upon the earth.*

Pſ. 16. 11.

2 Cor. 6. 10. & 12. 10.

Thirdly, our Conformity to the will of God is a pretious antidote againſt the Fear of Death. *The Fear of Death?* why, we were *delivered* from that when Chriſt *took part with us of fleſh and blood and through death deſtroyed him who had the power of death, the Devil.* Why ſhould any mortal now fear to dye? It is moſt true; Chriſt dyed, and by his death ſhook the powers of the Grave. *Conſummatum eſt*, all is finiſhed, and he is returned victorionſly with the ſpoils of his enemies, and of this laſt enemy Death. But for all this his triumph Death may be ſtill *the King of terrours* and as dreadful as before. All is finiſht on his part: but a Covenant conſiſteth of two parts; and ſomething is required on ours. He doth not turn Conditions into Promiſes, as ſome have been willing to perſwade themſelves and others. *It muſt be done*, is not, *Thou ſhalt do it*; *If thou wilt believe*, is not, *Thou ſhalt believe.* But every Promiſe, every Act of grace of his, implieth a Condition. He delivereth thoſe that are willing to be delivered, who do not feed Death, and ſupply this enemy with ſuch weapons as make him terrible. All the terrour Death hath is from our ſelves, our *Sin*, our Diſobedience to the commands of God, that is *his ſting*: And our part of the Covenant is, by the power and virtue of Chriſts death every day to be plucking it off from him, & at laſt to take it quite away. We, we our ſelves, muſt riſe up againſt this *King of terrours*, and in the Name and Power of Chriſt take the ſceptre out of his hand, and ſpoil him of his ſtrength and terrour. And this we may do by parts and degrees; now cut from him this ſin, now that; now this deſire, and anon another; and ſo *dye daily*, as S. Paul ſpeaketh, dye to Profit, dye to Pleaſure, dye to Honour, be as dead to every temptation which may beget ſin in us and a ſting in him, and ſo leave him nothing to take from us, not a deſire, not a hope, not a thought, nothing that can make us fear Death. Then we ſhall not look upon it as a divorcement from thoſe delights which we have caſt off already, or a paſſage into a worſe condition, from that we loved too well to that we never feared enough; but we ſhall conſider it as a Sleep, as it is to all wearied pilgrimes; as a Meſſage ſent from heaven to tell us our walk is at an end, & now we are to lay down our ſtaff and ſcrip, and reſt in that Jeruſalem which is above, for which we vowed this pilgrimage. *Et quis non ad meliora feſtinat?* What ſtranger will be afraid to return to his Fathers houſe, or loſe that life *quam ſibi jam ſupervacuam, fecit*, which by dying daily

Heb. 2. 14, 15.

Job 18. 14.

1 Cor. 15. 56.

Tert. De patientia.

ly to the world he hath already made ſuperfluous and unneceſſary? To conclude this; He that truly feareth God can fear nothing elſe; nor is Death terrible to any but to thoſe who would build their tabernacle here, who *love to feed with ſwine on huſks*, becauſe they have not *taſted of the powers of the world to come*, who wiſh immortality to this mortal before they put it on, who are willing to converſe and trade with Vanity for ever who deſire not with David *to be ſpared a little*, but would *never go hence*. Luk. 15. 16. Heb. 6. 5. Pſal. 39. 13.

Laſt of all, this will moderate our ſorrow for thoſe our friends who are dead, or rather fallen aſleep or rather at their journeys end. For why ſhould any man who knoweth the condition of a ſtranger how many dangers and how many cares and how many ſtorms and tempeſts he is obnoxious to, hang down the head and complain that his friend hath now paſſed through them all, and is ſet down at his journeys end? Why ſhould he who *looketh for a City to come*, be troubled that his fellow-pilgrime is come thither and entred before him? It might be a matter of holy emulation perhaps, but why it ſhould afflict us with grief I cannot ſee, unleſs it be becauſe we have not made it our meat and drink to keep Gods commandements, which might give us a taſt of a better eſtate to come, unleſs it be becauſe we have not well learnt to act the part of *a ſtranger*. Miſerable men that we are, that we will be, that know not our own quality and condition, that are *ſtrangers*, & yet unwilling to draw near our ſelves, or to ſee others come to their home, but think them loſt where they are made perfect. We ſtand by the bed of our ſick and dying friend as if he were now to be removed to a place of torment and not of reſt, and to be either nothing or more miſerable then he was in a region of miſery. We ſend out ſhreeks and outcries to keep time with his gaſps, to call him back, if it were poſſible, from heaven, and to keep him ſtill under the yoke & harrow; when as the fainting of his ſpirits, the failing of his eyes, the trembling of his joynts, are but as the motion of bodies to their center, moſt violent when they are neareſt to their end. And then we cloſe up his eyes, and with them our hopes, as if with his laſt gaſp he had breathed out his ſoul into air; when indeed there is no more then this; One *pilgrime* is gone before his fellows, one is gone & hath left others in their way in trouble, and more troubled that he is gone to reſt. *Migrantem migrantes præmiſimus*, ſaith S. Hierome; We are paſſing forward apace, and have ſent one before us to his journeyes end, his everlaſting ſabbath. With this contemplation doth Religion comfort and uphold us in our way, and keepeth us in that temper which the Philoſopher commendeth as beſt, in which we do *ſentire deſiderium & opprimere*: She giveth Nature leave to draw tears, but then ſhe bringeth in Faith and Hope to wipe them off; She ſuffereth us to *mourn* for our friends, but *not as men without hope*. Nature will vent, and *Love is μιχαίνω*, ſaith the Oratour, *ever querulous and full of complaints*, when the object is removed out of ſight: and God *remembreth whereof we are made*, is not angry with our Love, and will ſuffer us to be Men: But then we muſt ſilence one Love with another, our natural Affection with the Love of God; at leaſt divide our language thus, *Alas my Father*; *Alas my Husband*, *Alas my Friend*: but then, *He was a ſtranger, and now at his journeyes end.* And here we muſt raiſe our note, and ſpeak it more heartily, *Bleſſed are ſuch ſtrangers: Bleſſed are they that dye in the Lord: even ſo, ſaith the Spirit: for they reſt from their labours.* Sen. ad Marciam. 1 Theſſ. 4. 13. Pſ. 103. 14. Rev. 14 13.

For *concluſion*; Let us *fear God, and keep his commandments: This is the whole duty of a ſtranger*, to obſerve thoſe Laws which came from that place to which he is going. Let theſe Laws be in our heart, and our heart will be an Elaboratory, a Limbeck, to work the water of life out of the vanities and very dregs of the world, through which we are to paſs: It ſhall be a Rock firm and ſolid againſt every wave and temptation that ſhall beat againſt it; It ſhall be a Shop of pretious receipts & proper remedies againſt Eccl. 12. 13.

every

every evil; It ſhall be *ſpoliarium Mortis*, a place where Death ſhall be ſtript and ſpoiled of its ſting and its terrour; It ſhall be the Temple of God, an Houſe of feaſting and joy, where Sorrow may look in at the window, at the ſenſitive part, but be ſoon chaſed away; It ſhall be even aſhamed of its
2 Cor. 5.4. *tabernacle* of fleſh, and pant and beat to get out, that it may *be clothed upon and mortality be ſwallowed up of life.* In brief, this will make us *ſtrangers*, and keep us *ſtrangers*, even ſuch *ſtrangers* as ſhall be made like unto the Angels and whom, when they come to their journeys end, the Angels ſhall meet and welcome, and receive into their Fathers houſe, where they ſhall reſt and rejoyce for evermore.

I have done with my Text, and now muſt turn your eyes and thoughts upon this *Pilgrime* here, this Hououred and worthy Knight, who hath now paſſed through the buiſie noiſe and tumults of this world to his long home and reſt. In which paſſage of his (as I have received it from men of place and worth and unqueſtioned integrity) he hath ſo exactly performed the part and office of *a Stranger* and *Pilgrime*, that he is followed with the applauſe of them that knew him. And as in his death he is become an argument to prove the doctrine which I have taught, ſo in his life he made himſelf a great enſample for them to look upon who are now travelling and labouring in the ſame way.

Look upon him then in every capacity and relation, either as a part of the Common-wealth, or a member of the City, or a Father of a Family, and you ſhall diſcover the image and fair repreſentation of *a Stranger* in every one of theſe relations. For no man can take this honour to himſelf to be a good Common-wealths man, or a good Maſter of a family, but he who is as David was, *a Stranger*. All the ataxie and diſorder, all the noiſe we hear and miſchiefs we ſee in the world, are from men who love it too well, and would live and dwell and delight themſelves in it for ever.

For the firſt, I may truly ſay as Lampridius did of Alexander Severus, He was *vir bonus & Reipublicæ neceſſarius*, a good man and of neceſſary uſe in the Common-wealth. He laid all the ſtrength he had to uphold it, and preferred the peace and welfare of it to his own, as well knowing that a private houſe might ſink and fall to the ground, and yet the Common-wealth ſtand and flouriſh, but that the ruine of the whole muſt neceſſarily draw with it the other parts, and at laſt bury them in the ſame grave. And
l. 1. Annal. here he found as rough a paſſage as Aufidienus Rufus in Tacitus did in that commotion and Rebellion of Percennius, who *was pulled out of his chariot, loaden firſt with ſcoffs and reproches, and then with a fardel of ſtuff, and made to march foremoſt of all the company, and then asked in ſcorn whether he bore his burden willingly, or whether ſo long a journey was not tedious and irkſome to him?* So was this worthy Knight taken from his wife, whom he entirely loved, and from his children, thoſe pledges of his love, and conveyed to ſhip, and by ſhip to priſon in a remote City, where he found ſome friends; and then was brought back from thence to a priſon nearer home, where, if the Providence of God had not gone along with him and ſhadowed him, he had met the plague. So that in ſome meaſure that befell
2 Cor. 11.26. him which S. Paul ſpeaketh of himſelf, *He was in journeying often, in perils of waters, in perils of his own country-men, in perils in the city, in perils on the ſea, in perils amongſt falſe brethren.* But it may be ſaid, What praiſe is it to
1 Pet. 4.15. & 2 19,20. ſuffer all this, if he *ſuffer as an evil-doer*, and not *for conſcience towards God?* I come not hither to diſpute that, but am willing to refer it to the great Trial, which ſhall open every eye to behold that truth which now, being dazled with fears and hopes, and even blinded with the love of the world, it cannot ſee. But if it were an errour, and not knowledge but miſtake, that drove him upon theſe pricks, yet ſure it was an errour of a fair deſcent, begot in him by looking ſtedfaſtly on the truth, and by having a ſteady
Eccl. 8. 2. eye *on the oath of God.* And if here he fell, he fell like a Chriſtian who did

exerciſe

exerciſe himſelf to keep a good conſcience. For he that followeth not his Conſcience when it erreth will be as far from hearkning to it when it ſpeaketh the truth: For even Errour it ſelf ſheweth the face of Truth to him that erreth, or elſe he could not erre at all. And yet (I need not fear to ſay it) it is an errour of ſuch a nature that it may rather deſerve applauſe then cenſure even from thoſe who call it by that name. For we do not uſe to fall willingly into ſo dangerous, vexatious and coſtly errours, errours which will ſtrip us and put a yoke upon us, errours which will put us in priſon. No, to fly from theſe we too oft fly from the Truth it ſelf, when it is as open as the day, and commandeth our faith though not our tongue, and forceth our aſſent when we renounce it. Private Intereſt, Love of our ſelves, Fear of reſtraint, Hope of advancement, theſe are the mothers commonly of this monſter which we call Errour when we do not erre, and in theſe it is ingendred and bred, as ſerpents are in carrion or dung. He that erreth and loſeth by it, erreth moſt excuſably, and ſheweth plainly that he would not erre: For who would do that which will undo him? Acts 24. 16.

Again, take him in the City. In this he bore the higheſt honour, and filled the greateſt place, yet was rather an ornament to it then that unto him. For he ſate in it as *a ſtranger* and *a pilgrime*, as a man going out of the world, nor did ſo much conſider his power as his duty, which lookt forward, and had reſpect to that which cannot be found in this, but is the riches and glory of another world. Therefore this world was never in his thoughts, never came in to ſowr Juſtice, to turn Judgment into wormwood by corrupting it, or into vinegar by delaying it. There were no cries of orphans, no tears of the widow, no loud complaints of the oppreſſed to diſquiet him in his paſſage, which uſe to follow the oppreſſour even to the gates of hell, and there deliver him up to thoſe howlings which are everlaſting. How oft hath he been preſented to me, and that by prudent and judicious men, as the honour and glory of the City? And thus he went on his way, full of temptations and troubles and full of honours, even of thoſe honours which he refuſed. For you may remember how he bore that great office, and you may remember how he refuſed it, and gained as much honour in the hearts of men by the laſt as by the firſt, as much honour by withdrawing himſelf and ſtaying below as he did formerly in ſitting in the higheſt place with the ſword in his hand. For the ſtate and face of things may be ſuch as may warrant Demoſthenes wiſh and choice, and make it more commendable *in exilium ire quàm tribunal*, to go into baniſhment then to aſcend the tribunal. And he beſt deſerveth honour who can in wiſdome withdraw himſelf, and he can beſt manage power who knoweth when to lay it down.

Bring him now from the publick ſtage of Honour to his private houſe, and there you might have ſeen him *walking*, as David ſpeaketh, *in the midſt of his houſe* in innocency and *with a perfect heart*, as an Angel or Intelligence moving in his own ſphere, and carrying on every thing in it with that order and *decorum* which is the glory of *a ſtranger*, whoſe moving in it is but a going out of it to render an account of every act and motion. You might have beheld him looking with a ſetled and unmoveable eye of love on his Wife, walking hand in hand with her for fourty four years, and walking with her as his fellow-traveller, with that love which might bring both at laſt to the ſame place of reſt. You might behold him looking on his Children with an eye of care as well as of affection, initiating them into the ſame fellowſhip of *pilgrimes*; and on his Servants, not as on ſlaves, but as his *humble and inferiour friends*, as Seneca calleth them, and as his fellow-pilgrimes too. And thus he was a domeſtick Magiſtrate, a lover and example of that truth which Socrates taught, That they who are good Fathers of their family will make the beſt and wiſeſt Magiſtrates, they who can manage their own cock-boat well may be fit at laſt to ſit at the ſtern of the Pſal. 101. 2. *Quid ſervus? Amicus humilis.*

the Common-wealth. For a private family is a type and repreſentation of it, nay, ſaith Euſebius, *of the Church it ſelf.*

Vit. Conſtant.

I confeſs I knew him but in his evening, when he was near his journeys end, and then too but at ſome diſtance. But even then I could diſcover in him that ſweetneſs of diſpoſition and that courteous affability, which by S. Paul are commended as virtues, but have loſt that name with Hypocrites, with proud and ſupercilious men, who make it a great part of their Religion to pardon none but themſelves, and then think that they have put off the Old man when they have put off all Humanity. In theſe homiletick virtues I could diſcern a fair proficiency in this reverend Knight: And what my knowledge could not reach was abundantly ſupplied and brought unto me by the joynt teſtimony of thoſe who knew him, and by a teſtimony which commendeth him to Heaven and God himſelf, the mouthes of the poor, which he ſo often filled. Thus did he walk on as *a ſtranger*, comforting and ſupporting his fellow-pilgrimes, and reaching forth his charity to them as a ſtaff. Thus he expreſt himſelf living, and thus he hath expreſt himſelf in his laſt Will, which is *voluntas ultra mortem*, the Will, the Mandate, the Language of a Dead man; *Speculum morum*, ſaith Pliny, the Glaſs wherein you may ſee the Charity, that is, the Face, the Image of a Pilgrime; by which he hath bequeathed a Legacy of Comfort and Supply (a plain acknowledgement that he was but *a ſtranger on the earth*) to every Priſon, and to many Pariſhes within this City. He *remembred them who are in bonds, as one who himſelf was in the body*, and ſomtimes *a priſoner as they.* I know, in this world it is a hard thing *juſtum eſſe ſine infamia*, to be good, and not to hear ill: *expedit enim malis neminem eſſe bonum*; for evil men make it their work to deface every fair image of virtue, & then think well of themſelves when they have made all as evil as themſelves: But it was this our honoured Brothers happineſs to find no accuſer but himſelf, I may truly ſay I never yet heard any. Report hath given him an honorable paſs. The voice of the Poor was, *He was full of good works*; the voice of the City, *He was a good Magiſtrate*; the voice of his equals, *He was a true friend*; the voice of all that I have heard, *He was a juſt man*; and then our Charity will ſoon conclude, *He was a good Chriſtian:* for he lived and died a Son of the Church, of the Reformed; and *according to the way which* ſome *call Hereſie*, ſome *Superſtition, ſo worſhipped he the God of his fathers.*

Hebr. 13.3.

Acts 24. 14.

Eccl. 12.5. And now he is *gone to his long home, and the mourners go about the ſtreets.* He is gone to the grave in a full age, when that was well near expired Pſal. 90.10. which is but *labour and ſorrow*, ἡ ὀρέων περισσύτης, ἢ νῦν γηραιὸς, as Cyril ſpeaketh, grown in Wiſdom and grace, which is a fairer teſtimony of age then Eccl. 12.7. the Gray hairs or Fourſcore years. His body muſt *return to the duſt*, & his Hebr. 11.4. *ſoul is returned to God that gave it.* And *being dead he yet ſpeaketh*, ſpeaketh by his Charity to the Poor, ſpeaketh by his fair example to his Brethren of the City, to honour and reverence their Conſcience more then their Purſe,

——*vitámque impendere vero,*

to be ready to reſign all, even life it ſelf, for the truth. He ſpeaketh to his Friends, and he ſpeaketh to his Relict, his virtuous & reverend Lady, once partner of his cares and joyes, his fellow-traveller, and to his Children, who are now on their way, and following apace after him, *Weep not for me. Why ſhould you weep? I have laid by my Staff, my Scrip, my proviſion, and am at my journeys end, at reſt. I have left you in a valley, in a buſie tumultuous world: but the ſame hand, the ſame proviſion, the ſame obedience to Gods commands will guide you alſo, and promote you to the ſame place, where we ſhall reſt and rejoyce together for ever more.* There let us leave him in his eternal reſt with Abraham and Iſaac and Jacob, with all the Patriarchs and Prophets & Apoſtles, all his fellow-*Pilgrimes* & *ſtrangers*, in the Kingdom of Heaven.

The end of the Firſt Volume.

Imprimatur.

Ut mortuus etiam loquatur, qui tam piè & eleganter loquutus est vivus:

M. FRANCK, *S. T. P. R^e. in X^to Patri D^n. Ep^o. Lond. à Sacr. Dom.*